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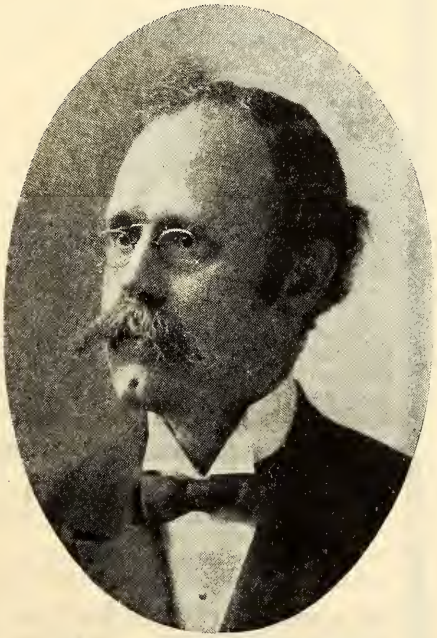

Wm. Douglas Mackenzie.

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THE CHRISTIAN CENTURY.

A WEEKLY RELIGIOUS, LITERARY AND NEWS MAGAZINE.

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THE CHRISTIAN CENTURY.

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EDITORIAL.

ONE THOUGHT.

Though time may dig the grave of creeds,
And dogmas wither in the sod,
My soul will keep the thought it needs—
Its swerveless faith in God.

No matter how the world began,
Nor where the march of science goes,
My trust in something more than man
Shall help me bear life's woes.

Let progress take the props away,
And moldering superstitions fall;
Still God retains his regal sway—
The Maker of the all.

Why cavil over that or this?
One thought is vast enough for me—
The great Creator was and is,
And evermore will be.

—Ella Wheeler Wilcox, in Woman's Home Companion.

THE COMING CHRISTIAN JOURNAL.

THE first man to discover the power of the press in the formation of public opinion was Martin Luther. During the four or five years which proceeded the year of the Reformation the average number of books published annually in the German language was about forty-five. As soon as the great reformer began his work the printing presses became busy, and he was by far the largest contributor to their activity. In the year 1523, only five years after the movement had begun, the number of German books was four hundred and ninety-eight, and of these Luther himself actually wrote one hundred and eighty-three. Since those days the press has been abundantly used for the purpose of molding public opinion. All newspapers and most magazines attempt to do so, even when they seem to be merely catering to the whims of public fancy or the appetite for news. For few editors can be found to denude themselves so completely of their own opinions and aspirations that their personality does not color the news or articles which they send out to their readers. And the most powerful periodicals, those which have made their mark, whether in secular or religious matters, upon the public mind, have always been those through which some personality spoke its message frankly and earnestly. On the other hand, almost all the great social and spiritual movements of modern times have been sustained and directed by means of the press and very largely by means of periodicals.

It is impossible nowadays for any group of pulpits to form a society or club for the propagation of some new ism without a paper being immediately started. Through its pages they seek to maintain communication with one another and to win converts to their faith and supporters for their enterprise.

The Church of Christ, which began the use of the press to create popular movements, is today fully alive to the power of this instrument. Every denomination has and must continue to have its own weekly and monthly papers and its year books. Every important church society feels the need of some sheet by which it may keep in touch with its subscribers, inspiring and reminding them by regular and interesting accounts of the work to which they have given their money, and its fruits of blessing. Even individual congregations, when they are large and their work is varied and powerful, find it necessary to print and circulate a weekly or a monthly sheet with full accounts of the diverse departments of labor which are being carried on by them.

An Open Field.

Amid all these spheres of influence which are occupied in the America of today, by a countless multitude of papers, there is one field, perhaps the greatest of all, which has not been occupied, or is not occupied adequately, at the present time. We refer to the need for an inter-denominational weekly paper. It is certain that none at present exists in all the length and breadth of America which attempts to do the exact work which ought to be done for the evangelical churches of this continent. As this is a matter of vital and, from some view points, even overwhelming importance, we propose to sketch briefly the main features by which such a paper should be characterized.

1. In the first place, there is need for a popular and influential exposition and defense of the Christian faith. This is no doubt being carried on with considerable power by many of the religious weeklies connected with the various denominations. But it must be remembered that they are seldom read or valued by any but the already convinced supporters of the respective sections of the church with which they are connected as more or less official organs. And the very fact that they are thus connected does not add to the force of their defense of the faith which is held in common by all the separated portions of Christendom. If a paper could be found to speak in the name of them all, to stand out as the exponent of the very heart of the Christian experience as all the denominations possess and enjoy it, its voice would certainly reach circles which at present are hardly affected by all the learned and eloquent and thoroughly adequate claims and pleas for Christ which are being made under present circumstances.

Profound Faith Necessary.

This must be done by writers who are themselves convinced of the final truth and supreme authority of the central elements of the Christian faith. The world knows perfectly well when would-be exponents of Christianity are tampering with its real nature. When the incarnation of the Son of God is made less than that by some clever juggling with the word divine, or the fact of sin is hidden behind a maze of scientific metaphors, or the profound, conscience-stirring New Testament doctrine of an actual atonement which cost Christ his life-blood, is softened to suit the supposed refinement of the modern mind into something less terrible, less crushing, than that—the modern mind knows perfectly well that it is being deceived and played with. Christianity is well known as to its main features, and

the popular mind has a very keen feeling for, and a very clear judgment of, any and every attempt to withdraw any of these features, because they are miscreations, or terrible, or humbling to human pride. The journal which would stand forth as the spokesman of the faith held in common by all the great evangelical churches must do so in the full light of present-day scholarship and science. Nothing can be weaker than to suppose that the critical study, either of the Bible or nature, is going to undermine the essentials of Christianity. It is not too much to say that a generation of men is growing up in the ministry of all the churches who know the assured results of historical and scientific investigation, and who know that their faith stands stronger and their evangelical doctrine clearer for these results. The paper that would interpret the Christian faith of all the denominations to our generation must have behind it this degree of scholarship and this glad confidence in the Christ of God.

Religious and Literary.

2. But this paper of which we are dreaming, and doing more than dream, must be so religious as to stand in the place of an interpreter of life. It must therefore be a journal not only of religion, but of social and literary progress as well. It must be a paper which is able to hold its own as a first-class authority on these subjects, speaking with the voice of those who again know the facts and see their meaning in the light of the gospel of God's grace. Nothing can be more disastrous to the church than the separation of the religious from the so-called secular periodicals. There must ever be special periodicals as we have seen above, which shall be concerned with their own fields of investigation and work; but all leading at last to Christ. And there must be brought into existence more periodicals which can survey, as from the throne of that kingdom, all these varied interests. The unity of all departments is, as we believe, in that kingdom. This unity must be made real somewhere and somehow, and in as many ways and places as possible. One way of revealing this unity of all life in Christ is by establishing and promoting a journal that shall deliberately set itself to the task of making that unity real, supreme, inspiring beyond all other thoughts or facts for the minds and hearts and the enkindled imaginations of its readers.

3. We have but brief space to say in conclusion that the paper we speak of should do what none at present attempts in a broad and successful manner. It should give very week a survey of the Christian world. This would become one of its most influential departments. The denominations all suffer from ignorance of one another. The ministers of each ought to know a great deal more than they do of the problems, aims and triumphs of the rest of Christendom. This alone is sufficient to strengthen our faith and to give us all a new sense of the proportion of things in our study of living doctrines, the doctrines that are active and powerful as the very word of God today.

It must be evident that if a journal could be established which in any measure fulfilled the functions which we have sketched it would exert a most powerful influence upon the movements for the reunion of Christendom. No union can ever be secured until the churches come to know and respect each other better than they do. When their mutual confidence and affection have deepened they will become ashamed of some misunderstandings and some forms of rivalry which at present run over the country unashamed. Blessed the journal which can help to bring the churches nearer that great day of peace and love and final reunion.

Where can such a paper be better established than in Chicago, the central city of the nation? And what paper can hope to move toward that lofty ideal, if it be not THE CHRISTIAN CENTURY?

FOREIGN MISSIONARIES UNDER FIRE.

The criticisms by Mark Twain in the North American Review of the missionaries in China in general, and of Dr. W. S. Ament in particular, have been unjustifiably severe; and his failure to retract statements which have been proved to be groundless is not to his credit; yet the main charge in the indictment is one over which the Christian church would do well to do a little more pondering before dismissing it from their thoughts. That Dr. Ament in taking part in "a punitive expedition," and in accepting and disbursing tribute for indemnity which was collected under pressure, acted from the purest and most chivalrous motives is at once conceded. Those who know him intimately regard him as a high-minded Christian gentleman who would not wittingly descend to an unworthy deed. In this opinion The Christian Century shares. And Dr. Ament himself is reported to have said in a recent interview that while further light might lead to a change of heart, with the light which he now possesses he would do over again everything that he has done. Mr. Conger, the United States minister in Pekin, who understands the difficulties of the situation arising from the confused and chaotic condition of society, unqualifiedly endorses his course of action. Dr. Ament has returned to this country and is now making his defense. Some of the criticisms made by Mr. Clements have been successfully answered, still there are some points in the indictment which neither Dr. Ament nor any of his defenders, including Dr. Judson Smith, the secretary of the American Board, has made clear. It makes no difference whatever in the argument to say that not a cent of the money collected went to Dr. Ament or to his associates for mission purposes, but that it was used solely for the relief of the native refugees whom the Boxers had despoiled; nor does it make any difference in the argument to say that Dr. Ament acted in accordance with the Chinese custom of making the head of the clan or village responsible for the actions of the people as a whole. Deeper than questions of policy is the question of principle. "A punitive expedition" does not seem to be the kind of undertaking in which missionaries ought to take part. Dr. Ament's defense is that "the Chinese were likely to mistake leniency for weakness and fear. The punitive expeditions were therefore the only thing that could show them that no weakness or fear existed." He adds: "What we missionaries wanted was a judicious punishment spread over the entire affected district." Speaking of Captain Forsyth, who had charge of the expedition, Dr. Ament puts it to his credit that although not in sympathy with the missionaries, "he did not permit his feelings to interfere with his work." There are many who have difficulty in harmonizing this appeal to the sword with the spirit of Christ.

And when, after the siege of Pekin, the Chinese Christian refugees took possession of the deserted palace of a native prince, Dr. Ament "at the advice of the foreign officials," confiscated the furnishings still left in the house and sold them, using the money to

feed the starving refugees, he evidently exceeded his authority. As an emergency act the taking and selling of loot for such a humane purpose might be defended; but to justify it in cold blood upon high ethical grounds is another matter. What the churches expect from the missionaries is a strict adherence to the highest ethical principles, whatever be the sacrifice entailed; and if, under the strain and stress of circumstances, a compromise of principle be made, or a standard be adopted lower than the highest, let it be excused, but never let it be justified.

The ethical principle involved in the case before us is essentially the same as that with which Victor Hugo grapples in "Les Miserables." Jean Valjean is out of work. His sister and her seven children, who are dependent upon him for bread, are famishing. In his desperation he knocks a hole in the window of a baker's shop, passes his arm through the grating and glass, seizes a loaf of bread and carries it off. He runs at the full speed of his legs, but is overtaken, is arraigned for theft and house-breaking, is found guilty, and is sentenced to five years in the galleys. Was Jean Valjean morally justifiable in stealing that loaf of bread to feed a starving family? The motive of the man we admire, the severity of his punishment we deplore, but if men were allowed to put forth their hands in times of emergency and take what is not their own, the underpinning would be removed from our social order. Many a man who could endure the intensest sufferings himself rather than yield to compromise would stretch his principles to the breaking point rather than see others suffer. The ideal is seldom realizable, and in practical affairs the highest course is always hard; but the highest course is the only one that needs neither apology nor defense.

THE VISITOR.

One of the notes of the recent American literature has been dispersion—the search of the continent for a new scene in which the old drama of life might be staged. Every nook of the land has been explored for local color, every dialect has been phonographed, and many of our writers have seemed to believe that a new dislocation of language, or a fresh crudity of character was all that was necessary to originality. Fortunately enough of the actually new abides that is worth discovery and report to afford material for novelists and anthropologists for some time to come. Among the most interesting of the regions thus opened in recent years is that mountainous district which constitutes the back yards of some eight or nine of our southern states, including the Virginias, Kentucky, Tennessee, North Carolina, Georgia and Alabama, and which has been happily named "Appalachian America." Here is a race of mountain whites, the descendants of the patriots of revolutionary days, but for generations so isolated that until of late no jostlings of lowland civilization had disturbed the solitudes or broken in upon the mountain customs. Of late, however, reports have begun to reach us regarding these interesting folk, preserving as they do the very speech and habits of an earlier age, so that in them we seem to discover our "contemporary ancestors." Into this region we are taken by such books as Mr. John Fox's "Mountain Europa" and other tales, the Craddock Stories, Mr. Cable's "John March, Southerner," Lillian Bell's "Little Sister to the Wilderness," and W. E. Barton's "A Hero in Homespun."

The Visitor had recently a chance to see a bit of this mountain life, and at the same time catch a glimpse of one of the most effective agencies for the education and equipment of this mountain people. Berea college, a half day's delightful drive over Kentucky pikes, brings one from the heart of the "blue grass" region, that garden spot of our land, to the border of "the mountains," which is as much a sociological as a geographical term. On the plateau through which the country climbs up from its rolling greenness to the rocky stronghold held by the mountaineers, the moonshiners and feudists of current report, lies Berea, the center from which radiate educational and Christian agencies through the entire mountain neighborhood. With Berea the name of John G. Fee is intimately linked, and in his story one finds all the elements of romance and heroism required for the most effective novel. Born in 1816, converted in 1830, graduated from school and entering Lane seminary in 1842, married in 1844, and nine years later coming to Madison county, he founded the Church of Christ in Berea. In Lane he had been greatly stirred on the subject of slavery, and he determined to give his life at whatever cost to its abolition and the repair of the wrongs it had inflicted. Such ideas were little calculated to give a man a quiet life in those times. From the first he was the object of opposition, and mobbing was a frequent experience. His meetings were interrupted, himself carried out unresisting but unbending in his purpose, and after exposure, evil usage and threats, set at liberty, perhaps many miles from home. He had a way of praying himself out of difficulties. A lady told the Visitor that a relative of hers was a member of one of these mobs which started fully determined to hang Mr. Fee. They took him to the chosen place, and with a rope about his neck they gave him time only to pray. He fell upon his knees, and when he had finished that earnest petition not a man was left to do him harm. Soon Gen. Cassius M. Clay heard of him, and being of kindred sentiment they became associated first in anti-slavery agitation and later in the organization of Berea college for the education of the negroes and all others in similar case. It will be remembered that Gen. Clay was the original of Mrs. Stowe's St. Clair, the kindly disposed slave owner in "Uncle Tom's Cabin." Two men of such positive convictions as Mr. Fee and Gen. Clay could not always agree, but their work in behalf of Berea linked their names in indissoluble union. Mr. Fee's positiveness is illustrated not only by his bold attitude on the subject of the negro, but as well by his uncompromising adherence to his convictions on Biblical teaching. Coming to the conclusion that he was not fully following the Scriptures as a new school Presbyterian, he left the little congregation which he had established in Berea, and after being immersed, he began the organization of a Christian church, with only himself and family to start with. His great saying was, "The one and only test for membership should be the acceptance of Christ in all the fulness of his character." Loved and honored, he lived till January of the present year, when he passed into the fuller life. His best monument is the college, on the walls of whose chapel his portrait hangs.

The school is certain to surprise one who sees it for the first time. The majority of the students are of the mountain class, young men and women whose education augurs the best possible things for their mountain homes. The Visitor talked with several who had never seen a train till they came to Berea. These young people have grown up in the typical mountain

homes, where the whole family lives in a log cabin, either single or double, the latter consisting of two cabins side by side, with a roofed space between serving for a dining room, and where the margin of conveniences, and even of what most of us would consider necessaries, is very narrow. Such cabins fall into groups on creeks or in mountain valleys, and take to themselves quaint and characteristic village names, like Fair Play, Wide-Awake, Cutshin, No Biziness Branch, Troublesome, Stand-Around and Hell-fer-Sartin. One is interested to find among these people certain informing survivals of the old Anglo-Saxon that would have read well in Chaucer, such as "hit," for "it," "holp" for "helped," "drug" for "dragged," "pack" for "carry," "gorm" for "muss," and "feisty," meaning full of life, impertinent. The greeting, on riding up to a cabin, is, "Howdy, strangers 'light and hitch yer beasties." Curiosity is unrestrained, and the comer is likely to be greeted wth a shower of questions that would do credit to a Chinese ambassador visiting in Chicago. "Who might you all be? Where are ye aimin' ter go? What brung ye up this air way off branch? Where do ye live at? Where's yer old man? (This to a lady.) How old be ye?"

The "Moonshiners".

The mountaineers are, of course, "moonshiners" to a great extent. One is likely to be told quietly in a country rendezvous where "court" or trading brings the people together, that every other man makes illicit whisky. It is difficult to convince these people that the government has any more right to interfere in this regard than in any other household affair. If you inquire for the "dispensaries," you are likely to be taken up any of the roads a short distance to some by-path and there have pointed to you a very simple plan for satisfying the thirst of the traveler. There may be a cave, or a sheltering thicket. Perhaps there is a rude sign to the effect that "Bill don't talk," indicating the impractibility of any attempts at conversation with the unseen genius of the place, who has, of course, taken full note of your appearance and harmlessness as you approached. You put your money on the designated spot, and withdrawing presently return to find the whiskey in its place. Now the Visitor does not vouch for all this, but is so informed "upon the best authority."

One of the most interesting features of the mountain life is the preaching. The ministers are for the most part very poorly equipped for their work, and as a result their discourses are curiosities from both the linguistic and the theological point of view. President Frost of Berea says:

"A few of their preachers aspire to greater knowledge—several have moved to Berea and entered school. But the majority rather glory in their ability to speak 'as the Spirit gives them utterance.' And their utterance is loud. The present writer was invited to preach at one of these associations, and in the middle of his discourse one woman nudged another, with the remark, 'I wish he'd quit talkin' and go to preachin'!'

"And it is sad to see that this class of preachers is still being replenished. One young man, persuaded to attend a southern theological school, was back in three months fully equipped.

" 'Yas,' he said, 'the seminary is a good place to go and get rested up, but 'tain't worth while for me ter go thar no more's long as I've got good wind.'

"Meeting a young man unusually well dressed at a mountain 'court day,' we asked if he was a teacher.

" 'No,' he answered, 'I couldn't get nary certificate.'

" 'What are you doing, may I ask?'

" 'I'm tendin' some churches,' was the unabashed reply.

"And in proportion to their lack of education is their sectarian assurance. We found four kinds of Baptists, each refusing to recognize the validity of the ordinances as performed by the others."

Here is a sample of the mountain preaching upon which the Visitor came, as it was set down by a hearer.

"My brethering, you'll find my tex' somers in the Bible, an' I hain't agoin' ter tell yer whar; but hit's thar. Ef yer don't believe hit, you jest take down yer Bible an' hunt twell yer fine hit, an' you'll fine a heap more thet's good, too. My tex' it this: 'On this rock will I build my church, an' the gates of hell shall not prevail against hit.'

The True Chrch.

"Now, I'm goin' ter speak the truth ter-day, no matter who hit hits. Ef they's ary man in this aujience thet don't agree with me, thet's his lookout, an' not mine. The question fur us ter answer 'bout this tex' is this: Wut church war hit thet the Lord founded? Wut church is hit thet the gates of hell haint agoin' ter prevail against? I'm agoin' ter answer thet question; an' I'll tell yer wut church hit is; hit's the Ole Hardshell Baptist church; thet's wut church hit is.

"A heap o' people says hit war the Christian church. Well, hit warn't. The Campbellites says they're Christians; the Methodis' says, 'We're Christians, too.' Wall, I haint a Christian: I'm a Baptist. I fine in the Bible thet the disciples war fust called Christians at Antioch. Not at Jerusalem. The Lord never called the church Christians, nur no person else thet had any right ter gin the church a name. The Lord founded the church wen he went down inter the warter, an' the gates of hell shall not prevail against hit."

Proceeding, the preacher gave a vivid description of his conversion, which he affirmed took place under a hickory tree on a stormy night.

"I cud go," said he, "to thet ole hick'ry tree the darkest night the Lord over made. An' wen they axed wut church I'd jine, I sez, sez I, 'Lemme jine the Baptist,' sez I; 'not the Missionary Baptist, nor the reg'lar Baptist, but the ole, Two Seed, Iron Jacket, Predestination, Hardshell Baptist-ah!' For on this rock I will build my church, and the gates of hell shall not prevail against hit-ah."

It is greatly to the credit of some of these preachers that they are trying to atone for lack of education by attendance at such schools as Berea. The Visitor had pointed out to him in one of the classes a middle-aged man who was laboriously naming the states bordering on the Atlantic. He was spoken of as a rather successful Methodist preacher.

Adapted to Its Purpose.

The school is admirably equipped for its service to this community. President Frost is an Oberlin man, a scholar of recognized abilities, and devoted heart and hand to this work. All branches of educational work are carried on, emphasis being laid on manual training as an aid to resourcefulness among the people. On the walls of the wood-workers' department one reads such legends as "Jesus was a carpenter," and "A trade learned is a fortune made." The class of students at Berea is surprisingly alert. The chapel services were inspiring and the points made in a brief address were as quickly caught by the young people as in any college in the land. Negroes and whites work side by side, and not a few boys from the north, even as far as New England, have been drawn to

Berea by the character of the work and the limited expense.

Out from this school go teachers into the mountain regions, and this is the promise of better things for this people. A young woman who goes as a teacher has a difficult task, but one that is self-rewarding.

An enthusiastic old mountaineer described an example in this wise: "I tell yeou hit teks a moughty resolute gal ter do what that thar gal has done. She got, I reckon, about the toughest deestric in the ceounty, which is sayin' a good deal. An' then fer boardin'-place—well, there warn't much choice. There was one house, with one room. But she kep' right on, an' yeou would hev thought she was havin' the finest kind of a time ter look at her. An' then the last day, when they was sayin' their pieces an' sich, some sorry fellers come in thar full o' moonshine an' shot their revolvers. I'm a-tellin' ye hit takes a moughty resolute gal."

Best of all, the college goes to the people in a score of ways, by lecturers, literature and extensive libraries, carried on horses, a box of books on each side of the saddle. By these and other methods President Frost and his associates are slowly bringing a new day to the mountain people, the hardiness of whose fiber is destined to lend strength to southern life, even as their highland region forms the geographical backbone of the south.

SETTLEMENT OF THE GILBERT CASE.

The Congregationalists of the middle west have had a disagreeable task in dealing with the case of one of the professors in the Chicago Theological seminary. About two years ago Professor George H. Gilbert of the New Testament department began to publish his conclusions regarding the person of Christ. These appeared partly in magazine articles and partly in a series of volumes. In "The Revelation of Jesus," published in 1899, Dr. Gilbert reached the position that the Fourth Gospel does not teach the real but "an ideal" pre-existence of Christ. As this deeply affected the doctrine of the person of Christ, the directors of the seminary asked Dr. Gilbert to prepare his own complete statement of New Testament doctrine. This it appears that he has done by writing a new book, entitled "The First Interpreters of Jesus." We are able to say that in this part of his historical investigations the professor has reached a similar conclusion. It appears that for the apostle Paul Christ only began to be really when he was born at Bethlehem. When Paul speaks of Christ as pre-existent he is again referring to the purpose of God, and not to any real pre-existence. This must mean that Dr. Gilbert does not find in the New Testament any ground for believing in the incarnation as the church has held and taught it from the earliest times. Christ the real man, is not, then, the real God; he was a man foreseen and so ideally existent from eternity; highly gifted with natural genius and gracious character, when at last he was brought into being, anointed with the Holy Spirit to be the Messiah. This is a perfectly familiar doctrine to those who know church history. It is the very doctrine which the Congregationalists of New England gave up their churches and parsonages and a thousand historic associations to repudiate. We consider it a serious error on the part of the directors that in accepting the resignation of Professor Gilbert they did not specify the one sole reason for their action. They have thereby done an injustice to Professor Gilbert, who has a right to stand clear of any other suspicion; and they have made it appear by comparing their resolutions with his letter that it is critical investigation and scientific study which they dislike and condemn. By shirking the statement of the one supreme doctrine which caused this resignation, they have put themselves on record as if they were obscurantists of a very primitive order. It is quite clear from his own writings that if Professor Gilbert's resignation had not been accepted, the Chicago Theological seminary would have stood before the world as an institution for which the Catholic doctrine of the incarnation was a matter of indifference. In saving themselves, as they have done, from that situation, they ought, for their own sakes, as well as Professor Gilbert's, to have given the ground for their action.

NOTES AND COMMENTS.

Theology is progressive, truth is eternal.

What the Churches Want.

The churches want preachers rather than sermonizers; men who have a message to deliver, rather than men who have a subject to develop. A well-known divine, at the end of his public life, was heard to say: "If I had loved subjects less and men more, I would have had larger results to show in my ministry."

Correction Essential.

Conviction breeds conviction. Doubt engenders doubt. Better offensive dogmatism than inoffensive know-nothingism. Benjamin Kid remarks that "the undogmatic sects reap the scantiest harvests, while the dogmatic churches still take the multitude." The preacher who says, "I believe, therefore I speak," will never lack converts. But why should dogmatism be offensive? Why should it not be tempered with charity and seasoned with love? Why should the possession of a belligerent spirit be regarded as necessary to the holding of positive convictions?

The Supreme Problem.

Every age has its supreme problems. The supreme problem of theology in the present day is the person of Christ. "Who is he? What is he?" are the questions which men are asking with new emphasis and urgency. His incarnation and resurrection are being studied anew in the light of the doctrine of evolution. Christ challenges the world's attention and the more men know of him the more does his influence over them increase.

A Sign of the Times.

Among the signs of the times is the inauguration of new societies for the furtherance of social reform. One of the latest born is called "The Scottish Christian Social Union." Its objects are: (a) To claim for the Christian law the ultimate authority to rule social practice; (b) to affirm the social mission of the church, and make practical suggestions as to how that mission may best be fulfilled; (c) to investigate where necessary the social and economic facts in different departments of the national life, and to study how to apply the truths and principles of Christianity to the problems arising therefrom; (d) to take action as occasion arises for the furtherance of specific reforms. All such movements are in the right direction; but plain Christian folk will naturally wonder why the church itself is not being made more effective as an agency for social reform.

Marcus Dods

The Rev. Marcus Dods, D. D., the eminent Free Church of Scotland divine, who is now on a visit to this country, does not speak hopefully of the results of

the recent union of the United and Free Presbyterian Churches of Scotland. The Highlanders, who are intensely conservative and provincial, are afraid that too many concessions have been made; and unless better counsels prevail, they may break off and form themselves into a separate organization.

Light on a Dark Background.

The desolating fire which swept over Jacksonville, Fla., licking up over ten million dollars' worth of property, and rendering upward of fifteen hundred people shelterless, brought into light some of the noble qualities of human nature. It was said that the disaster effectually obliterated the dividing line between the rich and the poor, making all akin. Women of wealth sat on the curbstone beside their poorer sisters; sharers with them in a common misfortune. When all the trappings of wealth and rank are stripped off, men are seen to be very much alike. In the deep experiences of life the rich and the poor meet together; and in the common touch of kinship they are made to feel that the Lord is the Master of them all.

Creed Revision.

At the General Assembly of the Presbyterian church, now in session at Philadelphia, the burning question is the revision of the church standards. The committee appointed to consider the whole matter of "the restatement of doctrines most surely believed among us, and which are substantially embodied in our Confession of Faith," has had a hard task before it. The expression of opinion obtained from the Presbyteries has been divided; yet there has been a very general desire that some deliverance might be formulated by the committee on creed revision that would secure harmony, and set the entire question at rest. It is high time that some way of relief was found from subscription to the Westminster standards. However interesting they may be as a historical relic, they have long ceased to express the living faith of the church. A few pages of large type are all that is needed in which to give formal expression to the essential truths which constitute the vital core of the Christian religion.

What is Success?

One of the most discouraging things in life today is the tendency to believe that success is in having, instead of in being. If a man makes a million of dollars he is called successful, though he should utterly lack in the elementary moralities. We believe the true view of success is that it is the development of all the best in a man. If one makes a fortune for himself and does not make a man of himself, what will it profit him? This is the answer to the speech recently delivered by Mr. Charles M. Schwab, president of the American steet trust, to three hundred poor boys of St. George's Evening Trade school in New York, when he said that he knew no college men who had succeeded in industrial and manufacturing lives. Such an estimate of success has a debasing tendency. It ought to be steadily and earnestly preached that whoever makes a character is a success. What he may have in the way of wealth is incidental. A man without a character is a failure.

CHICAGO NOTES.

Chicago is a great city, but it is still in the making. Great forces are at work within it—forces both of good and evil. Its population, which numbers something near two million souls, and which is scattered over 196 square miles of territory, is heterogeneous in the extreme. It includes representatives of almost every nation under heaven. About ninety per cent of its population are foreign born, or are of foreign-born parentage. And what renders the work of civic and social unification slow and difficult is the circumstance that these foreign elements are in solid blocks. There is a Bohemian district, a Polish district, an Italian district, and so on. Between the different settlements there is often intense race hatred. Unity will come only as the idea of brotherhood grows.

The forces of evil are mighty and are very much in evidence. There are 6,000 saloons, employing about 31,600 people, and having a daily revenue of $316,000; there are 31 theaters, most of which are open on Sundays; there are 3,000 pool and billiard rooms; there are large numbers of gambling dens and houses of ill-fame. It is estimated that there are in all 50,000 people who live directly upon crime, or who are connected with evil resorts, the influence of which tends to the demoralization of the community. To match herself against these destructive forces it behooves the Church of Christ to be intensively aggressive.

But if the shadows are deep the light is bright. Nowhere are the forces that make against sin and for righteousness more active or more potential than in Chicago. Leaving out of view the Roman Catholic Church, and other religious and charitable organizations, we have in the city 605 Protestant churches, with 167,000 members, and 184,000 pupils in the Sunday schools. The various forms of benevolent effort of which these churches are the center cannot be even enumerated. In the sum total of their results they make a noble showing; and although generally silent and unseen in their operations, upon them depend, to an extent that many never dream of, the saving of the city.

The movement of population in the city of Chicago is something remarkable. The postoffice authorities state that on the 1st of May of this year there were a hundred per cent more changes in the down town district than there were last year. In the resident districts the proportion of changes caused by the "Moving Carnival" are no doubt equally large. From this shifting of population great confusion arises in church work. The pastor of a medium-sized church reports that after the 1st of May he has had to strike off his visiting list the names of two hundred families, who have removed from his district. One of the most popular preachers of the city is wont to say that he does not preach in a church, but in a railroad depot, where people are continually coming and going.

The reception given by the trustees and residents of Chicago Commons to their friends in the new building on Saturday, May 11th, marks the beginning of a new era in the history of that useful institution. A recent gift of $12,000 from the family of John Marshall Williams for the completion of the residence wing of the building supplies a much needed addition, while at the same time it makes necessary the raising of an additional $5,000 for its equipment. If people only knew the blessed work which Chicago Commons, with its band of noble workers, is doing; if they only knew the cheer which it is bringing into dark and desolate homes, the social discontent which it is allaying, the festering sores on the body politic which it is healing, they would give to it unstinted sympathy and support.

At the first annual meeting of the Associated Jew-

ish Charities held May 12th, an encouraging report was presented. Through this agency the large sum of $135,000 has been collected during the year. This is an advance of twenty-five per cent upon the amount raised in the previous year. Few people have any idea of the beneficent work done by the various Jewish charitable organizations of the city. Hospitals, training schools, homes for orphans and for the aged are among the institutions which these organizations sustain. The Christian church has no right to claim an exclusive monopoly of works of mercy.

The Bible Society—the sixty-first annual report of which has just been issued—is one of the helpful agencies in the city. Its purpose is to place a Bible in every Bibleless home in Chicago. A house to house canvass made a few years ago revealed the startling fact that of the 1,280 families visited, 1,200 were found to be destitute of the Word of God. In another section of the city 1,140 Bibleless homes were found. The agents of this society say that it is no uncommon thing to find people who have never seen a Bible or who do not know it from a dictionary.

"Holiness Bands" have been invading this citadel of Satan. They speak of themselves as "none of your dead Quaker sort of people that go to meeting, and sit around like so many whitened tombstones in a graveyard." They believe in having "a lively time," and in "making the dust fly." Their artificial methods for getting up a revival savor of self-excitation and hypnotism. They belong to the class who have "a zeal of God, but not according to knowledge."

It is somewhat difficult to determine what the exact result of closing the army canteen at Fort Sheridan has been. It is affirmed that a large number of "blind pigs" have been started in Highwood since the abolition of the canteen, and that drunkenness among the soldiers has been on the increase. The testimony is somewhat conflicting; but the ministerial committee appointed to investigate the matter report that upon the whole the results have been in favor of good order and sobriety. The official reports at Fort Sheridan show that whereas from Nov. 1, 1900, to Feb. 10, 1901, the percentage of arrests was 5.2; from Feb. 10th to May 2d the percentage of arrests has been 4.9.

An epidemic of speculation in stocks and grain has broken out in the city. A peep into the Board of Trade the other day revealed a condition of things which is perfectly appalling. If that excited crowd of vociferating and gesticulating men represents the commercial center of the northwest, a more unhealthy condition of things could hardly be imagined. It is said that the gambling epidemic is spreading from employer to employed and that thousands of clerks are mortgaging their wages months in advance, on the ten per cent plan, to have money to stake on the chances of the game. For almost every one of them there is surely coming a day of reckoning. They are generally following the lead of George Phillips, who is the hero of the hour; and whose large winnings represent hundreds of wrecked fortunes. The gambling passion is eating our industrial and social life as a canker. Can nothing be done to check it? Is there no balm in Gilead that can cure this social sore?

The Chicago Federation of Religious Workers has now completed its organization. Its objects are the establishment of a bureau of information concerning the religious and social forces of the city and the laws and ordinances relating thereto; and the promotion of combined efforts for the general good. Among its officers are men whose names are prominent as workers in the cause of religion and good morals in Chicago. The secretary is H. F. Ward, 4648 Marshfield avenue.

Last week thirty-seven women graduated from the Chicago Training School for City, Home and Foreign Missions in connection with the Methodist church. Dr. John Henry Barrows, president of Oberlin, gave an address on "The Extension of the Kingdom of God, as Seen by the World Traveler."

The recent death of Mrs. Lucy Judd, wife of Deacon H. Worthington Judd, and her new-born baby, who received no medical treatment, together with other similar cases also, has aroused a storm of popular indignation against Dr. Dowie, and the authorities are threatening criminal action against him. "I think that Dr. Dowie is crooked—crooked in his teachings and crooked in his dealings," declared J. W. Cabeen, a former elder of Zion, living at 248 LaSalle avenue, to a reporter for the Daily News. "He is false in his theology and false in his business transactions. He is not insane; on the contrary, he is an extremely long-headed man and a man of superhuman cunning. Some take the ground that he is an out-and-out imposter, but I take the more charitable view that he is self-deluded. He is guilty of the most arrant hypocrisy and yet I think that he believes in his own acts. You have heard of the man who lied so much that he came to believe his lies were the truth. He is a man of remarkable resource and powers of mind and is a born leader, and that accounts for his wonderful success. I believe that God really used him in the days of his humbler condition when he was pure in heart, but success has puffed him and filled him with pride, and he has fallen away, and when a man falls the devil can do almost anything with him. The power that he assumed was too much for him and he has gradually got to the point where he uses the whole church for his selfish aggrandisement and exploitation. He has piled up an immense fortune, which has been poured into his coffers for the cause, but which he has retained absolute control of and has used as he pleased."

Dowie is now hiding, trying to escape the clutches of the law, and it is said that a "run" has been made upon his bank by nervous depositors. It is thought by some that the knell of Dowieism has sounded; but Dr. Dowie is a resourceful man, and his power will not be so easily broken. He is one of the most colossal frauds of the century.

At a recent meeting of the Chicago Association of Congregational Churches, when the subject of second service was under discussion, the statement was made by Dr. I. C. Armstrong, the city missionary secretary, that of the seventy-six Congregational churches within the limits of the city twelve have larger morning than evening audiences, and sixty-four have larger evening than morning audiences.

Hushed was that li tle room; so very still
As if a whole world's heart had ceased to beat
Through withered leaves of Hope, the tears fell chill
On lonely feet.
Shalt Thou not count the widow's tears that fall?
Shalt Thou not give the broken-hearted rest?
Shalt Thou not hear earth's weary ones that call?
Beloved and Best!

—Guy Balguy.

CONTRIBUTED.

EAST LONDON.

'Twas August, and the fierce sun overhead
Smote on the squalid streets of Bethnal Green,
And the pale weaver, through his windows seen
In Spitalfields, looked thrice dispirited.

I met a preacher there I knew, and said:
"Ill and o'erworked, how fare you in this scene?"
"Bravely!" said he, "for I of late have been
Much cheered with thoughts of Christ, the living bread."

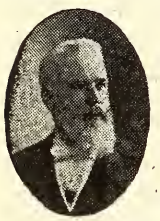
O human soul! As long as thou canst so
Set up a mark of everlasting light,
Above the howling senses' ebb and flow,

To cheer thee and to right thee if thou roam—
Not with lost toil thou laborest through the night!
Thou mak'st the heaven thou hop'st indeed thy home.
—Matthew Arnold.

WHAT DOES THE PRESENCE FORETOKEN?

By James M. Campbell.

What are we to hope for from the presence of Christ? If Christ is really present, what are we to expect from him? What does the fact of his being present, presage? We answer, the presence of Christ is a pledge of good for the world. If he is here in the power of the Spirit, we have every reason to expect great things from him. We cannot paint the future too brightly if it is in his hands. To those who believe in the potency of his presence pessimism is impossible.



To a large extent the inspiration of hope has died out of the church. Great things are not expected. Christians are not, as a rule, in the attitude of eager expectancy. They have ceased to hope for much from the future because they have in reality ceased to hope for much from Christ; and they have ceased to hope for much from Christ because the sense of his presence has become dim. The days of buoyant, youthful hopefulness have always been days when the church has been deepy imbued with the consciousness of the presence of her Lord.

There are those who, looking abroad upon the increasing conflict between good and evil, estimate that these two forces are so evenly balanced as to preclude the possibility of any great measure of progress. It almost seems to them as if the conflict which is now on must end in a drawn battle. Their gloomy forecast comes from not seeing the invisible leader who is at the head of the forces of good, and is pushing them on to ultimate victory.

The American soldiers in the war of the rebellion went to battle singing:

"John Brown's body lies mouldering in the grave,
But his soul goes marching on."

Not the soul of the dead Christ, but the living Christ himself, goes marching on through the ages at the head of his conquering legions.

Others glowingly optimistic see not only victory for the right, but they see it close at hand. The world which they look upon is growing steadily better. It has within itself power of recuperation. Only give it time, and it is well able to overcome all alien forces and to work out its own salvation.

Others regard the present order of things as doomed to failure. They believe that the world is growing worse. They have no hope of victory from the forces that are at present in operation, and which are at the command of the church. They do not think that Christ is making much headway. What he is gaining at one point he is more than losing at another. They even hold that it is not the mission of the church to convert the world, and hence all her well-meaning efforts to compass this great result must of necessity prove abortive. They are looking forward to a general collapse. And when things have come to the worst the absent Christ will return to begin his millennial reign. Touching the present, this class are pessimists to the core. They strike hands with the Buddhistic theosophist, who looks upon the world as moving in a circle, rather than in an upward course. Instead of hoping great things from "the presence," they are hoping for "the presence" as something yet to come. But that which the church hath, why should she yet hope for?

There are others who take a medium view of things. They believe in the final victory of the right. They hold with Professor Drummond that "the whole tone of the Bible when it speaks of the final results of the world's history is of jubilee and triumph, never of sorrow and despondency." They believe with John Bunyan that "there will come a time when Antichrist will be a matter of history, when saints will speak of how he grew and spread, and how he was consumed by the breath of the Lord's mouth, and destroyed by the brightness of his coming." Yet they do not believe that the goal is to be reached at a single bound; or that the path of progress will describe a straight line. Obstacles many and stubborn have to be surmounted. The conflict of the human will with the divine purpose, out of which have grown the tragedies of the ages, will continue. But Christ will be ultimately victorious. He will gain supreme control of all things. "For he must reign until he hath put all his enemies under his feet." (I. Cor. 25: 25.)

Strengthens Faith.

When it is seen that Christ has not delayed his coming, that he has not kept the world waiting in vain through long centuries for his return, the hope of the church instead of being extinguished is put upon a firmer basis. If "for this end he both died and rose again, that he might be the Lord both of the dead and the living" (Rom. 14: 9), then his presence in the world means that he is here to establish his sovereignty over men. Our hope that he will succeed is based upon our knowledge of what he has already accomplished. He has given us every reason to believe in him. He is now, as never before, the central object of the world's hope. Even those who have lost faith in the church may retain faith in him. They acknowledge the immense debt of gratitude which the world owes him. They turn to him in the hour of extremity as the true and tried friend of humanity. With a faith that puts to shame the unbelief of those Christians who magnify what Christ is going to do by minifying what he has already done, they believe in the glorious possibilities of the present, holding that if Christ's way were only followed all would be right with the world. What comfort of hope would come to this class did they also see that the Christ who is lover and brother of all men holds the future of the world in his wounded hands!

The perplexing problems of the present require to be studied in the light of the presence of Christ. His

presence is too often the omitted factor. Of course, if he is absent from the world in person, if he is not touching its life as intimately as he might do, or as he will yet do, it is well to know it, that we may not be led to expect too much from him in the present or in the immediate future; but if he is here in all the plenitude of his spiritual power, his presence is to be taken into account in the solution of all the political, social and industrial problems that now confront us. Let his presence become a living reality and the future will be faced with calm hopefulness; for working alongside of the leaven of iniquity will be seen a power sufficient to counteract it. Mighty is sin, but mightier is the grace of the unseen Christ.

War still goes on. True; but Christ is here to end it. No power but his can stay the red hand of rapine, and bring peace on earth. Until his love quenches human greed and hate, the sword shall not be beat into the plowshare, or the spear into the pruning hook. Let the world recognize the authority of the unseen king and bow before his sceptre, "and nation shall not lift up the sword against nation, neither shall they learn war any more." And this is the promise. The rescript of the czar of Russia may fail of its end, but the proclamation of the Prince of Peace will yet be obeyed.

To End Oppresion.

Unrighteous oppression exists. Yes; but Christ is here to end it. There is no wrong that he is not able to right. There is no emergency for which he is unprepared. Nothing can take him by surprise, No evil can spring up for which he has not provided a remedy. He knows all about the present situation. The tear-dimmed eyes that looked from the brow of Olivet upon Jerusalem take in the whole of the sin and sorrow of every city. He sees the unjust monopolies which rob men of equality of opportunity which is their inalienable birthright, and which crush honest industry into the dust; he sees the growing dissatisfaction and bitterness of the working classes; he sees the increasing intensity of the fight for bread; he sees the triumphal car of progress transformed into the car of a modern Juggernaut, whose path is marked by the mangled souls and bodies of the victims of an un-Christian commercialism. Indifferent to these things he cannot be. Upon the spoiler he looks with eyes of flame, upon the victim with eyes of tenderest pity. But is he impotent? Can he do nothing to help? Is he doing nothing to help? Is he unable to effect social adjustments, to transform business methods, to furnish new social ideas, to impart new social motives? Who that believes in him as the world's Redeemer can for a moment doubt his power? We may be sure that when anything is wrong he will not leave it alone until he has put it right. The work of putting the world right is exactly the work which he has undertaken. And he is equal to it. Something has been done; but there is more to follow. He is not yet through with the world. "He shall not fail nor be discouraged till he has set judgment in the earth; and the isles shall wait for his law."

Only when the future is taken into account can the full significance of the presence be grasped. A power which holds within iself not merely the possibility but the certainty of continuous, progressive change has become resident in the world. A good work has been begun which will be carried on until it is completed. Long and toilsome may be the way, many and dark may be the tragedies which come from the resistance which the forces of evil offer to the program of Christ, but the divine plan will not miscarry, nor will divine power fail in the accomplishment of its object. The evolutionary process which has God for its origin, and Christ for its agent, has redemption for its end. A redeemed world, a finished world, a world brought by the power of the unseen Christ into harmony with heaven's order, is the goal to which all things tend.

Were the presence of Christ to become more vividly realized a new note of evangelical power would be struck. The church is practically without hope because it is without Christ. The old evangelism, whose influence is fading, derived no small measure of its power from its attitude of expectancy. It looked for the Lord's speedy return. But hope deferred has made the heart grow sick. The most ingenious calculations as to the year, if not the day and hour, of the absent Lord's return have failed to bolster up the hope of disappointed saints. Oh, that the church of today might wake up to the glorious reality of the real personal presence of her living Lord, so that rejoicing in her powerful ally, whom nothing can vanquish, her unseen king, whose complete sovereignty over all the kingdoms of the world no alien power can forever usurp, she may arise from the dust and shine forth in the resplendent glory of her Lord, fair as the moon in love, clear as the sun in holiness, and terrible in strength as a bannered host.

THE GRADED BIBLE SCHOOL.

Herbert L. Willett.

There has been for some time a growing feeling in the minds of Sunday school teachers that the present methods of study are inadequate and that something needs to be done in the direction of placing the Sunday school upon the same level of pedagogical competency as that which prevails in the day schools. The times in which we live have shown the possibility of great improvement in the methods of the public school, and in every community there is eager endeavor to obtain the most skilled and able instructors to assume the charge of the children. Not less important is the need of such a standard in the Sunday school, and even more so, when it is considered that but a bare half-hour in the week is devoted to the study of the most important of all disciplines.

None of the methods of Bible study now in vogue seems to meet the demands when viewed from the plane of an adequate knowledge of child nature and child study. Especially is this defect felt by those who are attempting to employ the international system of lessons. The utter absence of any pedagogical perspective in the arrangement of these lessons has been long recognized and grows insupportable by those who are compelled to work under this yoke. Other systems have perhaps presented points of improvement in some particulars, but none meets in any adequate manner the needs of the times. Considering all these facts, several of the denominations have undertaken the preparation of courses of study which should adjust themselves to the modern point of view in the departments of pedagogy, Biblical scholarship and the Christian life. Among them an interesting report has been presented by a committee of the Illinois Congregational association, to which was assigned the task of preparing an outline course of study. With this commit-

tee representatives of several states co-operated. The committee in its report registers its belief that any system of Bible study which confines itself to lesson leaves is not only inadequate but detrimental to the best interests of the children. It therefore submits a plan for the preparation and use of text books which shall be purely auxiliary to the study of the Bible in class. It insists, first, that nothing should replace the Bible in the hands of the scholars. Second, that a course of study must be prepared for a particular grade and adapted to pupils of the age for which it is intended. Third, it must, especially in the senior grades, encourage the use of Bible dictionaries, histories and other books of reference. Fourth, the text book must give to the pupils work to do in discovering truth for themselves, and not simply telling the facts of the lesson. At the same time, the pupils must be encouraged to write answers to leading questions.

The Scheme Outlined.

The scheme for graded Bible school thus outlined includes the following departments:

1. The cradle roll, which means all children below the kindergarten age in families connected with the Bible school.

2. The kindergarten, including all children who have not yet entered the first grade in the public school, or in general, children under seven years of age.

3. The graded Bible school, which includes twelve grades corresponding to the grades in the public schools and covering the period of six to eighteen years. The school is divided into primary, junior, intermediate and senior departments, each including four grades.

The primary and junior equal the period of grammar school, and the senior that of high school in our public school system. The course begins with stories from the life of Christ, centering about Christmas, Easter and Children's day. The first year is thus a year with Christ. The next three grades are devoted to Bible stories, Bible truths, nature lessons and the memorizing of verses and passages from the Bible. In the fifth grade each child is furnished with a New Testament, and in this and the two following grades the life of Christ, the history of the early church and Christian biographies are studied. In the eighth grade the child is in the decision period, and the teaching is intended to awaken an intelligent purpose for Christian living and guide to a right understanding of the religious emotions and experiences sure to arise at this time in the child's life. Large accessions to the church should be expected from the eighth grade of the Bible school. In the ninth and tenth grades the Old Testament is studied, with drill in Old Testament history, geography and literature. In the eleventh a rapid review of the life of Christ is followed by the outline study of the early church and church history. The twelfth grade is devoted to the social teaching of Jesus, Christian beliefs, Christian evidences and duties to the church and the kingdom.

The Normal Course.

Higher still come the adult Bible classes. Scholars should never be allowed to feel that the completion of the course of the Bible in the graded school means graduation, but only promotion to the adult Bible classes or Normal Course. The Normal Course itself is designed for those graduates of the graded Bible school who desire to fit themselves for teaching. The course consists of three parts. 1. Review of the subjects taught in the graded Bible school, with special reference to the methods of teaching. 2. Study of the principles and methods of pedagogy. 3. Christian nurture covering the principles of child psychology in relation to the religious development and training of children.

The home study department is, first, to encourage parents or others in charge of the children to assist the children in the study of the lessons during the week. Second, to assist those who attend the Bible school in systematic Bible study at home.

The committee has provided for each department and each grade a list of text books for the classes and of helps for the teachers. This is on the principle of the public school system, and will instantly appeal to all who are confronted with the limitations of the present Sunday school methods. The committee are aware apparently that it will be found impossible in most schools to adopt the full graded course at once. Neither trained teachers nor suitable text books are as yet available, but every school can make a beginning in the direction of grading. The success of graded Bible schools will depend largely on the securing and training of teachers who can master the subjects and teach with Bible and reference books, furnishing their own directions for study and question slips to the pupils. This is not too much to expect of a teacher. The Sunday school must await for its true value the time when the same high requirements which prevail in the day schools shall be insisted upon, and when the whole scheme of the child's work is kept in mind at each point. The teacher who knows only one lesson at a time, knows no lesson. The aim of the school should be to raise up expert teachers, but no teacher can be equally expert in all the subjects of the school. In the graded school this is not necessary. Each becomes expert in his own grade. It is apparent that the fullest value of the Sunday school will never be realized until specially trained and paid superintendents are secured, and this is already becoming recognized as a necessity in many parts of the country today. It is a moment of great promise for the Bible school, and the report of this committee is one which ought to cheer the hearts of those who have been working with inadequate tools and according to antiquated methods so long. There is no reason why any school should wait to put such a plan as is here outlined into execution. It is perfectly plastic and adjustable. Indeed, many classes in schools which still adhere to one or the other of the old systems have broken away as individual groups and are studying by more adequate and scientific methods. The full report of the committee is very interesting, containing, as it does, the suggestions for text books in each grade. It is to be hoped that in the near future either this or some other plan will be agreed upon by which schools can undertake in a manner satisfactory to all ages of pupils the task of adequate Biblical and Christian instruction.

The University of Chicago.

A SILENT LIFE.

Silently falls the snow-flake,
  Silently falls the dew,
Silently dies the old year,
  Silently comes the new,
Silently steal the sunbeams
  Over the dales and hills;
Silently flows the river
  That turns a hundred mills.

Silently do a kind deed,
  Silently lighten care;
Silently shed the grief-tear,
  Silently kneel in prayer,
Silently bear a wrong done—
  Care not what slanderers say;
Silently live a good life,
  Silently pass away.

J. M. C.

THE SPIRIT OF CHRIST.

J. J. Haley.

1. The Spirit of Christ Is the Spirit of Justice and Fairness.

It goes without saying that no unfair criticism of a human being ever passed the lips of Jesus. He never exaggerated the faults or misrepresented the motives of a fellow man. He never took up an uncertified rumor about anybody and gave it currency by repeating it. We cannot concieve that Jesus ever stayed in a house that was turned into a slaughter pen with the characters of neighbors for victims. No such holocaust was ever offered to Satan in his presence. All his judgments were charitable and just. The fact is, no uncharitable man is either just or fair, or indeed can be. Charity and justice live together and die together. Like the Siamese twins, they cannot be separated without killing both. Uncharitableness so perverts the judicial faculty, and so colors the mental vision, that it can do simple justice to neither friends nor foes. There is nothing, in my judgment, in which the Christian world has more signally and shamefully departed from the spirit of Christ than in this matter of justice and fairness to brother men. The time was in the near past, and that dispensation has not entirely come to an end, when misrepresentation of a religious opponent was thought to be the highest mark of fervent zeal and lofty piety. Religious denominations thought they were doing God's will in slandering each other. They not only proved their opinions orthodox by apostolic blows and knocks, according to Hudibras, but they could not for very life see how others could differ from them and be honest. I once felt that way about it myself, but I would have resented the idea bitterly that other people had a right to think that about me. The world is growing rapidly away from that condition of things, but the dregs of it still remain in some places. I saw a statement in a religious paper last week to the effect that the "Campbellites" denied the name Christian to everybody but themselves. There is the application of an offensive nickname, which is unfair and a flagrant misrepresentation of fact, which is unjust because untrue. Scarcely a week passes that I do not see a specimen of this kind of injustice in the southern religious press. If ability and willingness to state with scrupulous fairness and correctness the position of an opponent is a characteristic of the spirit of Christ, then the orthodox religious press has very little of it and the political press has none. If I did not have in me the sense of justice and truthfulness to represent correctly the position of one who differed from me, I would have a slender claim indeed to the mind of Christ. Prejudice and the habit of misrepresentation are not of God. There is no sin more common than doing injustice to others. We say reckless and groundless things about our neighbors that a little thought and care would show to be as unkind as they are untrue. If we have any respect for the golden rule, which is the spirit of Christ, we will be just and fair to others as we wish them to be just and fair to us.

2. The Spirit of Christ Is the Spirit of Tolerance and Forbearance.

The Christ of God could not be otherwise. And yet this fact is one of the most remarkable and phenomenal indications of the superhuman character of Christ. He appeared in an age when bigotry was universal and apparently ineradicable, at a time when both religious and racial tolerance were unknown. Unceasing war and the bitter jealousies of tribes and nations had developed the passions of men to the highest pitch. There were numerous sects in religion, philosophy and politics, and these in their fierce and consuming hostilities were hateful and hating one another. Our Lord was born in an atmosphere of religious hate and political bigotry. "The Jews have no dealings with the Samaritans," expressed a universal condition of race and religious strife among the nations. Jews regarded Gentiles as heathen dogs, outside the pale of salvation, while Greeks, Romans and barbarians looked down upon the Jew as a fanatic and a fool. Into such a world did Jesus come, and as Renan said of him, "He was free from prejudice, the source of our sorrows, and thought only of his work, of his race and of humanity." Neither heredity nor environment can explain the tolerance and forbearance of Jesus. It is a true remark of Newman Smythe that the spirit of Jesus is the miracle that neither history nor science can explain. It was a rare exoctic transplanted from the heavenly garden into the race and religious fungi of Jews and Gentiles.

The observation of George Eliot that the hardest lesson of toleration was learning to tolerate the intolerant, finds a striking illustration in the experience of Christ in training his disciples. While lifting them to his own higher level and wider vision, he often times had occasion to rebuke their narrowness. As he ascended toward Jerusalem a Samaritan village refused him hospitality, because his face was set toward the Jewish capital. This so angered John, who as a Jew despised the Samaritans, that he proposed to call down fire from heaven to burn them up. The Lord rebuked this fanatic outburst of race tolerance based on religion, and inspired by a personal slight to himself, by saying to John: "Ye know not what manner of spirit ye are of." You imagine, John, that this outbreak of inhuman fanaticism is a manifestation of personal friendship for me and zeal for the glory of God; your suggestion is inspired by race hatred and religious bigotry, which is contrary to all that I am trying to teach you to be. John had so completely mastered this lesson fifty years later that he said to all young disciples: "My little children, love one another; for love is of God."

The other occasion you well remember, when this same John saw somebody casting out demons who did not belong to the Master's immediate personal following, and took it on himself to forbid them. He said in substance: "My crowd has a corner on this business, you are trenching on our rights and therefore, unless you join us you will have to quit." John was a sectarian, and, like all partisans, he was suspicious, jealous and intolerant of differences, and imagined that all truth, all right to act for God, were confined to the inner circle to which he belonged. Jesus hastened to countermand the prohibition of the young zealot. "Let them alone," said he, "they are doing the same work that we are doing, and therefore they are doing the work of God." This is a death blow to all sectarian exclusiveness, and all priestly claims to a monopoly of divine authority, where Jesus Christ is understood. It is not strange, under the circumstances, that John should feel as he did, but it is strange that men, after eighteen centuries of Christ, should feel that way. Any church that sets up exclusive claim to divine authority, for its sacraments, its ministry, its ritual or its creed, and stands aloof

from all the rest of God's workers, brands itself on the face as a fraudulent representation of the Christianity of Jesus of Nazareth. Any narrow, exclusive, intolerant, uncharitable thing, whatever else it may stand for, does not represent Jesus Christ.

3. The Spirit of Christ Is the Spirit of Sympathy and Mercy.

The hard man, the man without sympathy, the greedy, selfish man who takes advantage of the necessities of his fellows to oppress and impoverish them, is at the opposite poll from the mind of Christ. He has the mind of Satan and is doing the work of his master. This Divine Man can be touched with the feeling of all our infirmities, he knows our frame and remembers that we are dust. No man appealed to him in vain, "Jesus, thou Son of David, have mercy on me." He spent his time among the people, healing their diseases, enlightening their minds, ministering to them in their troubles, comforting them in their sorrows, seeking in a thousand ways to bless and make them better. When his claims were challenged, he gave this certificate of their authentication: "The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear and the dead are raised up and the poor have the good tidings preached to them." But one of the most suggestive incidents in the Gospels brings into bold relief the two elements of sympathy and mercy in the mind of the Master. I refer to the woman taken in sin recorded in the eighth chapter of John. Scholars have decided that this story is probably an interpolation and not a part of John's original narrative, but it is so characteristic, so much like Jesus, that I believe it to be a genuine story of the Master. The Pharisees brought a woman who had been convicted of sin by the testimony of eye witnesses, asking Jesus to pronounce judgment in the case. "Moses commanded us to stone such; what, then, sayest thou? And this they said, tempting him, that they might have whereof to accuse him."

They knew he would not sanction the cruel act of stoning, and that he dare not array himself openly against the law of Moses. So into the cunning trap they had set for him he is bound to walk. How could he escape the dilemma of saying stone her on the one hand, or of countermanding a law of Moses on the other? And now they think they have him, he declines to answer, apparently, and stooping down he begins to write on the ground. "Ah," they say, "we have spiked his guns, we have silenced his batteries, we have driven him into the confession of silence, we have him at last"; and so with loud and clamorous insistence they press upon him demanding an answer to their question. Jesus continued to write till they had reached the point where they were sure of victory, and were chuckling and crowing and grinning over their triumph, when he suddenly and quietly arose and said with a penetrating glance into the eyes of these pious rascals, "He that is without sin among you, let him first cast a stone at her." No stones were cast. Every mother's son of these fellows was a hypocrit, and about all the conscience he had left was enough to fire him out of that place in a jiffy. The Roman Catholics have a very suggestive and pretty conceit in the interpretation of this passage. When Jesus wrote on the ground, what was it he was writing? It was surely not mere scribbling for pastime. There must have been intelligent purpose in it, and something written with an end in view. What was it? Would the words uttered by Jesus have effected the rapid scatteration of the woman's accusers that the text represents? When Jesus stooped down to write, it is represented that the leader of the gang rushed up and looked over his shoulder, and lo! there was his name inscribed on the sand, and Jesus writing a list of all the secret sins he had committed up to that hour! He made himself scarce. Number two rushed up to fill the breach, and down went his name, and below it a catalogue of the dirty things he was in the habit of doing on the sly! Exit No. 2. The third man laughed aloud at the discomforture of his brethren, and bravely stepped up to take a peep, and there was his cognomen in the sand and his secret rascalities listed for public inspection, and away he went like a pebble out of a catapult. Filled with curiosity, the others came up to see and fled to keep from being seen! No wonder they were convicted by their consciences and went out one by one! They couldn't stand it! Jesus stood up and looked round and he was by himself as far as the Pharisee gang was concerned. He said to the woman, "Where are they? Did no man condemn thee?" And she said, "No man, Lord." And Jesus said, "Neither do I condemn thee; go thy way; from henceforth sin no more." He did justice to those rascals, the Pharisees. He showed sympathy and mercy for this fallen but penitent woman. This incident is a conspicuous illustration of the mercifulness of the disposition of Jesus, and his willingness to forgive sinners on condition that henceforth they sin no more.

4. The Spirit of Christ Is the Spirit of Love and Forgiveness.

This feature in the character of Christ stands out in the New Testament record above all others. Not alone did he teach the people in the Sermon on the Mount to forgive their enemies and to pray for those who despitefully used and persecuted them, but he himself manifested this spirit in a wonderful manner in his own life. He taught his disciples to love and forgive, and told them unless they were forgiving they would not be forgiven. In the agonies of the cross he prayed for those who had crucified him: "Father, forgive them, for they know not what they do." And lest it should be thought that this was a divine spirit that no human being could possess and manifest, Stephen, the first Christian martyr, prayed for his murderers, "Lord, lay not this sin to their charge." And Paul expected the Colossians to bear the fruit of the celestial graces of love and forgiveness. "Put on, therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, long-suffering; forbearing one another and forgiving each other; if any man have a complaint against any, even as the Lord forgave you, so also do ye; and above all these things, put on love, which is the bond of perfectness." If, then, we are just and fair, tolerant and forbearing, sympathetic and merciful, affectionate and forgiving, we have the spirit of Christ and we are his. If we have not these qualities, which the Holy Spirit brings into the hearts of men, we are not Christ-like and we are none of his. The spirit of Christ is the one thing most essential in his religion.

He was better to me than all my hopes,
  He was better than all my fears;
He made a bridge of my broken works,
  And a rainbow of my tears;
The billows that guarded my sea-girt path
  Carried my Lord on their crest;
When I dwell on the days of my wilderness march,
  I can lean on his love for the rest.

—Anna Shipton.

THE TWENTIETH CENTURY MINISTRY.

By W. P. Aylsworth.

Passing over the abiding elements of preaching, let us consider some of those characteristics which are more properly subject to change. New methods are warranted by new conditions. Whether the pulpit shall adopt an illustrative or argumentative, a positive or apologetic style, must be determined, in some degree at least, by circumstances of time and place. The history of preaching shows clearly the influence of environment in these respects. A correct estimate of some of the conditions of the present will suggest the methods of the coming ministry.

I assume that the preaching of the future will be direct and practical. These two characteristics are mentioned together, since in practice they can scarcely be separated. For obvious reasons the brief and pointed sermon has come to stay. Yet the length of the sermon must ever be related to the subject and the occasion. It must be remembered that preaching is, and ever will be, for the common people. The preacher must touch, with quick and skillful fingers, the keys of human need. His spirit must be one of progress and hope. Abstract questions of philosophy and speculative theology will continue to agitate the minds of scholars, but they will not be discussed in the pulpit. The preacher is a herald to the masses, not a lecturer to the few. The witticism of the professor, who, when asked by his pulpit how long a sermon should be, replied: "Thirty minutes, with a leaning to the side of mercy," has a practical point. The coming time, even more than the present, will be far too busy to wait for circumlocution and indirection in preaching.

All our habits of thought and action tend the other way. Our modes of travel and of the transmission of intelligence influence our thought. Men are impatient of the least obstruction. They seek the shortest route to a destination. Mountains are tunnelled and chasms bridged that time may be economized and distance obliterated. We speak across continents and under seas with the quickness of lightning. The pulpit must keep step with the industrial world or be left out of the race altogether.

The public will not wait for a preacher whose message does not appeal to common sense and does not have the "ring" of purpose.

Again, many things formerly taught from the pulpit and platform are now relegated to the public library or the fireside reading. Almost within a generation the system of popular education has been revolutionized. The best books are cheap and will be cheaper. The average audience is already in possession of the general information which had to be woven into the sermon of a half a century ago. Attractive periodicals, wonderfully illustrated, place a premium upon reading along the lines of important information. The pulpit must find some other source for power and attractiveness, or it will be ruled out of the contest for popular attention and interest. One field remains to it supremely—namely, the plain, direct, practical persuasion of men to enter paths of righteousness. As never before the watchword of the pulpit is to be the Pauline exhortation, "Watch ye, be strong, quit you like men." Many questions, also, once considered of vital importance in religious discussion, are no longer so regarded. Many refinements of theology that found their way into sermonic literature are now chiefly interesting as theological curiosities. Even many things which were earnestly proclaimed in the past century are no longer matters of interest in the thought of the present. And God grant that in the sifting of unprofitable and valueless materials from the sermons of the present, we may still retain or supply, if wanting, the commandments of God and the instruction which leads to a righteous life. Any sermon which does not contain these elements is too long.

Not only directness of speech, but skill in expressing the truth must be cultivated. The preacher of the twentieth century must indeed be apt to teach. Much that formerly passed for profound ability in the pulpit is now rated prosaic dullness. It is the feeling that the professional minister is out of touch with the common people that has quickened the demand for "lay" preaching. The rude and untrained preacher is often preferred to the cultured and scholarly for this very reason. Even slang and downright vulgarity are often applauded. It is a grave question where this tendency will end. Is it to continue until the pulpit is robbed of its propriety and purity of speech? Surely not. A better ideal will triumph. But the danger can only be averted by removing the cause. The preacher must study how to get near to the people. His style should be as a fresh breeze blowing from the fields of practical life. False sensationalism must be opposed by its genuine counterpart. There is a sort of awakening which results from finding the souls of men at unexplored depths of experience, a kind of preaching that fearlessly proclaims truth, that designates sins by their true name, that drives admonition and reproof with honest Saxon straight to the mark, and that touches the hidden springs of sympathy. Such a sensationalism belongs to the pulpit of the future. In this sense the Sermon on the Mount was truly sensational. The preacher is to covet and develop the power that thrills multitudes and elevates them to higher planes of life. Such power is not only inseparable from ability in the art of expression, but springs from profound conviction and spiritual consecration.

A PARABLE.

One night a man took a little taper out of a drawer and lighted it, and began to ascend a long, winding stair.

"Where are you going?" said the taper.

"Away high up," said the man; "higher than the top of the house where we sleep."

"And what are you going to do there?" said the taper.

"I am going to show the ships out at sea where the harbor is," said the man. "For we stand here at the entrance to the harbor, and some ships far out on the stormy sea may be looking for our light even now."

"Alas! no ship could ever see my light," said the little taper; "it is so very small."

"If your light is small," said the man, "keep it burning bright, and leave the rest to me."

Well, when the man got up to the top of the lighthouse, for this was a lighthouse they were in, he took the little taper, and with it lighted the great lamps that stood ready there with their polished reflectors behind them.

You who think your light of so small account, can you not see what God may do with it? Shine—and leave the rest to Him.

At the CHURCH

THERE LIVED A MAN.

Once, in the flight of ages past,
  There lived a man—and who was he?
Mortal, however thy lot is cast,
  That man resembled thee.

He suffered, but his pangs are o'er;
  Enjoyed—but his delights are fled;
Had friends—his friends are now no more
  And foes—his foes are dead.

He saw whatever thou hast seen;
  Encountered all that troubles thee;
He was whatever thou hast been;
  He is what thou shalt be.

The annals of the human race,
  Their ruins since the world began,
Of him afford no other trace
  Than this—there lived a man.

—Montgomery.

FIVE MINUTES' SERMON.

By Peter Ainslie.

*He ever liveth to make intercession.—Heb. 7: 25.

Jesus Christ is now our high priest. The Old Testament, with its shadows and types of priesthood and tabernacle, has passed away. The scaffolding has been removed and the eternal things have come into view. For ages the blood of beasts was shed to teach men that sometime God would offer a spotless Lamb for the sins of all the world. The time came; it was done and Jesus by his own blood put away all sin and entered upon the high priesthood of the human races and obtained eternal redemption for his people.

Our high priest knows our weakness, and there is no sympathy in all this world to be compared to the sympathy of Jesus for the human heart. He did not come to this world as an angel, but he took on himself this human body and it was human. "God sent forth his Son made of woman." He grew up like other children, for it is said that "he increased in wisdom and stature." He had a human heart, for I read that "in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest." And again it is said: "We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted, like as we are, yet without sin." It is a wonderful sight. God sent forth "his Son in the likeness of sinful flesh"—yet not sinful, but like sinful flesh. To the whole world he said, "Which of you convinceth me of sin?" He had no sin, but once and only once it was that the sinless died for the sinner. Having made atonement for our sins, he entered heaven, where he ever "liveth to make intercession"—more now our servant than when he walked in the plain garments of a carpenter and looked out only upon the hills of Judea, Samaria and Galilee. In his humiliation he took up the garments that now shine with beauty and glory. The living cherubim bow before him with outstretched wings as he ministers in the holy of holies.

We might think him too great to stay for his little prayers and hear our pleadings if it were not told us more clearly than it has been written that "he is the same, yesterday, today and forever." He listed to the beggar when on earth, he sat by those in grief, he gathered the children up into his arms. That same heart that beat on earth now beats in heaven. He knows us every one. It is said "The Lord knoweth them that are his." What help he daily gives us we will never know until we pass beyond the vail, and then we will know that we could not have lived without—no, he belongs to all and he is our all.

O Lord, we bow with new hope at thy throne, remembering that our Jesus is our high priest forever more. Amen.

*This is the golden text for the Sunday school lesson for June 2, 1901.

BIBLE SCHOOL.

JESUS OUR HIGH PRIEST IN HEAVEN.

Lesson for June 2, Heb. 9: 11-14, 24-26. Golden Text, Heb. 7: 25: Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

11. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;
12. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.
13. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:
14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?
24. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us;
25. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;
26. For then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

Elias A. Long.

Book of Hebrews. A letter written to Hebrew Christians, its keynote, "Looking unto Jesus" (12: 2), and showing his pre-eminence over Moses and other great Jewish heroes; proving also the divinity, humanity and intercession of Christ from their own scriptures. The epistle was designed to comfort these Christians as they suffered for their faith. The Jews continued the attractive ancient ritual, while Christian converts had nothing of the kind to show; they must be encouraged to look for the better things of the unseen, spiritual realm. The authorship of the book has for many centuries been in dispute. It is widely agreed to be Paul's in conception and thought, but written by another. The epistle is believed to date from Italy about A. D. 61-63.

Two weeks ago the lesson told of Jesus ascending into heaven; today it is about Jesus in heaven and his purpose there. If the lesson is more difficult than some, it is only because it deals with things that are unseen by earthly eyes. But as our great Teacher had, by parable and simile, used flowers, birds, sheep and many of the most common things to lead the mind to higher truths, so here this course is employed to teach one of the sweetest truths of salvation—namely, Christ's present care for his own. It likewise teaches about man's access to God. To Jews nothing was more familiar than the priestly sacrifices constantly observed in their devotions and which likewise are plainly set forth for us in the Old Testament scriptures. The apostle, taking up the familiar Jewish priesthood and sacrifices indicates that these but illustrate Jesus as both the true high priest in heaven and the true sacrifice.

Verse 11. The Glorious Outlook. "But Christ". In contrast with the high priest who brought dumb, driven brutes that "could not make perfect". Verse 9. Notice it is not now Jesus, but the very Messiah, of whom the prophets had foretold. Christ means "anointed," and here corresponds exactly to the type "the priest that is anointed" of Lev. 4: 5. . . . "Being come an high priest". He was the perfect high priest. Unlike the order of Aaronic high priests, he was without sin, hence had not, like they, first to offer sacrifices for himself. He was after the order of Melchizedek, a mysterious figure in Abraham's day, "a priest of the most high

God" (7: 1), who belonged to an eternal order (6: 20). Jesus being a Son, the Father was in perfect sympathy with him; he could perfectly represent God and man. The threefold work of the Jewish high priest was fulfilled in Christ. (1) Instructing the people—typical of Christ's earthly ministry as a divine teacher; (2) to offer sacrifices—typical of Christ's offering of himself as a sacrifice; (3) to act as mediator—typical of Christ's present work before the Father (Verse 24). He perfectly understands us, he loves us and he is touched by the feeling of our infirmities. 4: 15. . . . "Of good things to come". This perfect high priest of Christianity is a promise of glorious things. The very keynote of the writer's argument is "Better". See how he multiplies the glory of the prospect. "A better hope" 7:19; "A better testament" 7: 22; "A better covenant" 8:6; "Better Promises" 8: 6; "Better substances" 10: 24; "A better country" 11: 16; "Better resurrection" 11: 35; "Better things" 12: 24. . . . "By a greater and more perfect tabernacle". The heavens into which he entered, passing behind the veil of cloud (Acts 1: 9), in contrast with the puny dimensions, about 15x45 feet, of the sacred tent first erected by Moses. . . . "Not made with hands". As was the Mosaic tabernacle (Exod. 25: 9), but this one by the Lord himself. Chap. 8: 2. . . . "Not of this building" meaning not of the earthly order of creation.

Verse 12. Contrasted Sacrifices. "Blood of goats and calves" referring to the yearly sacrifice of brutes for an atonement, and which secured to those who participated an outward purity and a place among the people of God. . . . "But by his own blood". One cannot give more than blood, it is the life (Lev. 17: 11). A sacrifice so precious (1 Peter 1: 19) worked on the heart and life of all for whom it was made; it is continuous to this day. . . . "Entered in once". So great and perfect was this sacrifice that one offering sufficed forever; the Jewish high priest's offering, repeated yearly, showed its incompleteness. . . . "Into the holy place". Into the presence of God, the true holy of holies, where the seraphim cry one to another, "Holy, holy, holy is the Lord of Hosts". Isa. 6: 3; Rev. 4: 8. . . . "Obtained eternal redemption". The redemption obtained in type was for a year; the redemption in Christ for eternity. The power of his sacrifice never ceases to act, it is eternal as the spirit, and as is his own nature. Verse 14.

Verse 13. The Argument. "For if the blood of bulls and of goats". If this availed with God for ceremonial results, how much more must the blood of Christ avail for spiritual results as affecting character unto holiness. . . . "Ashes of heifer to purifying". A purifying commanded for removing ceremonial defilement, incurred by contact with the dead. Num. 19: 2, 17-21. In our contact with the spiritual dead we also have need of the cleansing power of blood, which, by the grace of Christ, is available. . . . "Purifying of the flesh". The sacrifices of the Old Testament had to do with external ceremonial defilement (Num. 19: 2-20; Luke 17: 14, 16), and thus serve as a type of the better, inner purifying.

Verse 14. Power of Blood. "How much more". If the forms of religion helped poor, depraved mankind toward God, how much more the true sacrifice would impart divine strength and power. It is a question bearing upon sinful man's access to his holy maker. This differed in a progressive order. (1) In the ages before Moses, Paul tells us, death reigned, with but a few like Melchizedek and Abraham among millions, that offered sacrifices, indicating that the functions of the priesthood were not popularly applied. (2) In the Mosaic dispensation more common provision for man's access by sacrifices through an imperfect priesthood was made. (3) Now in the Christian dispensation, our apostle shows there is complete provision for salvation and access to God, open to all men who will accept. . . . "The blood of Christ". Nothing else so clearly expresses the highest degree of love, heroism and self-sacrifice as the pouring out of one's blood for any cause. Greater love hath no man than this that a man lay down his life for his brother. John 15: 13; Acts 21: 13. In any case, the blood with which noble men have sealed their devotion to a great cause, has not been without far-reaching power and influence; how much more, then, the blood of him in whom dwells all the fulness of God bodily (Col. 2: 9). . . . "Through eternal spirit offered himself". By the Spirit's power in contrast with offered brutes that had no spirit or will to consent in the act of sacrifice. His was a voluntary service. We, too, should hold ourselves in readiness for a voluntary offering of ourselves. Rom. 12: 1. . . . "Without spot". The typical victims had to be without blemish. Num. 19: 2. . . . "Purge your conscience". Purge the conscience defiled by sin. Taking away the life of sin and giving forgiveness and the peace of heaven where all is purity and holiness, when our guilt is purged away. . . . "From dead works". Works done in a natural state lacking life and the holy spirit. . . . "To serve the living God". We are cleansed unto—made meet for—living, spiritual service, which God, a living spirit, must needs require. John 4: 24.

Verse 24. Our Heavenly Priest. "Not entered into holy place made with hands". Enlarging on the thought of verse 12. He as the true high priest avoided the place and conditions of the Jewish type and shadows. John 4: 24; 1 Tim. 6: 16. . . . "Figures of the true". That is, pictures or representations of the true holy place, which is heaven. . . . "Into heaven itself". Through and beyond the created heavens into the immediate presence of God in the spirit realm. . . . "To appear in the presence of God" or before the face of God for us as in the revised version. Jesus stands as God and man in the heavenly courts, his very presence an eloquent plea for the last one that calls upon him. The character of these intercessions no doubt is seen in John 17: 9-20 also in Luke 22: 31-32, which latter contains the blessed thought that while we, like Peter, are falling, we have help that we do not fatally fall away from God. Some of the results of the presence of Jesus in heaven are (1) the gift of the Holy Spirit to abide with and to strengthen us. John 16: 7. (2) The changes wrought within us by our Priest's perpetual agency. Gal. 2: 20. (3) We have boldness of access to the very presence of God. Heb. 4: 16. . . . "For us". It was for our offenses that he died. Our cause is his cause. He gave himself a propitiation for our sins and he will stand by us before God to the end.

Verse 25. Needing No Renewal. "Nor yet offer himself often". The offering Christ brings needs not renewal, being possessed of the imperishable nature of his own person now forever freed from death. . . . "As the high priest every year". Because necessary in the oft-repeated, insufficient Levitical atonement.

Verse 26. Sufficiency of Sacrifice. "Then must often have suffered". Since the continued sins of man from the creation, would entail continued suffering and offering of his blood if one offering did not satisfy. . . . "Now once". The offering is so meritorious that its influence reaches from the beginning to the end of time. Its efficiency is proven by the changed lives of men as found in every church. . . . "To put away sin". To deliver from the guilt and power of sin. The Lamb of God came to do away absolutely (Jno. 1: 29) and beyond need of being supplemented by any similar manifestations. His sacrifice is the greatest known power for taking away sin and the love of sin. . . . "Sacrifice of himself". He was both priest and sacrifice.

Verse 27. Death Not the End. "Once to die". Notice the aspect of finality repeatedly brought out in this lesson. As men have "once" not many times, to die, so Christ "once" offered himself for the sins of many (Verse 28; Isa. 53: 12); entered "once" into the holy place (verse 12); appeared "once" to put away sin (verse 26). It is ours to accept Christ and the benefits of his salvation; have we done so? . . . "To die". Disease, violence and natural decay are the apparent causes of death, for the reason that our Lord works by second causes. The key is certainly in his hands. . . . "Judgment". Let us reflect that a judgment awaits every man for deeds committed before death.

Verse 28. Completed Salvation. "To bear the sins". An evident allusion to the scapegoat, which in a figure carried the sins of the people far away. Comp. Lev. 16: 5-10; 20-22 with Psalm 103: 12. . . . "Appear the second time". As he entered into the heavenly holy of holies in our behalf, so he will come forth again in our interest. . . . "Without sin," or better, as the revised version, "apart from sin". At his first appearance our Lord came as a sin bearer; at his second coming he will have completely done with sin, a glorious state to contemplate. . . . "Unto salvation". To bestow the complete fruits of his redeeming mission, the fulness of eternal happiness; he shall receive us to be forever with him. 1 Thess. 4: 17. In the gospels we were permitted to see Jesus, as it were, within the sphere of the visible; many seem never to get much beyond that. Let us by the help of the enlightening word (Psa. 119: 130) train our spiritual eyes to see him within the veil, first as dwelling unseen in our own hearts our constant companion, second as our heavenly intercessor. Let us make the keynote of this epistle our own: Looking unto Jesus.

"God pity them both, God pity us all
Who vainly the dreams of life recall:
For all sad words of tongue or pen,
The saddest are these: 'It might have been.'"

PRAYER MEETING.

Fred'k F. Grim.

LITTLE HELPERS.

Prov. 20: 11; Zech. 4: 10; John 6: 5-11; Matt. 21: 15, 16.

What a poor and desolate habitation this world would be without these little helpers—the children. We are just commencing to value them at their true worth, and learn from them some of the deepest lessons of life. Where did the Master show greater wisdom than when he took a little child and set it in the midst of his disciples and taught them that beautiful lesson of humility. That person who does not love and is not led by children will become a cynic if he does not reform. The smile from a child is worth more than the applause of the multitude, for it is more genuine and sincere. As we study the child (and to modern psychology we are greatly indebted for the interest it has awakened in a better understanding of child life), so we shall be able to solve the world's great problems. We may know books, but not until we

Know the Child.

Will we know how to teach. The parent is at times almost overcome by the willfulness and perverseness of the child; but this is due not to original sin, but to some inherited characteristics of not far distant ancestors, which is allowed to find expression and is greatly aggravated because so little is known of the real nature of the child. Perhaps we want to treat it as a mechanism, but not so, it is a living organism, holding within its being great possibilities for good or evil. "The fragile beginnings of a mighty end." The marvelous thing is that this world has made the advancement that it has when we take into consideration "the hit or miss fashion" in which the child in most instances has been reared. Is it any wonder that they are not all angels? Much empirical wisdom has been developed which is now being supplemented by some of the greatest thinkers of the age, in such a way that the child is becoming a great helper in the civilization and Christianization of the race. At first the little one wants to "help mamma," when it seems that it would be a hindrance, but it is helping the mother to patience and love, to realize the

Divinity of True Motherhood.

The rulers of Judah turned a deaf ear to the cry of the children as they took up the refrain,

"Hosanna to the Son of David"

And made it resound through the temple. They had no other motive than to help; their little hearts were stirred with the purest love; had those in authority but understood the sweet, innocent child nature, they might have been spared something of the awful suffering which later befell the nation.

If they are but guided in a kind and loving way, how quick are they to respond to the higher impulses and to work into the plans of God! Perhaps they can supply but a "few barley loaves and a few small fishes," but in the mighty hand of God their small contributions are made to multiply until a flame of enthusiasm is kindled within the hearts of God's people.

What a stimulus the crusaders received from the children as they offered their young lives so willingly. But a

Far Nobler Work

Lies before us at present; not the rescuing of the tomb of the risen Christ, but the heralding of the news of a glorified and present Redeemer to the nations who know not of his love. The children are doing much to arouse the church to greater activity, to educate the church of the future, and to bring salvation to the home. They have given their little offerings, which only amounted to a small sum at first, but has grown until it has reached far into the thousands of dollars. How they vie with each other to do their best! If wise and intelligent leadership can be secured the problem of the world's redemption is largely solved. Let us not dispise the day of small things. Let us not fail to see the great possibilities in this movement of the children. Neglect everything else, if you must, but don't neglect these little ones, the tender plants, the rare buds of the home; "the living jewels dropped unstained from heaven."

CHRISTIAN ENDEAVOR.

Charles Blanchard.

HOW TO GET RID OF SIN.

[Topic June 2. Ref. I. John 1: 5-10.]

The saintly J. S. Lamar, in the series now running in the Christian Evangelist, under the general heading, "What Most Interests Me Now," writes on the

"Mystery of Sin."

The article is thoughtful and Scriptural, but the mystery of it is beyond the limited knowledge and poor reasoning of man. It is the pathetic fact in all this old world's history, and in all the earth-bound lives of its earth-born myriads. But, after all, the real, serious, practical problem, for philosopher and plowboy, is not the mystery of sin, but the

Mastery of Sin.

Briefly stated, Brother Lamar's reasoning is that God permits the presence and power of sin, the ceaseless conflict of the "flesh" with the "spirit," in order that man may become the manlier and the more spiritual through the mastery of sin. This reasoning finds its justification and its convincing proof in the life of the Lord Jesus. "Though he were a Son, yet learned he obedience by the things which he suffered (being tempted, yet without sin), and being made perfect, he became the author of eternal salvation unto all them that obey him."—Heb. 5: 9.

Christ is the author of eternal salvation by his perfect mastery of self and thus of sin. He is also set forth to be a propitiation for the sins of the whole world. John the Baptist declared to the multitudes who came out to the Jordan to be baptized of him, "Behold the Lamb of God that taketh away the sin of the world!" With this the writers of all the Gospels agree, and Peter and John and Paul all add explicit emphasis. It is the

Mystery of the Atonement.

The two profoundest problems for all thoughtful minds concern these twofold mysteries of sin and its atonement. We speak of the "simple Gospel," and in our quest of simplicity we have well-nigh relegated the atonement to the myths. Am I wrong in this? How many of our young people are seriously grappling with the great doctrine of grace? This is out of place in the young people's society, and in an article for the Christian Endeavor column? I think not. I believe the church and the young people in their society must grip these great problems of the atonement and of salvation by grace. In swinging away from the theological doctrine of election and reprobation (both Scriptural questions), we have come practically to almost disregard the deeper and profounder

problems of our justification and salvation from sin. It is the problem which ought to interest all—

"How to Get Rid of Sin"

And it is a serious, solemn consideration. It is not simply a question of faith, repentance, confession and baptism, as too often presented and understood. Let us have the "simple Gospel." Yes, and let us have the sublime Gospel! The glorious Gospel has to do with "all things pertaining to life and godliness, through the knowledge of him that hath called us to glory and virtue. Whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature, having excepted the corruption that is in the world through lust!"—I. Pet. 1: 3, 4. This—this only—is salvation!

HOW TO STUDY THE EPISTLE TO THE HEBREWS.

By I. J. Cahill.

In Two Parts: Part One.

1. This "word of exhortation" (13: 22) was written to Jewish Christians. Its purpose was to prevent them from abandoning the faith and going back to the old Jewish religion.

The author, whose name is unknown (see Guide to Bible Study, p. 120), seeks to accomplish this purpose by alternating argument and appeal. For example, the first chapter is an argument based on the Scriptures of the Old Testament for the superiority of Christ, who introduced the Gospel, over angels, who were the agents in introducing the law. Immediately, in the first verses of the second chapter, is the appeal: since the Gospel is thus superior to the law, do not apostatize. This is the burde nof all exhortations: do not apostatize.

2. The pressure brought to bear on these early Jewish Christians was very great. In becoming Christians they ceased to be in the fullest sense Jews. They still clung to the old service of the temple. Its gorgeous ritual pleased their oriental love of display; its antiquity called forth their reverence; its Mosaic origin gave it still something of the awe-inspiring power felt by their fathers at the mount. So they clung to the old worship. They were children of Abraham. They were disciples of Moses. They were also disciples of Christ, believing him to have come to complete the glory of the old institutions.

3. But little by little a breach grew between these Christian Jews and the unbelieving Jews, so that the Christians were deprived of the temple service. It is probable that the epistle was written at a time when Christians had been driven out of Jerusalem.

It became a question of choice between Christianity and Judaism. They could no longer hold both.

If they retained the new faith it meant the giving up of the splendor of the temple service; the parting from associations, sacred and lifelong; the forsaking of traditions instilled into them from childhood and reverenced by many generations; the losing of a place in the succession of the Old Testament worthies, Abraham, Moses and the prophets. In return for this they would have a religion of unaccustomed simplicity. There was no temple; there were no sacrifices, no priests. It was a religion without ritual, without traditions and with a doubtful future.

4. It was to show the perfection of the new covenant as against the ostentation of the old that the author wrote.

The key-word of the epistle is "better." Christ has a better name (1: 4); there is a better hope (7: 19); there are better sacrifices (9: 23); a better country (11: 16); a better resurrection (11: 35); better things are reserved for us (11: 40); the blood of Christ speaketh better things than the blood of Abel (12: 24). Equally important and having the same significance is the frequent recurring of the words "perfect" and "perfection." (See 7: 11, 19, 29; 9: 9, 11; 10: 1, 14, etc.). The force of the argument is augmented by the phrase "by how much more" (d. 4; 3: 3; 7: 20, 22; 8: 6; 9: 27; 10: 25), which also sets forth the impregnable position of the author that the new is the better covenant.

The careful student will not fail to see the same thought permeating every part of the epistle and breaking forth in such expressions as "eternal," "forever," "once for all" and "a kingdom that cannot be shaken," all showing the permanent character of the new in contrast with the transitory nature of the old.

EXPOSITORY HINTS.

A Foreword.

The word "exposition" means "laying open." The true end of exposition is to lay open the thought of God enlivened in the words of Scripture. A celebrated anatomist was wont to say to his pupils before beginning a demonstration, "Let us try and find out God's truth in this matter." To find out God's truth, to think his thoughts after him, will be the one object sought in this department of Bible study.

When gross darkness covers the people, gross immorality follows. For lack of knowledge the people are destroyed. Let the Bible be prohibited and a regulative force is removed from society. On the other hand, when the vision of God and of his will is known and obeyed, social order and happiness ensue. "He that keepeth the law, happy is he"; and happy are those who live with him. J M. C.

Reconciling a World in Christ.—"All are from God who reconciled us to himself through Christ, and gave unto us the ministry of the reconciliation, how that God was reconciling in Christ a world unto himself, not reckoning unto them their trespasses, and hath put in us the message of the reconciliation."—(II. Cor. 5: 18, 19.)

This translation differs from other translations in that it omits the definite article "the," which has been unwarrantably inserted before the word "world." The Greek text has no article; hence the definite article should not be inserted unless it is absolutely necessary to make good sense. Such a necessity does not appear here. The frequent insertion of this article is one of the most serious defects of our English translations. Paul desires to show that God is not reconciling a few Jews, or a few Gentiles, or all of the Jews and Gentiles, but a world. The omission of the definite article brings out this thought (Cf. Rom. 8.22).

Another striking difference is this: It is the reconciling that is in Christ rather than God. Paul has not taught to the Corinthians the idea of God in Christ; consequently he may not be teaching it here. In the previous verses (v. 18) God is said to have reconciled men through Christ as an agent. We are reconciled to God when we come into Christ by faith. In Christ we are "a righteousness of God," hence we are reconciled (v. 21). The translation which I have given harmonizes with the use of such periphrastic phrases elsewhere in the New Testament. (Cf. Jn. 2: 6, etc.).

Prof. R. R. Lloyd, Berkeley, Cal.

THE QUIET HOUR.

THE GREAT COMMISSION.

By the Rev. Alexander Smellie, M. A.
(The International Bible Reading Association, Daily Readings.)

"Lo, I am with you alway, even unto the end of the world."—Matthew 28: 20.

Monday—Matt. 28, 16–20.

On me, if I know Jesus as Savior and Master, there is laid the burden of other souls: not on the ordained minister alone, not on the recognized missionary and evangelist alone. There is none in the church, the true church of the redeemed and regenerated, who is not embraced in Christ's imperative. "Go ye," he says to all his people, "and make disciples for me." He expects me to be an ambassador for him.

If I am lifting the burden, I must feel it heavy and crushing in its weight. The work is too great for me. I am overwhelmed by its magnitude and difficulty. Ah, but let me remark how Christ places his lofty commission between two blessed assurances which are full of soothing and succor and strength. He bounds it both on the north side and on the south side by good words and comfortable words.

For he tells me that he is on the throne, and has all power in heaven and earth. And he tells me that he is at my side, with me all the days, even unto the end. Nothing is impossible to me, when I remember these things.

Tuesday—Isa. 52, 7–12.

Christ does not want me to think of religion merely as something which brings peace and rest to my own weary heart; something which makes me a king and a priest unto God, white-robed and golden-crowned; something which will secure for me the glories of heaven at last. Nay, he wishes me, constrained by his love and impelled by his spirit, to conquer new subjects for him.

Up in the heavenly places, he knows every outcast woman, and every neglected child, and every poor drunkard, and every sad heart in the glitter of society, and every dark heathen soul away in the regions beyond. He seeks my love, my sympathy, my service, for these. He desires that these through me may find his salvation. He counts me responsible for them.

Too often, what I crave is a pleasant and comfortable spiritual life, which will make me forget all about trouble and wretchedness. But that is to overlook the purpose for which I have been saved—to glorify God on the earth, and to rescue men who are speeding down to destruction. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!" Mine be these swift and eager feet in days to come.

Wednesday, Acts 10. 9–16.

If the government of Jesus Christ is universal, his grace is minute and particular. He suits himself to the circumstances and the wants of every separate individual. He forgets nobody. He counts none common or unclean.

There are no two faces in the world exactly the same, no two minds, no two histories. What a difference to the fate of man it makes whether he is born in heathendom, like Cornelius, or in Judaism, like Peter; in the heart of Africa, or in the capital of England: under the great wall of China, or in a God-fearing Scottish home! What a difference wealth or poverty makes; the opportunity of a good education, or the denial of such an opportunity; the surroundings which lift upward to holiness and God, or the surroundings which drag downward in the opposite direction! What varieties of temperament there are—hopeful, melancholy, passionate, calm!

But Christ knows all about it. He speaks the right word at the right moment in the right tone. He understands the peculiarities of each man and each woman. He meets each on his own ground. He addresses Peter in one accent and Cornelius in another. And he has room in his redemption, his love, his home for me.

Thursday, Acts 10. 34–43.

"The Son of God goes forth to war, a kingly crown to gain." But he does not travel out alone. Behind him his faithful soldiers must march—they help him to the attainment of his purposes. "We are witnesses," the apostle says, "and he charged us to preach unto the people."

Am I anxious to be of use to Christ? It does not matter where I am found. It may be in the humblest sphere. It may be in the most unpromising neighborhood. It may be in the hardest and stoniest soil. But I yearn to be serviceable to him. I commend him by every means in my power. I pray for help to live every day, so that my life may be a consistent testimony in his honor and praise. I ask for wisdom and grace to speak for him to those who are in sorest need of him.

Then, though I am one of the "foolish things" of the world, mine is a sublime dignity. I am bringing him nearer to the hour of his final triumph. I am bidding him persevere, until men fear his name from the west and his glory from the rising of the sun.

Friday, Acts 10. 44–48.

In these Gospel days Jesus has a new fulness of the Holy Spirit to impart. "He hath received gifts for the rebellious," the psalm says. And best of all, his gifts is that of the Divine Spirit, who convinces of sin, who converts the ungodly, who awakens the better life, who quickens the kingdom of God in the souls of men.

Unquestionably the Spirit was given long before Jesus died and rose and ascended. Holy men of old spake as they were moved by him. In all ages the saints have been saints simply because he made and kept them so. But how comparatively small the gift was in these far-off times! Over how narrow and confined an area the energies of the Spirit extended! How little he could have to say to those who lived before Bethlehem and Calvary—how much more he has to say to me!

May he, who came in the infancy of the church on circumcision and uncircumcision, visit and inhabit and fill me! May he take of the things of Christ and show them to me, glorifying my crucified and exalted Lord! "Soft as the breath of even," victorious as the tongue of fire, may he bless and transfigure my soul!

Saturday, Rom. 10, 1–13.

Here is a door opened to its widest. "Whosoever"—that is the broad, far-reaching, all-embracing Bible word. It includes me. It brings God's message of grace to me. It bids me rise and enter the inheritance prepared for me.

And here is a method of acquisition reduced to its simplest. "Shall call upon the name of the Lord," the verse goes on. Just a cry from my desperateness and need; just an appeal to him who is mighty, and as willing as he is strong; just the telling my case to his open ear and his tender heart—there is nothing more elaborate, more arduous, than that asked of me.

And here is a treasure expanded and sublimed to its richest. "Shall be saved," the text concludes. Saved—it is one of the inexhaustible terms of God's Book. There is pardon in it, and admission to the household, and acceptance with the King. There is holiness, too, transformation, power, hope. There is heaven by-and-by, when the race is ended and the fight is fought.

Was ever such wealth to be had so easily? Was ever an El Dorado bestowed on beggars and suppliants before? Now, may I "claim my part in all raptures of the skies."

Sunday. Rom. 10. 14—21.

Does not God still provoke me "to jealousy with that which is no nation?" Does he not anger me still "with a nation void of understanding?"

Amongst the heathen I find that the message of the Gospel finds child-like acceptance and belief. It surely is a rebuke to my tendency to cavil, to carp, to suspect, to deny.

Amongst the heathen I find that the disciple soon becomes a preacher, the convert a missionary, the believer in Christ a herald of Christ. The vast majority of those who are publishing the Evangel in the dark lands of the earth once sat themselves in the very midnight of death. Ah, it reproves me for my strange backwardness to proclaim the good news of God.

Amongst the heathen I find that the martyrs of Jesus are not dead. In China, in New Guinea, in Africa, men and women are ready to die for their faith. I wonder whether, if the sleet and hail fell as pitilessly on me, I should come through the tempest as well. God grant that these strong soldiers of Christ do not condemn me in the day of sifting and sentence.

OUR PULPIT.

THE MESSAGE OF THE MINISTRY OF TODAY.

By Dr. F. W. Gunsaulus, Chicago.

Text: "Seeing we have this ministry, we faint not." II. Corinthians, iv., 1.

"The true minister is the true minstrel of the human soul—the words minstrel and minister have a common root. He organizes the vagrant and apparently opposing sounds, the devious wafts of melody and the split and recalcitrant currents of tone about a common and regnant center. The center is the all-supreme and embracing theme. It alone co-ordinates and compels each aimless shiver of a chord and each stubbornly isolating tonic energy into harmony.

"It is of first importance to note that only the power which commands our admiration can lift us up. 'We live by admiration.' We are made erect and manly by adoration. Before a merely beautiful character, a profound moralist, a true philosopher, a heroic martyr, we do not fall to earth in obedience, as did Saul or Tarsus, neither do we rise to our full height at his command as did the new man, Paul. Divine enough must be that power which endows the minister of men—divine enough to make our unhelped humanity lie full length upon the common earth which is our fate and home if we try to live without that power, and yet divine enough that power must be on the other side to lift man into the image of God and place him permanently on his feet before the problem of life.

Jesus Believed in Man.

"Jesus believed in man, because he believed in God. He revealed man in revealing God. No one ever so depended upon God to re-enforce man at his best. No one ever stayed so faithfully by man at his worst. He would not even save himself at Calvary from man's fury. He would rather trust that man would come again to Calvary, age after age, to find if one drop of his blood still quivered there. But this trust of his in man was fundamentally a trust in God, his father and man's father.

"This, then, is the meliorism which must be Christ's gift to the man who is his minister. It is far from that pessimism which says that the world is as bad as it can be, and is far from that optimism which says that the world is as good as it can be. It is meliorism, as it has been called, and its assurance is in Jesus Christ when it says that this is not the worst possible world, nor is this the best possible world, but, by the certain victory of Jesus, it shall be the best possible world. This hope keeps the minister from fainting.

"Let us be honest with God and conscience and the fact that it is a hopeless world without this Lord of man unfurling his blood-stained banner of hope. The only pulpit that men respect permanently pours forth the music of the redemption. It is tremulous with the minors of Good Friday. Golf is better than a meaningless gospel. Men scorn to squander an otherwise pleasant hour of their Sunday where two things are not believed—first, the fact that humanity, unhelped from God, is prostrate and despairing; second, the fact that with Christ there come hope, self-respect and manhood.

"People were never as willing—nay, so desirous to go to church as they are now, if Christ is there to get them on their feet. Without him they will not stay to hear your dream of a better day, and with him they will not tolerate any depreciation of humanity or any defamation of the soul of man.

Bread Better Than Gems.

"It is a fearful thing to fail to tell men of Christ in an age both as misanthropic and aspiring as our own. Dr. Roswell Hitchcock mentions a Bedouin in the desert whose piteous condition was this: He had been without food so long that he was starving. His hope was that some other traveler who had already gone that way might have left, by chance or provision, a pocket containing food. Away beyond, near a fountain, he spied what he took to be a traveler's bag, and to his hunger it must contain bread. Slowly and hardly he pulled himself over the hot sand to the little pouch. He took it up and poured out before his vacant eyes a stream of glorious gems. As they wooed the sun by their splendor his famished body fell over, while he murmured: 'Oh, it is only diamonds, only diamonds!'

"Merciful heaven, that this should be an honest description of so much that is called preaching! 'Diamonds, only diamonds!' It is a piteous thing for the preacher and the people. Both are disappointed sadly. Diamonds! And he, the preacher, works so long to find them, and so hard to grind them well, and so unceasingly, perhaps, to set them in a golden paragraph—and they, the people, want only the bread of life. One mouthful of plain bread and you may have the polished dogmas, the glittering periods, the flame-like phrases, the splendid tenses.

Do Not Waste Time.

"Let the preacher say at each year's dawn: 'I have fifty-two precious Sunday mornings before me. I can waste not. I will not take these fifty-two hours from you for any less sublime task or privilege. I do not know enough of politics, sociology, art, literature,

music or science to justify your coming to hear me speak on these topics. I know here but one thing, and if I am true to it you will never weary of my use of your time and the expending of my limited strength. My theme has the breadth of God's love and the many-sidedness of his abundant goodness. It is perennially fresh and beautiful. I will not attempt to vie with your other sources of intellectual and spiritual vitality in furnishing you delightful information or high entertainment. If they are valuable to you, it is because each to whom you give your attention is a specialist. So, also, am I."

A HEART POEM.

William Canton is an English poet whose name is not very familiar to American readers. His little volume entitled "W. V.; Her Book," is as "ointment poured forth." "The British Weekly," in a recent issue, says: "Many readers will hear with a thrill of true personal sorrow that Miss Winifred Vida Canton, the 'W. V.' of her father's beautiful book, died suddenly of peritonitis. She had been ill for only three days, and till the morning of her death there was every hope of her recovery. She was a dear child, bright and beautiful, never to be forgotten by those who knew her. For the rest, the story of her sweet, brief life has been enshrined by her father in 'W. V.; Her Book.' It was her book in a very special manner, though she never knew it. For her father and mother an unusually deep and wide sympathy will be felt in their great sorrow and sore bereavement." We quote from the book a beautiful and touching poem, entitled, "Crying Abba, Father":

Abba, in thine eternal years,
Bethink thee of our fleeting day;
We are but clay;
Bear with our foolish joys, our foolish tears,
And all the willfulness with which we pray.

I have a little maid who, when she leaves
Her father and her father's threshold, grieves,
But, being gone, and life all holiday,
Forgets my love and me straightway.
Yet, when I write,
Kisses my letters, dancing with delight,
Cries "Dearest father!" and in all her glee
For one brief, livelong hour remembers me.
Shall I in anger punish or reprove?
Nay, this is natural; she cannot guess
How one forgotten feels forgetfulness;
And I am glad thinking of her glad face,
And send her little tokens of my love.

And thou—wouldst thou be wroth in such a case?

And, crying Abba, I am fain
To think no human father's heart
Can be so tender as thou art,
So quick to feel our love, to feel our pain.

When she is forward, querulous or wild,
Thou knowest, Abba, how in each offense
I stint not patience, lest I wrong the child,
Mistaking for revolt defect of sense,
For willfulness mere spriteliness of mind;
Thou know'st how often, seeing, I am blind;
How when I turn her face against the wall
And leave her in disgrace,
And will not look at her or speak at all,
I long to speak and long to see her face;
And how, when twice for something grievous done,
I could but smite, and though I lightly smote,
I felt my heart rise strangling in my throat;
And when she wept I kissed her poor red hands.

All these things, Father, a father understands;
And am I not thy son?

Abbas, in thine eternal years,
Bethink thee of our fleeting day;
From all the rapture of our eyes and ears
How shall we tear ourselves away?
At night my little one says nay,
With prayers implores, entreats with tears
For ten more flying minutes' play;
How shall we tear ourselves away?
Yet call and I'll surrender
The flower of soul and sense,
Life's passion and its splendor,
In quick obedience.

If not without the blameless human tears
By eyes which slowly glaze and darken shed,
Yet without questionings or fears
For those I leave behind when I am dead.
Thou, Abba, know'st how dear
My little child's poor playthings are to her;
What love and joy
She has in every darling doll and precious toy;
Yet when she stands between my knees
To kiss good-night, she does not sob in sorrow,
"Oh, father, do not break or injure these!"
She knows that I shall fondly lay them by
For happiness tomorrow;
So leaves them trustfully. And shall not I?

Whatever darkness gather
O'er coverlet or pall,
Since thou art Abba Father,
Why should I fear at all?

Thou'st seen how closely, Abba, when at rest
My child's head nestles to my breast;
And how my arm her little form enfolds,
Lest in the darkness she should feel alone;
And how she holds
My hands, my hands, my two hands in her own?

A little easeful sighing
And restful turning round,
And I, too, on thy love relying,
Shall slumber sound.

PLEASANTRIES.

A little fellow who had his wits about him when the contribution plate was passed at church, administered a rebuke to his mother, who, on the way home, was finding fault with the sermon. "Well, mother," he said, innocently, "what could you expect for a cent?"

An old Missouri farmer, coming home from the weekly prayer meeting, awoke his spouse with, "I tell ye, Mandy, 'twas a glorious meetin'." "Why, Si?" grunted Mandy. "Because I spoke," returned the elated Si.—Club Woman.

Here is a story from the Baptist conference at Leicester. A minister found himself at chapel one morning without his sermon. "My dear brethren," he exclaimed, "I can only give you now what God will send me; but to-night I will come back better prepared."—Pall Mall Gazette.

Dear old Father Taylor made his meaning clear when he supplicated something after this fashion: "Lord, let those in authority over us be clean men, just men, goldly men; but, O Lord, what is the use of beating about the bush; give us George N. Briggs for governor!"

A Scotch divine, somewhat "off color" in his theology, met one of his parishioners who was "making his way home somewhat deviously. He thus accosted him: 'John, John, I thought you had taken the pledge.' 'Sae I did, sir,' replied the culprit, 'but it's ae thing to tak' the pledge, and quite another thing to keep it, as ye ken weel enough wi' respect to the Confession o' Faith.' "—Press.

BOOKS...

BOOK REVIEWS.

"Comforting Thoughts, Spoken by Henry Ward Beecher, with an Introduction by Newell Dwight Hillis. Fords, Howard & Hulbert, N. Y., Publishers," is the title page of a book beautiful within and without. These extracts from Mr. Beecher's sermons have been made with fine discrimination. They are like a handful of violets wet with the dew of the morning. Every page reveals not only the touch of transcendent genius, but the outflowing of a heart Christlike in its sympathies. It is difficult for anyone who has come under the spell of Mr. Beecher's power to speak of him with measured words. His influence grows as he recedes from us. His words have in them a suggestion of immortality. He spoke for all time. We can think of no better gift to put into the hands of a sick or sorrowing friend than this dainty volume, the contents of which are like the precious ointment which Mary poured from the broken alabaster vase upon the feet of the Master.

"Back to Bethel" is the title of a little book from the prolific pen of F. B. Meyer, and published by The Colportage Association of the Chicago Bible Institute. Its chapters are composed of addresses delivered by Mr. Meyer during his recent visit to this country. It is a kind of book of which we can hardly have too many. It contains the best fruitage of the Keswick school; and is replete with striking interpretations of texts, and with pungent appeals to the conscience. No one can read its glowing pages without having a heightened sense of the glory of the Christian life; and no one can yield to its influence without being led into a life of closer fellowship with the Master, and more complete consecration to his service.

Christian Life and Theology, or The Contribution of Christian Experience to the System of Evangelical Doctrine by Frank Hugh Foster, Ph., D., D. D.—Fleming H. Revell Co.

This is the work of a plodder; and in spite of manifold imperfections and limitations, is a useful book. It evinces a somewhat extensive acquaintance with the literature of the subject, but it handles its material in rather a commonplace manner. From a literary point of view it is lacking in grace and finish, and is often slipshod. There is an absence of that note of distinction which belongs to good literature; hence it makes rather heavy reading. Yet the theme of which it treats is one of absorbing interest, and the reader keeps turning over its pages in the hope that perseverance may find its just reward. Our author finds the tap root of the Christian life in "the permanent choice of duty as such." Had he been defining religious experience rather than Christian experience even then the definition would have been defective; for the Supreme Choice of religion is the choice of God, as the supreme choice of the Christian is the choice of Christ. Christ does not say "Follow duty;" he says "Follow me;" and it is this personal note that is the distinctive thing in his teaching. The necessity of the translation of the abstract into the concrete our author admits; but his admission is fatal to his original definition. Dr. Foster is altogether right also in making individual experience a ground of certainty but not of absolute certainty—something which has to be verified by the collective experience of the Christian Church, and by the teaching of the word of God. All the book and its lack of the modern spirit because with its general aim we are in entire agreement.

The Soul of a Christian. A Study in the Religious Experience, by Frank Granger, D. Lit., M. A.—The MacMillan Co., N. Y.

According to Professor Granger, the soul of a Christian is a deep, mysterious thing. No plummet line can sound its depths profound. Its experiences are illusive. They are as changeful as the colors in a kaleidoscope. All we can do at the best is to catch glimpses of its passing moods. The book itself is interesting as presenting in a series of dissolving views, variations of the Christian life; but it fails to present in clear relief the elements that are basic, and eternally permanent. In a great deal of what is given we have the soul of the abnormal Christian, rather than the soul of the normal Christian.

The table of contents will sufficiently indicate the scope of the book. After a preliminary chapter on Method the themes touched upon are: The Depths of the Soul; The Oversoul; The Soul's Awakening; Ecstacy; The Dark Night of the Soul; Visions and Voices; Human and Divine Love; Symbol and Ritual; Prophecy and Inspiration; Illumination and Progress; Direction, Confession and Casuistry; and Mythical Theology.

The doctrine of the oversoul is the center of our author's thinking. To this doctrine it is his expressed aim "to try to give a quite positive meaning." In this he seems to have succeeded to his own satisfaction, but his thought is nebulous and intangible. The oversoul is said to be "something beyond personality; the one process of which personality is like an aspect repeated at different centers." There may be those to whom this definition is plain as a pike staff; unfortunately for himself, no doubt, the present reviewer is not among the number. It would, however, be unfair to produce the impression that this book ought to be put aside as of no value. Running through it there is a rich philosophical, or rather metaphysical, vein. It also takes into account the most recent discussions touching the new psychology. Parts of it are very suggestive. In the midst of a haze of words there are many luminous points shining out like the lamps of a city in a fog. Among these take the following: "The man who has to deal successfully with the souls of others, must first understand his own." "Whenever the soul aspires beyond the commonplace it shares in the life of the spirit." "Erasmus has this true mark of inspiration: he rose above the mere partisan." "The austere sects excite the most enthusiasm at first, but the temperate sects have always been the most durable." "The possession of a single true thought about Jehovah not derived from current religious teaching, but springing up in the soul as a word from Jehovah, is," says Robertson Smith, "enough to constitute a prophet." "The prophet is a nobler figure than one who is a priest and nothing more; but nobler than either, stands the man who out of unfeigned love towards his fellow men, shares in the burdens like Francis of Assisi or Vincent de Paul." "The mere pictorial representation of the life of Jesus, unless it is suffused with moral ideas, has no permanent effect upon the soul." "It is one of the conditions of religious faith that what it contains in thought should be represented as present." "The spirit which has reached the standpoint of complete toleration in matters of thought, and of impartial pursuit of the truth, serves no longer under the banner of partisan religion, but has reached the standpoint of quietism, and of the scientific method."

"The Story of Eva," by Will Payne. 8 vo.; $1.50. Houghton, Mifflin & Co., Boston.

A character study of rare interest, which holds one's attention from beginning to end, and is a helpful lesson in life to the reader who comes to it—mature in mind and competent to discriminate, but a dangerous pitfall for the crude, the immature mind or the young. Eva is quite an ordinary girl, as to birth and education, but develops an unsuspected depth and decision of character, under trial. She is good and pure and noble throughout the story—but scarcely so much can be said of the hero, Philip Marvin. It is indeed a question whether it is possible for a man to live as he did, contrary to the generally accepted standard of right, having, or growing to have the feeling of fear of discovery—therefore the knowledge of wrongdoing—without deteriorating in moral strength, and integrity beyond redemption. The book is well written and shows a knowledge of the struggles of the "other half," and yet shows the bright, cherry side even of that unhappy condition.

CHURCH NEWS

CHICAGO AND VICINITY.

Commencement exercises of Garrett Biblical Institute at Evanston will be held May 26 to 29. The baccalaureate sermon will be preached Sunday morning, May 26, by Dr. Milton S. Terry. The annual address will be delivered Sunday evening at 7:30 o'clock by Rev. F. D. Gamewell of Peking, China. Tuesday is alumni day. The alumni orator is Rev. Dr. W. A. Spencer, class of '69. The graduating exercises are set for Wednesday afternoon.

Rev. C. C. Willett of Elkhorn, Wis., has accepted a call to become pastor of the Irving Park Baptist Church.

At the Congregational ministers' meeting Monday last Professor R. R. Lloyd of Pacific Seminary discussed the topic "Vessels of Wrath."

The Presbyterian church at La Grange welcomed its new pastor May 9. An unusual attendance and deep interest marked the occasion.

At the First Presbyterian church communion, May 5, Rev. Dr. Chichester welcomed accessions to the membership, fourteen by profession.

The Rev. Kittredge Wheeler has just concluded the eighth year of his pastorate of the Fourth Baptist church of Chicago.

Announcement is made that Bishop C. C. McCabe will preside over the Rock River conference this year. The session will begin Oct. 9 at the First Methodist church in Evanston.

The sixty-fourth annual convention of the Episcopal diocese of Chicago will be held in the Cathedral of SS Peter and Paul, Washington boulevard and Peoria street, May 28 and 29.

Rev. R. E. Fleming, pastor of the South Side Tabernacle (Presbyterian) has recovered from serious illness so far as to be able to resume pulpit duties.

The Morgan Park Presbyterian church was filled with an interested congregation on Thursday evening, May 9, to witness the ordination and installation of the new pastor, Rev. Sherman L. Divine.

Rev. E. M. Fawcett of Elgin has been elected rector of St. Bartholomew's Episcopal church in Englewood, to succeed Rev. B. F. Matrau, resigned. He probably will accept.

Rev. James Tompkins, D. D., of Chicago, secretary of the Illinois Home Missionary society, in reviewing the work of this society for the seventy-five years, says: "There were no Congregational churches in the state when the laborers appointed by the Home Missionary society commenced operations. Now there are 359, with a membership of 49,852. Eighty-one of these receive aid, showing 278 self-supporting churches. With rare exceptions these churches have been organized and nourished to a period and position of vigorous life as a direct result of home missionary operations—the fruitage of home missionary benevolence. And even the exceptions are the indirect result of the same benevolent forces."

Epworth leagues of Chicago celebrated the twelfth anniversary of the society's organization at the Auditorium Tuesday evening.

Dr. H. L. Willett has been engaged to supply the First Congregational church of Evanston, for the next six months, while the pastor, Dr. Loba, is absent as a deputy for the American Board Examining for Mission Work in India.

Rev. William Reid Cross, rector of Grace church, Hinsdale, has resigned and accepted a call to Atchison, Kan.

Ground was broken for the new church building of the Third Congregational church, Oak Park, with interesting services, May 1. Dr. W. E. Barton and Dr. Sydney Strong, pastors of the First and Second churches, gave addresses on "The Value of a Building to a Growing Church," and "The Value of a Church to a Growing Community." The new building is to be a comely structure of modern design, well adapted to the expanding work of this church. Rev. H. W. Stough is pastor.

The North Side Church of the Disciples is having, in place of conventional prayer meetings, a series of ten or twelve sermons by prominent brethren, on vital subjects.

The quarterly meeting of the Northeastern Deanery (Episcopalian) was held May 7, at Highland Park, and was made the occasion of congratulatory greetings to the Rev. H. C. Kinney on the fortieth anniversary of his ordination, and to the Rev. P. C. Wolcott on the completion of the new church at Highland Park.

Dr. Edwin A. Layton and wife, of Chicago, missionaries of the Foreign Christian Missionary society, sailed from New York on April 27th in the "Umbria," for Bolengi, Africa, their new field of labor. Dr. Layton stands high in the medical profession and is also a preacher of the gospel. Mrs. Layton has spent a number of years teaching in the Chicago schools. They will be associated with E. E. Farris and Dr. and Mrs. Royal J. Dye, at Bolengi, Africa, which is in the Congo Free State, about 800 miles from the mouth of the Congo river. On his way Dr. Layton will spend a few weeks in London in some special medical preparation.

The fifth anniversary of the Church of the Ascension was observed on Ascension Day, May 17th. An orchestra of twelve pieces assisted the choir at the High Celebration, when Bishop Anderson preached.

The new Presbyterian Social Union was successfully launched on Tuesday evening, May 7, at the Palmer House, there being an attendance of nearly three hundred ministers and laymen at the banquet. The number was unexpectedly large and the interest arose to marked enthusiasm.

At St. Paul's Universalist Church on Prairie avenue an offering of $2,600 was made at the morning service May 12 to the twentieth century fund of the Universalist Church. Dr. Joseph K. Mason, the pastor, now begins the second year of his pastorate.

A charity concert was given at the Second Baptist Church by the women of the congregation Tuesday evening, the proceeds being devoted to establishing a free bed in the Chicago Baptist Hospital.

The Young Peoples' Baptist Union will hold its annual convention at the Coliseum, July 25-28. The expected attendance is estimated at 10,000.

The Chicago presbytery of the United Presbyterian body held its semi-annual convention at Aurora, Ills., May 15. One hundred delegates were in attendance. Mr. M. D. Brown of the Second church, Chicago, was elected president, and Miss Mary Glenn of the Seventh Church, Chicago, secretary.

Twenty-eight new members were received into the First Baptist Church May 5.

The Rev. Ernest M. Stires, rector of Grace Church, has been elected to the rectorship of the large and important parish of St. Thomas, New York City.

Chicago men were much in evidence in the elections at the Western Unitarian conference in St. Louis May 16. Morton D. Hull was elected president, Rev. J. R. Effinger, vice president; Rev. F. C. Southworth, secretary; H. W. Brough, treasurer. The Sunday School society elected as its president Rev. John R. Effinger; vice president, Rev. W. H. Pulsford; secretary and

Church building is progressing among our brethren of the Disciples. Monroe Street Church has begun the erection of what will be the handsomest edifice of that body in the city. Douglas Park Church will break ground soon. Englewood Church has decided to build a church costing $30,000. Humbolt Park will get into their house in time for a summer or early fall campaign. Austin also expects to occupy its own house "before the snow flies," while Irving Park is confident of building its auditorium within a year. Then will follow closely Garfield Boulevard Church, Evanston, and Sixty-third Street Church in rapid succession, since they all have encouraging building funds of several hundred dollars each.

Baptist.

Rochester Theological Seminary held its annual commencement exercises May 5-9. President Strong was given leave of absence for one year until May, 1902. He will devote the time to revising his compendium of systematic theology, which has passed

through six editions, and to the visitation of theological seminaries in this country and Europe. The productive assets of the seminary have increased $64,162.76 in the last year.

The Eastern Minnesota Association met in St. Paul May 7 and 8. The gain in baptisms over last year is 122 per cent.

Eighty-seven people received the hand of fellowship in the St. Paul churches May 5.

Central Church, Minneapolis, has received seventy-one members during the year; present membership, 671.

The churches of Seattle have organized "The Baptist City Missionary Society."

Rev. Otto S. Russell has been called to the pastorate of the First Church, Canandaigua, N. Y.

Rev. J. W. Weltner of South Park Church, Kansas City, has asked his people to release him from the pastorate there in order that he may accept the financial secretaryship of Webb College.

Dr. W. W. Dawley, pastor of Central Baptist Church, Minneapolis, baptized twenty converts on Sunday, May 12, making a total of twenty-six for that week.

Rev. Rufus C. Burleson, D. D., LL. D., president emeritus of Baylor University, Waco, Texas, died May 14, in the 78th year of his age. At the age of twenty-five he consecrated his life to the cause of religion and education in Texas, and no considerations of honor or pecuniary reward induced him to swerve from this aim. He lived to see Texas the greatest Baptist state in the union except one.

Unification of the seven missionary societies is proposed, each to be representative delegated bodies to one central organization. One missionary magazine is also favored. Appeals for specific objects are condemned, and every church is asked to recognize its obligation to the general missionary society, which is for men, women and children.

Southern Baptists.

Foreign missions was the chief topic under consideration at the convention held in New Orleans, La. It was the sentiment of that body to accept indemnity for destruction of mission property in China was unchristian. treasurer, Albert Scheible, all of Chicago.

The Woman's Home Missionary Union convened at the same time and place and made plans for vigorous prosecution of its work, especially in the Sunday Schools. "More schools and better schools" is to be its watchword. Seventy thousand dollars was appropriated for home and foreign missions, and $100,000 is to be raised for the building of new churches.

Congregational.

Yankton College is planning to establish several academies throughout South Dakota. Arrangements have just been completed for the acceptance of the building formerly used by Pierre University for the first of these academies.

The Illinois State Association convened at Galesburg, Ill., May 21 and 22. The annual meeting of the Illinois Woman's Home Missionary was held at the same time and place. There are now about 375 churches in this association with a membership of 60,000.

The Diamond Jubilee of the Congregational Home Missionary Society was held in Boston May 14 and 15. Dr. J. B. Clark read a historical paper entitled "Genesis of Congregational Home Missions and Part of the Acts." General O. O. Howard has resigned as president of the society and the Rev. Dr. Newell Dwight Hillis has been elected to succeed.

Rev. Charles O. Day, secretary of the Congregational Educational Society, has been elected president of Andover Theological Seminary, and Bartlett professor of homiletics and practical theology in the same institution. Dr. Day is a graduate of Yale and of Andover Seminary.

The Rev. Ezra Hoyt Byington, D. D., died suddenly at his home in Newton, Mass., May 16.

The State Association of Indiana met at Fort Wayne May 16.

Pastor Chalmers, of Elgin, Ills., received 114 into church membership last Sunday, which with 136 March 3, and 77 Jan. 6, makes 327 since the first of January.

At the May Communion in Plymouth Church, Brooklyn, eighty-two persons were received upon confession of faith. Only once since 1874 has there been such a large accession of members. The two years during which Dr. N. D. Hillis has been pastor of this church have been years of steady growth.

About one hundred delegates attended the annual meeting of the Beloit district auxiliaries of the Wisconson branch of the Woman's Board of Missions of the Interior.

The Disciples.

A somewhat remarkable series of evangelistic meetings were held in Des Moines, Iowa, during the past weeks by Charles Reign Scoville. In three separate meetings there were over 1,000 additions. The first was at the Central Church with nearly 400, next was at the University Place Church, where there were 573 additions—said to be the greatest meeting ever held by any church in that body—then at the East Side Church there were nearly 300. In each of these meetings extensive plans were laid by the pastors and carried out in detail by the evangelist and his workers.

The semi-annual meeting of the Western Pennsylvania Missionary Society opened at Uniontown May 21.

The annual convention of the churches in the Sedalia (Mo.) district met May 13 at Warrensburg, Mo., for a three days' meeting.

Christian College, Columbia, Mo., matriculated 240 students this year.

During the month of April there was a gain in the regular receipts for foreign missions of $4,002.67. The receipts for the month amounted to $21,512.99.

The Ministerial Institute of the seventh and eighth districts of Illinois was held in Centralia, Ills., May 6 and 7, with an attendance of nearly thirty preachers.

A new $3,000 church at Alva, Okla., was dedicated May 5 by Rev. L. B. Myers of Wichita, Kan. More money was raised than was asked for. There have been 31 additions at Alva in the last four months.

A joint meeting of the official boards of the churches in St. Louis was held recently at the First Church, under the auspices of the Christian Church Circle, to devise ways and means for a closer unity. It is expected to form a central association which will express their essential unity in the city, and that all matters which affect vitally any church or churches will be considered by this association, such as the calling or dismissal of a pastor, the opening of a mission, incurring of a debt, erecton or improvement of a building, etc.

The following is the report of the Church Extension Fund for the month of April, 1901: Receipts from churches, $67.16; from individuals, $366.59; from bequests, $6,347.69; from annuities, $3,000.00. Total, $9,781.44.

Harry Walston writes as follows from Knoxville, Iowa, May 12: "On March 29, 1901, 21 of us organized the First Church of Christ of Knoxville, Iowa. We have grown since then to 56 members. We took our first offering of $26.59 to-day for missions. We are making all preparations to observe Children's Day, and expect to raise not less than $15. Sister Newcomer will be with us next Lord's Day to organize a C. W. B. M. Brethren, pray for and rejoice with us."

A one rate for the round trip has been secured from the Western Passenger Association for the First Twentieth Century Missionary convention to be held there next October. On Thursday of this week a delegation of prominent Minneapolitans arrived in Chicago with instructions to secure the one fare rate for the round trip. The brethren of Minneapolis have succeeded in enlisting the interest and co-operation of the entire city to make the convention a grand success. They are devoting to it a degree of enthusiasm, hustle and general management that is bound to win. The Western Passenger Association granted the rate asked for and it is expected the Central Association and trunk lines will do the same.

Episcopal.

The Rev. Peter Voorhees Finch, rector of St. James Church, Greenfield, Mass., died suddenly May 3. He had been in the ministry forty years.

Bishop Huntington recently confirmed thirty-two persons at Trinity Church, Elmira, N. Y., the Rev. Dr. G. H. McKnight, rector.

St. John's parish, Jacksonville, Fla., lost its church, parish house and rectory, valued at $46,500, and most of its families lost their homes, many of them their business places and goods, in the conflagration of May 3.

The second annual meeting of the Sunday School Commission of the diocese of New York was held May 20. This Commission has done valuable work since its foundation in awakening thought in regard to the method of Sunday School teaching. Papers on "The Present State of Sunday School Education," "The Obligation Upon the Pastor to Know Child-Nature," "The Desirability of a Comprehensive and Systematic Order of Study for Our Sunday Schools," "The Child, the School and the Church," were read.

The Most Rev. John Travers Lewis, D. D., LL. D., archbishop of Ontario, and metropolitan of Canada, died on his way to England May 4. He was suffering when he embarked from the results of pneumonia. His diocese was immense and called for long journeys and frequent hardship.

The diocese of Pennsylvania reported at its annual convention, May 7, 3,161 persons confirmed during the year.

The diocese of Massachusetts held its annual convention May 7 and 8 and reported 2,065 persons confirmed last year. Action was taken looking towards division of the diocese.

Bishop Satterlee of Washington confirmed 898 persons during the last convention year.

African Methodist-Episcopal.

A district conference was held in Milwaukee, Wis., May 14-16. Bishop Grant, whose jurisdiction covers Illinois, Indiana, Iowa, Michigan, Wisconsin, Minnesota, North and South Dakota and Ontario, and who was himself once a slave, lectured on "Africa, Its Future, and the American Negro."

Methodist Episcopal.

Calvary Methodist Episcopal Church, Minneapolis, Minn., has introduced a vested choir of eighty voices.

The St. Paul, Minn., Epworth League Union held its twelfth anniversary at the Central Park Church May 12.

The fifth annual convention of the Epworth League will be held in San Francisco July 18-21.

The thirty-third semi-annual session of the Dubuque conference was held at Earlville, Ia., May 13-16. Some of the subjects discussed were "The Importance of Doctrinal Preaching," "Importance of Business Methods in Church Finances," etc.

Statistics of the North Indiana conference show an increase of $2,800 for missions. Muncie district has brought its collections up to the $2,000,000 standard.

Rev. Dr. George W. Carter, who has ranked as one of the foremost preachers of the South, passed away May 11 at his home, Washington, D. C.

Evangelical-Lutheran.

The annual meeting of the Iowa conference, Augustana synod, held a four days' session at Ottumwa, Ia., May 9-13.

Rev. Henry Frederick Sprengeler will complete on July 30 a pastorate of twenty-five years in Trinity Church, Milwaukee. Progress and prosperity have been marked features of the work under his care. The communicants now number 1,435, and the parochial school has 300 pupils.

Rev. A. O. Swinehart has resigned the pastorate of Immanuel Church, New Orleans, on account of his wife's health, and accepted a call to Fort Wayne, Ind.

Presbyterian.

The General Assembly is in session in Philadelphia. A historic and missionary exhibit of the progress of the church is being held in the Academy of Fine Arts. Dr. Charles A. Dickey, of Philadelphia, the retiring Moderator, preached the opening sermon May 16. Rev. Henry Collin Minton, D. D., of San Francisco, has been elected to succeed him as Moderator. The subject of creed revision will not be taken till more routine matters are out of the way, probably about the middle of this week.

The twenty-second annual meeting of the Woman's Board of Home Missions met May 16, in Philadelphia. The treasurer reported receipts for the year $357,201, an increase of $6,862 over last year.

A conference on foreign missions was held in the same city May 15. Dr. Evans reported that 80 per cent of the churches in St. Louis had contributed during the last year 20 per cent more to foreign missions than in the previous year.

Marcus Dods, the distinguished Scotch theologian, is delivering two courses of lectures at Bible College, Montclair, N. J., on the Epistle to the Hebrews and the Gospel of John. They are attracting much attention outside the Presbyterian communion.

The Presbyterian Board of Foreign Missions passed this year in its receipts the $1,000,000 mark. This is a record-breaker for ordinary contributions. Where the million mark was reached in previous years it was effected by extraordinary windfalls. Besides this $1,000,000 for missions, $500,000 has been raised to clear off the debt on the Presbyterian building in New York. The board finds officials in China more than anxious to settle all indemnity questions without waiting for the government behind the missionaries to collect them. Almost all claims of the board are now adjusted, and the Governor of Shan Tung has invited the missionaries to return, saying their presence will help to allay feeling. The board has responded by sending back the men but not the women missionaries.

Cumberland Presbyterian.

The seventieth annual session of the General Assembly convened in West Point, Miss., May 16. There was an attendance of 400 commissioners, representing the states from Pennsylvania to California and from Iowa to Louisiana.

The twenty-first annual Women's Missionary convention was held in Marshall, Mo., May 5-8.

Southern Presbyterina.

The forty-first General Assembly was held in Little Rock, Ark., May 16.

United Presbyterian.

The forty-third General Assembly will meet in Des Moines, Ia., May 22. The outcome of the year's work is not encouraging. The net gain in membership is 1,033, less than one per cent. Contributions for all purposes, however, are greater than last year by $114,000. The receipts for home missions are $3,036.52 less than last year.

At the annual meeting of the directors of the Allegheny Theological Seminary, held May 15, Rev. Dr. J. C. Wilson of Erie, Pa., was elected president; Rev. Dr. Jesse Johnson of New Concord, Ohio, vice president; Rev. Dr. W. H. McMillan of Allegheny, secretary.

The quadrennial conference has been in session at Frederick, Md., and on May 14 went to Baltimore for the centennial celebration of their church. A handsome new church edifice was dedicated in honor of the event. The topics on the centennial program were indicative of the thought of the times; such as "The Imperative Need of a Cultured Ministry;" "The Next Step in Sunday School Progress," etc.

The total membership of the United Brethren in Christ is, in round numbers, 250,000. The missionary offerings have increased $25,000 over those of the previous quadrennium. The membership of the Y. P. C. U. B. is now 76,103.

The Women's Missionary convention convened at Monmouth, Ills., May 15. New Wilmington, Pa., was chosen for

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the location of a home to educate the children of missionaries in foreign fields. The report on the Junior Society of the church showed a total membership of 6,670; total contributions, $5,599, and total thank offerings of $39,600, being an increase of $18,000 over last year. The total receipts for foreign mission work were $37,480, and the disbursements $31,708.

Universalist.

Rev. Dr. John Coleman Adams, pastor of All Soul's Church, Brooklyn, has received a call to the Church of the Redeemer, Hartford, Conn. The Brooklyn Church has prospered greatly under his administration.

Unitarian.

The Western Unitarian conference met in St. Louis May 15. Eighty-three churches were represented. The secretary's report showed a gain in new churches and increased membership in the old churches. The contributions during the year have been the largest since 1869.

General.

As a result of the Salvation Army "self-denial week," in England, £47,181 has been ecollected, £4,336 more than last year. London gave £10,693. A sign of devotion and energy well directed.

It is reported that 200 Russian students have addressed the synod, asking to be excommunicated along with Tolstoi. Tolstoi, it is reported, has been warned that he may not live in Moscow, and he is watched also to prevent his leaving Russia. He is practically confined to his country seat at Yasmaya Polyama. He seems to be in some senses stronger than the Czar.

Dr. H. K. Carroll, who had charge of the United States Census of Churches in 1890, estimates that during the nineteenth century the number of churches was multiplied by fifty-four; and that the number of communicants was multiplied by seventy-three. During this time the population of the country was multiplied by only fourteen. This is certainly an enormous gain, and is a hard fact for the pessimists to account for. The gains in the last ten years, according to Dr. Carroll, appear in the following summary:

The largest gains in communicants betweeen 1890 and 1900 were made by the Catholics—2,508,212. The Methodist (17 bodies) stand second with 1,327,065; the Baptists (13 groups) third, with 803,434; the Disciples of Christ fourth, with 508,931; the Lutherans (21 bodies) fifth, with 429,095; the Presbyterians (12 bodies) sixth, with 306,068; and the Episcopalians (2 bodies) seventh, with 179,129.

Changes tending to greater dignity in public religious worship are notable. Central Congregational Church, Brooklyn, has a service which takes up exactly one hour before the sermon is reached. Much of it is borrowed from the old liturgies. A Baptist church in Pittsburg confines its music wholly to English composers. Presbyterian congregations in all parts of the country are elaborating their forms, and the number of vested choirs among the Lutherans is now so great as to excite no comment. In New York the third vested choir has been introduced into Methodist churches. The last one is in Calvary, the largest Methodist congregation in New York in point of membership and one of the largest in America. The vestments worn are exactly like those worn by choristers in Episcopal churches, and there is the same processional and recessional hymns. The Fourth Presbyterian Church, New York, the Rev. Dr. J. Wilbur Chapman, the well-known Evangelist pastor, is to introduce a chancel into its auditorium during the coming summer, in order to admit of a boy choir.

Dr. William S. Ament, the missionary, speaking upon "The Present Situation in China," said: "It is a remarkable fact that in this great Chinese nation, one of the oldest among the civilized, the very home of conservatism, the natives are beginning to realize the need of new ideas and modernism is fast gaining a foothold. Only a few days before I left China a prominent Chinese gentleman said to me, 'We Chinese know that we need many things, but first of all we need a new religion.' Christianity now has more friends among the Chinese than it ever had; thousands of Chinese appreciate the Christian religion more than they did a year ago. The church is by no means exterminated, or even weakened; it is still full of vigor and I look forward to a bright and glorious future for it in the Chinese empire."

A writer in the Springfield Republican reports that a Japanese review, the Tetsugaku Zasshi, has lately addressed a series of questions to the students of the Japanese universities and leading colleges, and received answers from about 1,000 young men; 66 per cent declared themselves to be atheists, although of that number some professed regret that they were unable to accept any religious creed, and others said they had had no time to study the question. About 200 reported that they have rejected all religious belief because of philosophical and scientific studies: and, being questioned as to what should replace religion, a majority of the young men declared in favor of subjective as against objective ethics. Nearly all agreed that the dictates of conscience should be the basis of morality. Commenting on the answers received, the prominent Japanese men of learning who conducted the inquiry for the review concluded that the time is ripe in Japan to elaborate an ideal system of ethics which should embody the best principles in all the leading religons of the world.

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Woman and Home.

THE HAND OF PROVIDENCE IN OUR MISTAKES.

By Margaret E. Sangster.

The hand of Providence in our successes, our accomplishments, our deliverances is easily recognized by our quickened or grateful perceptions, but less easily and readily, as a rule, do we acknowledge the same kind and wise hand in our mistakes. Yet in most lives the latter equal, if not exceed, the former in the experiences of the passing years. Our motives are so curiously mixed, our foresight is so short, and our limitations are necessarily so many that we are constantly blundering, now turning in this or that direction when another would be the better one to take, now remaining in a place when we ought to leave it, and changing a place when we ought to remain in it, until, as we draw near the sunset, we are fain to bewail our lack of judgment, and wish in vain that we had our lives to live over again. After the event it is often quite plain to us that we should have acted in another way, and we see clearly where we were wrong and what would have been the wiser course of action. But at the time our eyes were holden and we did not perceive the indications plainly.

Especially when our mistakes affect the lives of others, as when parents by a certain decision modify or entirely change the circumstances and future position of children, or as when, at a turn in the road, our stepping to this side or to that arrests our fortunes and gives us the downward push instead of the upward, we are apt to cast the blame wholly on our fatuity and to leave Providence quite outside the reckoning. And, taking this view, it is not strange if we grow cynical and morbid and eat our bread in bitterness and look with envious wonder on the comrade who has outstripped us in the march.

If, however, we accept the sweet and comforting doctrine that our whole lives, from the beginning to the ending, are under God's sovereign control, that while we are free to choose still, for reasons infinitely kind and far-reaching as eternity, the love that outlasts time and sense permits our errors, we shall escape the danger of complaint or weak chagrin. True, we did on some occasions act on impulse and with childish precipitancy, and again, on another, we suffered meretricious reasoning to mislead us, but all the while we were God's dear children and he had not let us go, and there was some need in our nature which even he could not have supplied unless the discipline of life had made us aware of it. There are characters which cannot be developed except by contact with pain and disappointment. There are strong and noble souls which arrive at their full estate only by wrestling against wind and tide. There are exceptional temperaments which would never find God unless driven to his arms by stress of sorrow and desolation of defeat.

Again, it often happens that the last result of an apparent mistake is happiness for the very persons who seemed most disastrously influenced by it at first. Wealth flies and luxuries are abridged, but the sons and daughters, bravely facing poverty, are better equipped for the struggles before them than they would have been had the path been altogether smooth. By a certain decision, regretted and lamented in solitude and silence, we have closed, at one or another period, a door of our lives which we can never open again. When we locked that door we lost the combination, and never in all our immortality can we discover that forfeited secret.

And yet, where for us there would have been, perhaps, joy and ease, there has been instead blessing and the ability to bless, a wider field of influence, a surer sense of power and the going on to a firmer and higher vantage ground. In our mistakes, and, being finite and sinful, we are always making them, let us not be utterly disheartened, since back of them and back of us is the guiding hand of one whose love and wisdom never err.

Beyond the smiling and the weeping,
Beyond the sowing and the reaping,

as Bonar's lovely hymn puts it, we shall be soon. But even more consolatory is the reflection that beyond these varied experiences, while we stay here, are God's tender care over us, God's purpose for our benefit, God's clear sight for our blurred vision and God's never-slumbering providential love.

HEAVEN'S REMEDY FOR TIRED SOULS AND BODIES.

Louisa S. Weightman.

Weariness of body is simply an effect and not a cause, and any good physician should seek at once to find the real root of the trouble and deal with that. Perhaps all of us would be greatly surprised to find out what a number of apparently contradictory symptoms can be traced back to one and the same cause.

Mrs. Look-a-head is overwhelmed with household cares; Mrs. Work-a-day spends too many hours at the sewing machine; Mrs. Good-all has so many church duties to perform that she is on the verge of nervous prostration; Mrs. Bustle has no time to read the church papers or helpful books; Mrs. Fretful never gets time to rest. She is certain it is not her fault, she would be glad to pause once in awhile, but what with all there is to do, and the children nagging all the time, she can find no stopping place.

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All these symptoms point to one disease—an unrestful soul externalizing itself in an unrestful body. Mrs. Look-a-head is trying to crowd the future into the present, forgetting that "sufficient unto the day is the evil thereof." She needs the sedative which is found in the promises "As thy days so shall thy strength be" and "My peace I give unto thee." Mrs. Work-a-day is caring too much for outward appearances; following the world's standard and forgetting the rule, "Whose adorning, let it not be the outward adorning of putting on apparel." Mrs. Good-all needs to learn the lesson taught by the Master to Martha which was not that of the absence of service, but of restful unworrying service.

In answer to the great heart-cry of humanity for rest comes the divine offer of peace and so to Mrs. Work-a-day, Mrs. Good-all, and all who are letting their work chafe and fret them is the promise given "I will keep him in perfect peace whose mind is stayed on me, because he trusteth in me."

And now comes Mrs. Bustle who has too much self confidence—of the kind that gives out suddenly. She is constantly saying to herself "I can do all things" but forgets to add "through Christ who strengtheneth me" and so she is always beginning tasks which she never finishes. She is in a constant rush, and not until she hears the voice of him who alone can stay the raging waves of human passion will she grow restful or useful. And how

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about Mrs. Fretful? Well, she also sorely needs peace. Not the false peace of indifference, but that calm, steadfast, patient, enduring peace which grows out of love and unselfish thought for others.

"In quietness and confidence shall thy strength be." With God's own peace enfolding and filling us, none of us can ever feel fretful, worried or discouraged. How well the Great Physician knew the human heart when he gave to the world of unrest his precious legacy "Peace I leave with you, my peace I give unto you." This is the cure for all the restlessness of the human heart.

ON BETTING.

By the Rev. Charles Kingsley.

The following letter was written by the Rev. Chas. Kingsley to his son: "My dearest boy—There is a matter which gave me much uneasiness when you mentioned it. You said you had put into some lottery for the Derby races, and had hedged to make safe. Now all that is bad, bad—nothing but bad. Of all habits, gambling is the one I hate most and have avoided most. Of all habits it grows most on eager minds. Success and loss alike make it grow. Of all habits, however much civilized men give way to it, it is one of the most intrinsically savage. Historically it has been the chief excitement of the lowest brutes in human form for ages past. Morally it is both unchivalrous and unchristian. It gains money by the lowest and most unjust means, for it takes money out of your neighbor's pocket without giving him anything in return. It tempts you to use what you fancy is your superior knowledge of a horse's merit—or anything else—to your neighbor's harm. If you know better than your neighbor, you are bound to give him your advice. Instead you conceal your knowledge to win from his ignorance; hence come all sorts of concealments, dodges, deceit—I say the devil is the only father of it. I'm sure, moreover, that the headmaster would object seriously to anything like a lottery, betting or gambling. I hope you have not won. I should not be sorry for you to lose. If you have won I shall not congratulate you. If you wish to please me. you will give back to its lawful owners the money you have won. If you are a loser in gross thereby, I will gladly reimburse your losses this time. As you put it, you could not in honor draw back until after the event. Now you can give back your money, saying that you understand that the headmaster and I disapprove of such things, and so gain a great moral influence. Recollect always that the stock argument is worthless. It is this: 'My friend would win from me if he could, therefore I have an equal right to win from him.' Nonsense. The same argument would prove that I have a right to maim or kill a man if only I give him leave to maim or kill me if he can and will. I have spoken my mind once and for all on a matter on which I have held the same views for more than twenty years."

Queer Customs Among Passengers.

In cold weather all Japanese travelers carry rugs, for the cars are heated merely by long steel cylinders filled with hot water and laid on the floor. Spreading his rug out on the seat—a Japanese never sits on anything not perfectly clean—the passenger shakes off his geta or wooden clogs, and curls his feet beneath him. The next move is a smoke, in which both men and women indulge. A tiny pipe is commonly used, which never contains more than a wisp of tobacco the size of a pea and affords not more than one or two puffs to the smoker. The ashes are then knocked out on the floor and another wisp stuffed in and lighted from the smoldering ashes just rejected. At every station there are venders of the little mandarin oranges. Every passenger buys a dozen or more and eats them in a short time, throwing the skins about the floor. Boys pass by with tea in tiny earthen pots, a cup placed over the top. The price is three sen (a cent and a half). The teapot is left in the car. The Japanese throw all sorts of refuse about and the car soon presents a very untidy appearance, or would do so if it were not for the porters, who come in at odd stations and clean up.—New York Sun.

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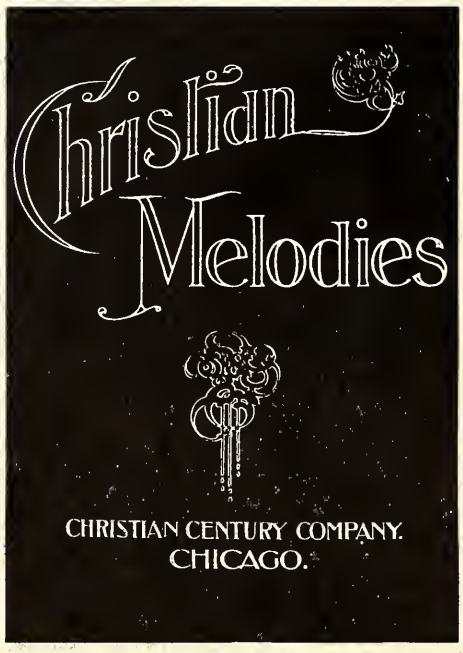

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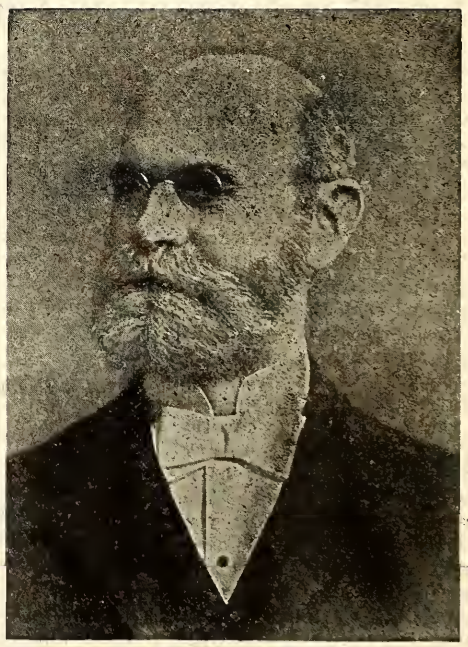

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THE CHRISTIAN CENTURY.

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EDITORIAL.

FOR JUST ONE DAY.

If I could live to God for just one day,
One blessed day, from rosy dawn of light
Till purple twilight deepened into night,—
A day of faith unfaltering, trust complete,
Of love unfeigned and perfect charity,
Of hope undimmed, of courage past dismay,
Of heavenly peace, patient humility,
No hint of duty to constrain my feet,
No dream of ease to lull to listlessness,
Within my heart no root of bitterness,
No yielding to temptation's subtle sway,—
Methink, in that one day would so expand
My soul to meet such holy, high demand
That never, never more could hold me bound
This shrivelling husk of self that wraps me round.
So might I henceforth live to God alway.

—Susan E. Gammons.

THE BIBLE OF JESUS.

NO ONE who has any fair acquaintance with the Christian religion will doubt for a moment the importance of the Old Testament in its relation to the faith of the church, nor can question the influence of a man's views of the Old Testament upon his conception of Christianity as a whole. Various sentiments regarding this portion of the Bible have prevailed in the church at different times. There has been in certain instances the tendency to regard it as the most essential part of the divine revelation. In widely scattered communities, again, the Old Testament has been considered of equal importance with the New, and texts have been chosen from it to support doctrinal positions with the same freedom which characterized the examination of the New Testament. On the other hand, there has been at certain times and in certain sections of the church the disposition to regard the Old Testament as of small value, because it has been superseded by the New, and to look upon it as a collection of works interesting only as related somewhat remotely to the beginnings of our holy faith.

Value of the Old Testament.

It is true that the Old Testament is not of equal authority with the New, as binding upon Christians and constituting the source of information regarding our Lord or the authoritative statement of truth for Christian guidance. Nevertheless, any disposition to overlook the rich treasures of Old Testament literature can only be attended with a distinct loss of vision and of power on the part of one who thus confines his view exclusively to New Testament fields. And when the influence of the older book upon the church is considered, this fact becomes more prominent.

The Old Testament was the Bible of Jesus and the apostles. It was the only Scripture they knew, and our Lord is the sufficient example of the immeasureable help that came from a knowledge of this great storehouse of divine revelation. His acquaintance with such books as Deuteronomy, the Psalms, Isaiah, Hosea and Daniel is constantly evidenced in the pages of the Gospels. That he found in it not only satisfaction but support and consolation, as it portrayed the struggles and triumphs of that line of predecessors who had prepared for his ministry, there can be no question. Similar was its value to the writers of the New Testament. They quote it not only as fortifying their statements concerning the Gospel, but as the legitimate ground of appeal in all matters requiring an authority which they recognize as greater than their own. In the history of the church the same fact is patent. Some of the greatest theses in Christian literature have rested upon the imperishable foundations of Old Testament truth. Dante's "De Monarchia," Rutherford's "Rex Lex" and Milton's "Defense of the English People" appealed to the Old Testament for confirmation. The Puritans, both of England and New England, lived in the atmosphere of the old Scriptures, and took far more frequently their great watchwords from the Old than the New Testament. A book that has had such influence in the world needs constant study, and no greater mistake could be made than to neglect it as unworthy of careful consideration, or, on the other side, to use it in such fashion as to misinterpret its great purposes and promises and make it a taskmaster where it should be an inspiration.

Sources of Misconceptions.

Such reflections naturally grow out of reflections upon recent movements in Old Testament study, which have tended to make these Scriptures assume new aspects and afford new values for Christian teaching. There is no doubt that in former days the use of the Old Testament for pulpit material was lessened in no small degree by the growing feeling that its ideals were unsuited to a Christian age, and that the only employment that could be given it was likely to lead rather to misinterpretation of Christ than to a proper understanding of his spirit and aims. Such a misconception was indeed inseparable from the traditional views regarding the Old Testament. While it was understood that the characters of the eminent men of that former time were to be regarded as models for our imitation the minister of the Gospel or the Sunday school teacher who had the least moral sensitiveness could but find himself embarrassed by the necessity of justifying conduct so inconsistent with the ideals of our Lord. Moral difficulties which seemed even to implicate the divine character were found in the Old Testament in such numbers as to make its study perplexing and its use for hortatory purposes impossible. And in this field lay the chief difficulties of the Christian apologist. He was compelled evermore to meet the sneering assaults upon the Scriptures by those who, finding on the one side that the Old Testament contained moral blemishes and frankly stated imperfections of human character, and on the other that the church, under the spell of the old orthodoxy, was disposed to defend these as morally justifiable and praiseworthy, made strong their weapons of attack and placed the defender of the faith in the position of one who had either to give weak excuses or fall back upon an assumed authority which denied all right of

question. It was this state of affairs which drove many men into frank disavowal of any belief in the inspiration of the Bible. There were so many points of contact between it and the merely ethnic literatures urged in support of other religions that a distinction seemed well-nigh impossible if the Old Testament was to be included in the investigation. It was this partial and intemperate view of things which led Mr. Goldwin Smith to his crass and wooden judgment, when he pronounced the Old Testament "the millstone about the neck of Christianity."

Benefit of Criticism.

It has been the splendid task of modern Biblical criticism to remove the greatest of the difficulties which have been encountered in the use of the Old Testament by revealing clearly the progressive character of the Jewish religion as rising from lower to higher moral levels, at every stage of which the service of men more or less guided by the divine Spirit, as their natures rendered that guidance possible, prepared the way for the coming of the full truth of our Lord himself. Modern criticism has taught us to distinguish clearly between fact and figure in Old Testament literature; to see that many expressions are to be taken as the forms of speech common in a time when anthropomorphic statements of truth were the only means of impressing men with the actual work of God. In this disclosure it has taught us the freedom and the privilege of opening every question of date and authorship; and the joy of finding ourselves at liberty to use with unreserved enthusiasm all apparatus by means of which the Old Testament is made a living reality, rather than an ancient and mysterious literature, of equal value in all sections, and equally binding upon the conscience.

Perhaps the most memorable service of criticism is to show that even the prophets were partial teachers of truth, not always clearly distinguishing between their own views and those of the divine mind. To the traditionalist this statement seems full of danger, and the opening of the door to all possible diminution of value in prophetic teachings, and it is easy for such a questioner to say, "Then wherein lay the value of any prophetic message?" Fortunately the source of appeal is not the prophet, but the Christ. There is no word that needs to be sounded so insistently in these days as that of the sufficiency and finality of the message and teachings of Jesus as the standard of truth and the source to which appeal is to be made. This is the significance of the transfiguration scene and its voice from the cloud. Moses had spoken, and Elijah had spoken; and with them a multitude of holy men moved by the divine Spirit; but these had been partial and fallible teachers, and now it was the divine announcement that their messages were no longer to be heard, since the final prophet and Savior had appeared.

Investigation Confirms Faith.

With all the searching investigation which has fixed its attention upon the Old Testament in these last years has come to the careful student an immeasurable confirmation of his faith in the progressive revelation of God to man, and increasing appreciation of the essential teachings of the great prophets as their effect is traced step by step through that preparatory history which led to the coming of Christ. It is no doubt true that many people who have heard something of criticism without understanding its purpose or its results have been frightened, and in some cases, perhaps, have been led to abandon faith in the Scriptures. If such cases appear, and it is believed they would be found to be very few in number, it must be remembered that even these hard experiences are the price which the church must be willing to pay in order that it may gain the larger truth and the firmer ground. On the other hand, the multitude of men and women whose faith has been strengthened, whose joy in Biblical study has been multiplied, and whose enthusiasm in Christian service has been increased by a just conception of the real method and purpose of holy Scripture, cannot be estimated. Only those who are in positions where they touch the lives of young men and women passing through the moments of crisis, compelled by the attempt to adjust themselves to the popular views concerning the Old Testament, can know the immeasurable relief that comes when its difficulties are seen to melt away in a just appreciation of the imperishable value of its true revelation of the character of God. The uplift of Christian faith that has come with modern criticism is simply beyond computation, and every teacher and pastor who deals frankly and tenderly with this type of mind knows this to be the fact. Hundreds of men today are preaching the Old Testament with a new joy because they have found in it, not indeed the final teaching of the Scriptures, but elements of greatest value as aids to faith. Its characters live as never before. The figures on Sargent's great panels are not mere dim cloudland outlines, but living men with flesh and blood. The Old Testament becomes the embodiment of divine truth in process of fuller expression, and is seen to be the work of holy men of old who spake as they were impelled, pushed on, by the divine Spirit. They did not see the whole truth. If they had the fuller revelation of Christ would have been unnecessary. But they saw as beholding things that were afar, and left their messages for our admonition, upon whom the ends of the earth are come. One is always reluctant to see doubt awakened in the minds of any by the modern process of Biblical study, yet when he considers the immeasurable uplift to faith and the multitude of those whose doubts have been set at rest by this very means, he feels that the gain is all on the side of the enlarging truth. Dr. George Adam Smith has recently said: "Any one who has had practical dealings with the doubt and religious bewilderment of his day can testify that those who have been led into unbelief by modern criticism are not for one moment to be compared in number with those who have fallen from faith over the edge of the opposite extreme. The dogma of a verbal inspiration, the dogma of the equal divinity of all parts of Scripture, the refusal to see any development, either from the ethnic religions to the religion of Israel, or any development within the religion of Israel itself —all these have had a disastrous influence upon the religious thought and action of our time. They have not only produced confusion in some of the holiest minds among us. They have not only paralyzed the intellects of those who have adopted them, as every mechanical conception of the truth must do, but they have been the provocation to immense numbers of honest hearts to cast off religion altogether!"

It is the satisfaction of the preacher and the Christian teacher to know that the foundation of divine truth stands assured, not only in spite of critical theories, but even by reason of the very scholarship which has so patiently undertaken afresh the task of investigation.

THE GODDESS OF CHANCE.

WALL street has recently presented us with the strange spectacle of twentieth century American citizens worshiping the ancient goddess Fortuna. The picture is full of humiliation for us all. We recall the words of an ancient prophet of Israel addressing those who, in his day, were "preparing a table for Luck and filling up mixed wine to Fortune," and we wonder what he would have said about the wild scenes in a modern stock exchange. When the wine of gambling has mounted to the brain and Luck has caught their reason away, blinding their conscience, these worshipers of Chance are in a frenzy like that of ancient idolaters at the altar and in the celebrations of their vile gods.

That there is and must be a certain amount of chance in all the activities of a complicated commercial system is obvious. We take our lives in our hands even as we cross a Chicago street! But the sensible citizen looks both ways in crossing, and seeks by his own care to reduce the danger to a minimum. Just so does the conscientious and earnest man try to reduce—if he could he would eliminate—the risks in his business undertakings. It is the work of our life to cast out chance, to control the winds and seas, to regulate railroad signalling, to master the laws of the seasons, in order that we may be more sure of our results.

Commercial Speculation.

The business gambler is made after another spirit. Like the man who stakes his money at a roulette table, this man goes into the pit to feed his appetite for one of the most thrilling excitements of life. He speculates. That is, he stakes his money upon the chances of fluctuation in the market price of commodities or shares. He produces nothing except disorder and excitement. It is, indeed, said that speculation helps to regulate prices, but that assertion, though boldly made, has never been substantiated in a scientific manner. And it is obviously untrue, when we are considering such events as the "Northern Pacific" craze in New York, or the dreadfully disastrous mania over "Kaffirs" in London in 1895. The men who live for, and who live or die by, speculation are simply living, or dying, on "chances." This is the most intoxicating, the most selfish, the most deadly kind of life which a man can pursue. In certain countries the commercial conditions are such as to make the worship of Chance very alluring; and America is one of these. Here it is possible by the discovery of oil wells or gold mines or in other chance ways to become a millionaire in a day. The stories of sudden wealth are trumpeted over the country in the newspapers and warm the blood of myriads of young, ambitious men. In their hearts the burning wish becomes a mighty temptation to become rich suddenly, without prolonged and solid labor, without work done for society.

Main Roots of Commercial Gambling.

Now, this wish to become rich rapidly, without solid and valuable service, is one of the main roots of commercial gambling. It is the heart's worship of the heathen goddess of Chance, instead of the living God, and leads naturally to the craze of mere speculation.

(1) This wish is unhealthy for personal character; because it creates restless dreams, weakens the will, distorts the whole moral vision of the man in whose heart it reigns.

(2) This wish is socially immoral; for it means that the man who has it desires to command the labors of his fellowmen, far beyond any return of true service which he has rendered. It is implicit theft.

(3) This wish is ungodly. The Bible has no room for chance, because it is so full of God. "The lot is cast into the lap," it says; "but the whole disposing thereof is of the Lord." The man who yearns for a lucky chance to make him rich is, while in the midst of that yearning, far from a living faith in the living Father. To turn again to God with love and trust is to awake from his fascinating dream, is to crush his passionate craving.

Labor for True Fortune.

Christ said: "My Father worketh hitherto and I work." Wherefore let the church of Christ bid its men in the very name of God, to cease from attending the altars of Fortuna, and to worship in their very hearts the Father of all, the only giver of true fortune, which is peace and a pure heart, in honest work.

THE VISITOR.

OUR late poet laureate, in giving to the world his "Dream of Fair Women," recalls the fact that an earlier bard,

> "Dan Chaucer, the first warbler, whose sweet breath
> Preluded those melodious bursts that fill
> The spacious times of great Elizabeth
> With sounds that echo still,"

had written "The Legend of Good Women" long ago. One begins to feel in these days that a third cycle should be written, "The Story of Brave Women," for the materials begin to grow abundant for such a narrative, and those materials lie most thickly in the field of missionary labors. The lives of saintly women, who made New Testament story bright with their presence, have been familiar for centuries to the thought of the church. The Old Testament, with its splendid names of Miriam, Deborah, Hannah, Huldah, Ruth, Esther, to be followed presently by Judith and the heroines of the Maccabean days, pales into second place in the light of the splendors that gather round the Marys of the New Testament, the Mother of Jesus, Mary of Magdala, Mary of Bethany, Mary, mother of John Mark, and the long list, including Martha, Dorcas, Lois, Eunice of Lystra, Lydia of Philippi, Priscilla of Corinth, Phoebe of Cenchraea, Tryphaena, and Tryphosa of Ephesus, Persis the Beloved, the unnamed mother of Rufus; Julia, the sister of Nereus; the four daughters of Philip the Evangelist, and many another who, although unwritten, played the part of heroines in the story of the advancing faith. Not less alluring are those recitals of early missionary heroism, which link the names of women with those of men in the conquests of Europe for Christ.

> "As unto the bow the cord is,
> So unto the man is woman."

Bridget of Kildare will be known wherever the name of St. Patrick is revered. Hilda at Whitby is the friend and helper of Columba, and Walpurga stands by the side of Boniface as almost equally the messenger of good to the German people. And what shall one say of the women whose names have become household words wherever missionary enterprises are known? Mary Moffett and Fidelia Fisk, the wives of Judson, Mary Reed and many more, are jewels that shine with increasing luster as their labors are known by the world. The tasks which they have accomplished in penetrating places to which men could not go have

made possible the opening of hitherto inaccessible regions of darkness to the advent of Gospel light.

Modern Missionary Heroism.

Missionary heroism does not lie in the past alone. We are thrilled in these days with fresh recitals which tell us that the earlier generations have labored, and that the women of today are entering into their labors, not only as reapers where they have sown, but as sowers where others are yet to reap.

The Visitor had only just laid down the book giving the story of Irene Petrie, as told by her sister, Mrs. Carus-Wilson, giving the recital of only forty-five months of missionary labor which ensued between her departure from England in October, 1893, and her death in the region of Cashmere, to which she had given her life, when he had placed on his table another book, the story not of a life early cut off, but of one which, through heroisms most unique in their character, has been preserved to enter upon still wider ministries in the far fields of the world. Irene Petrie died just at the threshold of the missionary career that promised abundant results and unfailing blessings for the field she had chosen. Like David Brainerd, who died at the age of thirty; Henry Martin, who was but thirty-two; Keith Falconer, thirty-one, and McKay, who reached only the opening of his fourth decade; George Pilkington, dying at thirty-three; Harold Scofield, at thirty-two; Henry Watson Fox, at thirty-one; William Freemantle, at twenty-nine and Graham Wilmot, at twenty-seven, she seemed only to have begun a brilliant and beneficent career.

Mrs. Susie Carson Rijnhart, whose book, "With the Thibetans in Tent and Temple," has just been issued from the Revell Press, is the survivor of a tragic missionary experience in a land hitherto almost unknown and which has proved inaccessible to most missionary efforts made in its behalf; and she abides to tell the story of her wonderful journey into the interior of this forbidding country, and to assure us that in spite of all she has suffered she proposes to return to complete the task which lies as yet incomplete because of the disasters which came upon her in that first memorable attempt.

Story of an Unknown Country.

Our knowledge of Thibet is but slight, because, for the most part, it has been considered an inaccessible country, whose people are jealous of intrusion from without, and quick to resent any efforts to plant either the Gospel or our modern ideas on that soil. Travelers now and then have penetrated this country, some of whom have perished mysteriously, and others have returned to tell something of the land. Of these, perhaps the most familiar names are those of Mr. W. W. Rockwell, an American traveler; Mm. Huc and Gabet, who made their journey something more than a half century ago, and Dr. Sven Hedin, who, as late as 1897, made a journey of exploration through this region, meeting the Rijnharts at their own home in Tankar. For all this, however, the country may be said to be unknown, and any attempt to penetrate it in despite of the opposition of the natives and their devotion to their customs and religion, may be regarded either as an act of the greatest heroism or as, perhaps, lacking little of sheer madness. Mrs. Rijnhart's book is the recital of the story of one such effort made by her husband and herself, accompanied by a single companion, Mr. William Neil Ferguson. Mr. and Mrs. Rijnhart were members of the Church of the Disciples of Christ, having united with this people in Tacoma prior to their journey. Mr. Rijnhart had visited the country previously, and had lived for ten months in 1892 at Lucar, making the acquaintance of the lamas, or priests, of that district, whose kindness afterward enabled him to carry forward his work on the second journey. It was in the autumn of 1894 that the party left the United States, and, reaching Shanghai, started on the long journey into Thibet. Only a reading of the book can convey an impression of the experiences through which they passed on the journey, which grew more difficult as they proceeded. We have become somewhat accustomed to the narratives of travel in regions where roads are totally uncared for, and where the so-called conveniences of travel are of the roughest sort. The narrative gives an account of experiences at Kumbum during the great Mohammedan insurrection, and the narrow escapes from death incident to such times, together with the growing friendship of the lamas in the sacred school or temple at that place, which proved of such service to the missionaries. But the real interest of the narrative begins with the journey farther inland, undertaken by Mr. and Mrs. Rijnhart and their little boy, when they started to find a point closer to the city of Lhasa, the center of all Thibetan religion and politics, and guarded with boundless jealousy by the natives from all intrusion. No foreigner is even permitted to come within sight of the towers of this sacred place. However, the journey was begun under favorable auspices, and it was not until they had penetrated too far to return that the appalling character of the undertaking made itself apparent. Their guides forsook them, their beasts of burden gave out or were stolen, the little boy, nervous and of delicate constitution, was unable to endure the hardships of the high altitudes and the cold, and, in spite of all the tenderness of parental care, died one day in a lonely district, where they were compelled to give him burial in such rude fashion as their belongings afforded. Reduced presently to almost total isolation by the departure of the last remaining guide, with equipment diminishing and surrounded by hostile tribes of roving natives, the climax of the tragedy was reached when, in the midst of bitter cold, Mr. Rijnhart was compelled to leave his wife and go in search of assistance. His departure toward the camp of a group of nomads who had been seen in the distance is graphically described; but that was the last she ever saw of him. The next two days of growing hopelessness and despair can better be imagined than described. Even when she had finally concluded it was impossible to hope longer, she was only sustained by the thought of carrying forward the task left thus unaccomplished, and through dangers that would have appalled most men she, a solitary white woman, many hundreds of miles from even the comparative civilization of China, was compelled to make her way, under the guidance of evil-minded men, who would at a moment's notice have murdered her for the little silver she carried, had she not, with sleepless vigilance, guarded herself with the weapons happily saved from the loss of almost everything with which the little party started.

A Personal Interview.

The Visitor had, a few weeks since, the privilege of meeting Mrs Rijnhart at the home of friends, and conversing with her regarding the experiences of this missionary attempt. But the reading of the book was a revelation, as it is sure to be to all who give themselves the privilege of its perusal. Perhaps the most interesting fact with regard to Dr. Rijnhart is her

firm determination to return to Thibet and take up the task which she now feels has fallen solely upon her as the survivor of the ill-fated attempt of three years ago. The Visitor is glad to learn, even as he writes, that Mrs. Rijnhart is likely to be sent, in company with suitable companions, to undertake once more the work cut short in earlier days. The Foreign Christian Missionary Society is now favorably considering the enterprise. It is this spirit which makes a heroine—to count not one's life dear, but that one may finish his task and accomplish the purpose which he believes God has given him. By the side of "The Legend of Good Women" and "The Dream of Fair Women" needs to be set "The Story of Brave Women," and in this list the name of Dr. Susie Rijnhart will not be wanting.

FOUNDATION OF SUCCESS.

ONE who watches the slow progress by which the preparations are made for one of the great buildings in Chicago will be impressed with the necessity and value of quiet work in preparing for the superstructure of human character in the adequate making of a life. The men who are putting in foundations for the new Marshall Field building labor in small shafts ninety feet below the street levels and build pillars of concrete on which the structure is to rest. If one could see the entire building, foundation and all, he would see a colossal fabric whose immense height is almost equaled by the depth to which its foundations reach; yet all this preparatory work is unseen and scarcely reckoned with by the observer of the finished product.

Similar is the impression made by a great work of art, a book or a discovery in science. It seems like a sudden flash of genius, whereas perhaps years of silent labor have prepared the way for its accomplishment. People who look upon one of Mr. Sargent's canvases marvel at his wonderful skill in portraying character, but fail to reflect that thirty years of patient sketching lie behind that canvas. Those who read of the discovery of a new planet by some astronomer think of the good fortune which fell upon that solitary observer in the lone fields of night; but they fail to remember that many years of patient scanning of the heavens have been the prelude to this one flashing moment of success. The discovery of a new method of applying the storage battery system of electricity brings fresh prominence to the name of Mr. Edison, and it looks like a sudden piece of good fortune. But for the past ten years he has been working almost night and day to accomplish this very end, and every step of his progress has been the result of mathematical approaches.

Thus character ever builds itself grade by grade, its issues perhaps appearing only after length of days, but all the silent work of preparation is the appropriate preface to the results with which alone the world cares to concern itself. The man who is unwilling to pay the price of the preparation is not likely to be rewarded by the applause that awaits the consummation.

The work which we count so hard to do.
He makes it easy, for he works, too;
The days that are long to live are his,
A bit of his bright eternities,
And close to our need, his helping is.
—Susan Coolidge.

NOTES AND COMMENTS.

Jealousy of the Sultan.

The Turkish censor refused to allow Dr. Clarke's Outlines of Theology to go into Turkey because it contained reference to the kingship of Christ. He is evidently afraid that Christ, whom the Christians worship as king, is in some way a rival of the Sultan.

The Supreme Test.

The supreme Christian test is unwavering obedience to Christ. "Ye are my friends if you do whatsoever I command you," says the Master. But while we yield unquestioning obedience to the Lord we will not impose our personal convictions upon others. Our private judgment is to be always respected. Nothing but Christ's word is absolute. The door of the church is to be wide as his love and narrow as his law.

Destructive Criticism.

What a heartless business is that of the destructive critic, who takes from people the very things that are the source of comfort and hope, without putting anything in their place! It has well been said "To build up should ever be the end in view and criticism should not stop with undermining structures which furnish more or less comfortable shelter to those who are homeless without them."

Hazing.

It is satisfactory to know that the law passed at the last session of congress against hazing in our military schools is not to remain a dead letter, but is to be unflinchingly enforced. The eleven cadets who mutinied against Colonel Mills, superintendent of the academy of the West Point, are to be either suspended or dismissed. Hazing is a barbarous custom and ought to be unrelentingly stamped out.

Hades vs. Hell.

The action of the quadrennial conference of the United Brethren church substituting the word "hades" for the word "hell" in the Apostle's Creed, is significant. This action has been characterized as "a concession to the refinement of etymology or to the feeling of that weak-kneed party whose teeth chatter every time the preacher points to a lurid picture of the inferno." It is rather a laudable effort to be fair to the meaning of the original. Nothing is finally lost by accuracy and honesty.

Marriage of Dr. Herron.

Dr. Herron, after allowing himself to be expelled from the Grinell Congregational Association without protest, has married Miss Carrie Rand, the young woman for whom he had abandoned his wife and children. Few careers have been more full of dramatic element than that of Dr. Herron. One would think that there could be no other sensations in reserve, but there is no telling. Dr. Herron is nothing if not explosive and spectatular. The public has heard enough, and more than enough, about him of late, and he could not do a wearied and disgusted public no greater service than to pass into a life of long oblivion.

Pulpit Sensationalism.

Bishop Leonard of Ohio, in his annual address to the clergy at the opening of the convention of the Episcopal diocese at Cleveland, had some strong and wise words to say against pulpit sensationalism. He maintained that the world of busy toilers and tired-out men and women, after six days of labor in merchandise, want on the Lord's day instruction, guidance and inspiration. They do not desire politics, civic questions, social themes and ethical theories brought to them

Sundays by men who know little of what they are talking. They want Christ for the feeding of their souls. They want religion and not rubbish. They want the helpful instruction of the perfect man, Jesus Christ, for spiritual uplifting. The bishop is right. The people need and want the comfort and inspiration of religion. They will not be caught with chaff. The preacher who deals out the bread of life will find eager souls awaiting his ministry.

Death of John R. Tanner.

The news of the sudden death of John R. Tanner, the former governor of Illinois, comes as a shock. Few men have of late been so prominently before the public eye in the northwest as ex-Governor Tanner. However much he might be disliked as a political factor, he could not be ignored. He was a man of undoubted vigor and resourcefulness, and by sheer strength of nature he virtually became the political dictator of his party in the state. Unscrupulous in his methods and self-seeking in his aims, he leaves behind him a memory the opposite of fragrant. His life is a beacon light, rather than a guiding light.

Jubilee of Y. M. C. A.

The anniversary exercises in connection with the jubilee of the American branch of the Y. M. C. A. will take place in Boston June 11-16. About two thousand delegates are expected to be present. An interesting event will be the unveiling of the commemorative tablet in the old South Church meeting house, where the first American society was organized in 1851. The International committee is making every effort to have the meetings worthy of the occasion. Several prominent speakers have promised to be present, among them Bishop Potter of New York and Bishop Maurice S. Baldwin of Montreal. There will be a large delegation from abroad and almost all the European countries will send delegates.

Over-Rigid Literalism.

Great confusion of thought often arises from not distinguishing between what is important and what is vital in the teachings of Scripture. All parts of the Bible are important, but all parts are not vital. The loss of some parts would be something like the loss of a finger, an arm or a leg; the loss of other parts would be like the loss of the heart or the lungs. If certain portions were taken out of the Bible, Christianity would survive; if other parts were eliminated, it would die. Such truths as the deity of Christ, his incarnation, his vicarious sacrifice and his resurrection constitute the very essence of revelation. They form the living core of Christian thought, the foundation of the Christian system itself. They are essential to Christianity, essential to its very existence. Take them away and Christianity has perished!

Opening of Buffalo Exposition.

The Buffalo exposition is opening with splendid promise of gratifying results to commerce and the artistic and useful professions. Each of the great expositions has been unique. It is ungracious even to compare them one with another. The visitor who has seen the expositions at Chicago and Paris may be tempted to form hasty opinions regarding the Buffalo exposition, but such will be found to be unjustified in the light of the special task which the exposition managers have set themselves. It will be freely conceded that the electrical department at Buffalo is suprior to anything ever before beheld, and the service rendered by this gathering of fabrics and forces near the great natural storehouse of power, Niagara Falls, cannot but prove instructive and inspiring to the tens of thousands who will attend during the summer.

Ohio's Anti-Lynching Law.

In 1896 the Ohio legislature passed a law making the counties responsible for damage done to persons as well as property by mobs. The law has just been tested and upheld by a decision of the Supreme Court last week. A negro at Urbana was lynched about a year ago for the usual crime. His heirs brought suit against the county and recovered $5,000 damages. It seems that a fairer law could scarcely be made. At the same time it will contribute not a jot or a tittle to the abatement of the lynching evil. Abolish the saloon, abolish vagrancy, abolish technicalities and medieval methods and long-drawn-out processes in court, abolish lawyers who have more cases than conscience, and abolish the animal nature of the negro and the bloodthirstness of certain types of white people to Christian education, and the lynching crime will be abolished.

A Bloody Strike.

The strike of the street car operators in Albany, N. Y., has been one of the fiercest for a long time. The militia—ever accessible to corporations and always appealed to quickly—was called out and in firing into a crowd killed two of the citizens who were standing in the doors at their business places. The chief cause of the strike was the refusal of the street car company to discharge some non-union men in their employ. The company also refused to recognize the union. A strike in the heart of a civilized community is an anomaly and a disgrace. Rather than call out military companies to shoot men to death and foment a bitterness that may live for years, how much easier to compel both parties to go before a tribunal of arbitration. The workingmen are always willing to arbitrate, the companies are never. It is likely because the quarrel of the latter is usually, if not always, unjust.

A Royal Gift.

Carnegie's munificent gift of $10,000,000 to the four Scotch universities of Edinburgh, Glasgow, Aberdeen and St. Andrews, which is to be applied to paying expenses of Scotch students of good character and ability, is not regarded by some of the Scottish people as an unmixed blessing. A hard tussle with adverse circumstances on the part of students who have come from the ranks of the peasantry has developed the firmest muscle; and it is feared that if the conditions of student life are made too easy, some of the old-time virility which has characterized the Scotch people, may disappear. The Scotch people themselves are more than willing to take the risk, and are thankful for the gift, which is characterized as "disconcerting for its very munificence." Nothing is more significant than the change wrought in public sentiment concerning this matter in the past decade. The old type of selfish millionaires is becoming impossible as the responsibilities of wealth are forced upon public attention. The millionaire of the Vanderbilt, Jay Gould and Astor type is giving way to the philanthropic man of millions, and this is a stepping stone to the better time approaching when there shall be less disposition to gather millions, and indeed fewer opportunities, with a larger desire to make all one's possessions minister to the public good.

CHICAGO NOTES.

Life in the city is intense. The shadows are deep just because the light is bright. Nowhere are lines more clearly drawn, and nowhere are the forces of good and evil more pronounced and more aggressive than in Chicago.

The most notable thing in this pushing, driving, mercantile center is the university. Not only is the University of Chicago becoming a seat of learning for specialized scholarship, but it is becoming more and more a source of light and leading for the people. The announcements which have been made for the summer quarter contain a list of open lectures of exceptional interest. The first course on the Crane foundation will be given by Professor Maxime Kovalevsky upon "Russian Institutions." The lectures upon Biblical literature and theology will be of practical value. President Harper will give a course of six lectures on "The Prophetic, Priestly and Wisdom Elements of the Old Testament." Chancellor E. B. Andrews of the University of Nebraska will give twenty lectures upon "Practical Ethics." Dr. Marcus Dods of New College, Edinburgh, will deliver a course of ten lectures on "The Teachings of Paul," Professor Shailer Mathews six on "The Social Teachings of the Apostles," and Professor H. L. Willett two courses of lectures of six each upon "Phases of the Psalter" and "Studies in Apocalyptic Literature."

The Pacific Garden mission, on the corner of Van Buren street and Fourth avenue, is one of the most helpful agencies in the city. The history of this rescue mission, which was founded by Col. George D. Clarke, and has since his death been carried on by his devoted wife, forms one of the most striking chapters in the ever-extending record of "The Acts of the Apostles." The story of what it has done for the reclamation of the abandoned and desperate classes would read like a series of thrilling romances. Scarcely a meeting passes without testimonies being given of a saving change wrought in some heart and of a new purpose being formed in some life. Quite a dramatic incident occurred the other evening, a report of which we cull from one of the daily papers:

"Laying upon the altar a revolver and his kit of burglar tools as evidence of his good faith, William Hill startled the 300 persons who were attending religious services at the Pacific Garden mission, 100 Van Buren street, last night, by confessing that he was a thief, but now desired to turn from evil ways and live a Christian life. The Rev. J. S. Detwiler of St. Paul and Assistant Superintendent Harry Monroe of the mission had been preaching, and the latter had just finished his address when the self-confessed burglar walked to the altar.

"Friends," he said, "I have been cracking safes, robbing stores and picking pockets a good many years for a living. I have served terms in Sing Sing and Joliet. But tonight I am going to end my criminal career and start out on a new life. I was walking along State street tonight when I heard the men speaking from your Gospel wagon. They said something that seemed to touch me. I followed the wagon here and entered with the crowd. The more I heard the more I became convinced that this is the time for me to reform. I want you people to help give me a start in the right direction. I have found it easier to steal than work, but now I want to work for my living, and if you will help me I will work for your mission."

This significant conversion was received with the greatest enthusiasm. The man left at the close of the meeting, first promising Mr. Monroe to return today, when an effort will be made to get him work.

True to his promise, Hill appeared at the office of the Pacific Garden mission today and declared that he had not repented his resolution, but was rather more firmly determined to gain an honest livelihood. Mr. Monroe started out with the new convert at once to see if he could get him some employment."

Chicago is what is called "an open city." All forms of social immorality have free course. One of the most debasing agencies is the Sunday theater. Few people have any idea to what extent this institution is being patronized. The suburban trains are crowded with people who on the Sabbath day are leaving the church for the play house. Dr. J. W. Conley of the First Baptist church, Oak Park, speaking of this growing evil, says:

"Twenty-five years ago Sunday theaters in this country were practically unknown, but today they are in full operation in nearly all our large cities. I bring the following charges against the Sunday theater:

"It robs the actor of his rights. The life of an actor is a hard one, the nervous strain is intense. The Sabbath rest is greatly needed. He has rights and ought to be protected in them. The Sunday theater is a large contributor to the growing corruption of the modern theater. No one can fail to observe the moral decline of the theater. Lovers of the drama are among the foremost to deplore this fact. Scandalous plays and immoral actors are becoming uncommonly popular. I believe that this moral degeneracy is in no small measure the result of violating science and despising the law of God by running Sunday theaters. But I go a step farther and urge that the Sunday theater re-enforces the elements of lawlessness in our cities. It lowers the moral sentiment in a community. It stands in with Sunday saloons and other haunts of vice. It draws crowds of people to the heart of the city and fosters revelry and debauchery."

There are many signs at present of an awakening of civic pride. The creation of a park on the lake front; the enlargement of our libraries; the rapid development of our educational institutions are among the things that give evidence that there is not a total absorption in material interests and pursuits. Dr. H. W. Thomas, speaking recently on "Making the City Beautiful," said:

"Nature lays the foundations of cities; man comes along and builds. On the highway of the earth, at the head of a long chain of lakes, central in a vast continent, Chicago is destined to be the largest city in the world, the financial and commercial center in our country. All this means the presence of millions of human beings, and it is important that we begin to think more of making Chicago a city of homes, not a place to simply stay, but a place to live. Commercial greatness alone is not enough; it should be a means to an end, the greatness of man."

CONTRIBUTED.

If the Lord should come in the morning
As I went about my work,
The little things and the quiet things
That a servant cannot shirk,
Though nobody ever sees them,
And only the dear Lord cares
That they always are done in the light of the sun,
Would he take me unawares?

If my Lord should come at noonday,
The time of the dust and heat,
When the glare is white and the air is still
And the hoof-beats sound in the street;
If my dear Lord came at noonday,
And smiled in my tired eyes,
Would it not be sweet his look to meet?
Would he take me by surprise?

If the Lord came hither at evening,
In the fragrant dew and dusk,
When the world drops off its mantle
Of daylight like a husk,
And flowers in wonderful beauty,
And we fold our hands and rest,
Would his touch of my hand, his low command,
Bring me unhoped-for zest?

Why do I ask and question?
He is ever coming to me,
Morning and noon and evening,
If I have but eyes to see.
And the daily load grows lighter,
The daily cares grow sweet,
For the Master is near, the Master is here,
I have only to sit at his feet.—British Weekly.

TIMES OF REFRESHING FROM THE PRESENCE OF THE LORD.

By James M. Campbell.

In his sermon in Solomon's porch, Peter drove home the truth that the presence of the Messiah, for which the Jews were looking, would bring blessing only by being spiritually prepared for. To the impenitent and disobedient it would prove "a day of vengeance," to the penitent and obedient it would be a day of favor. "Repent ye, and turn again that your sins may be blotted out so that there may come seasons of refreshing from the presence of the Lord." (Acts 3: 19.) The force of this appeal lies in the fact that what was promised lay within the range of possible experience in the present. The Lord's presence was at hand; it was something that might be enjoyed; hence it was something that was to be prepared for.

The presence of the Lord is conditional upon his coming back. The times of refreshing were to come from the presence of the Christ whom the heaven had received, but not until he was given back. "Repent ye, and turn again that your sins may be blotted out in order that there may come seasons of refreshing from the presence of the Lord; and that (as the final end) he may send the Christ who hath been appointed for you, even Jesus; whom the heaven must receive until the times of restoration of all things." (Acts 3: 19-21.) The first point, then, to be settled is whether or not the heaven which received the Christ has restored him. If he has not returned he is not present, and if he is not present the better times which he was to bring are still in the future. And not only that, but if he is still withdrawn; if the church has been looking for his return throughout the centuries in vain; if he is departing further and further from sight as we get further away from the time of his ascension, his power over men must of necessity be diminishing.

As we have already seen, the whole trend of New Testament teaching conveys the impression that the early Christians were waiting for the speedy revisitation of their Lord. They expected that the heaven which had received him for a brief season would soon open and give him back. They believed that all that hung upon his return was about to be realized. In the general expectancy of the speedy appearing of the Messiah the Jewish people shared. With his coming a happy era was to dawn upon them. From his presence would come times of refreshing or revigoration. National prosperity would be revived. New life and strength would be breathed into the nation's withered heart. The dry bones which the prophet saw in the valley of vision would start into life, and would become a conquering host. With times of refreshing would come times of restoration, for these are linked together, or more properly are identical as one. Ancient wrongs would be redressed. The glory of the former days would be restored, and Zion would again become the joy and praise of the whole earth. Now, the object of the apostle is to show that in a far grander sense than they had ever dreamed of the great consummation "whereof God spake by the mouth of his holy prophets which have been since the world began," was about to be realized in Jesus the Christ. And because he was the true Messiah, in him all interest ought to be centered; upon him all hope ought to be fixed; and to him, with glad acclaim and with spiritual preparedness, acknowledgment of his Messianic sovereignty ought to be made.

To what dire straits are those commentators driven who hold that the words before us refer to the return of the Lord at the end of the world. "The apostle," says Hackett, "enforces his exhortation to repent by an appeal to the final coming of Christ, not because he would represent it as near in point of time, but because that event was always near to the feeling and consciousness of the first believers." That is to say, the apostle would have them feel that the Lord was near, he would have them conscious of his nearness, for practical effects; although he himself knew that they were hugging to their hearts a delusive hope. A needless slight upon the apostle's honesty, to say the least of it!

A Short Perspective.

In their survey of the future the early Christians did not take a long perspective. They were too deeply impressed with the things which were near to give much thought to the things that were distant. They did not look forward to the coming of the Lord at the end of the world, so much as to his coming at the end of the age—namely, the Jewish age, which was fast drawing to a close. They looked upon his coming as imminent. And since Pentecost they had begun to have a glimmering sense of the nature of his kingdom. They had begun to look for the quickening of the spiritual life, rather than for the reviving of national prosperity; for a heavenly rule, rather than for a heavenly realm; for the restoration of the world into harmony with the divine order, rather than for the restoration of national glory. They had, in fine, be-

gun to look at the things of Christ from the Christian, rather than from the Jewish, point of view.

And we who live in the new age, upon the threshold of which they stood, will utterly fail to understand its significance, if we do not see that Christ, the quickener and restorer, has come and is now at work. Ever since his return he has entered into new and closer relations with men. From his presence come all the influences which are making for individual and social reconstruction. He is here, bringing a dead world back to life; restoring to the divine unity a world disordered by sin. As the head of a new creation he is bringing earth into everlasting reunion with heaven.

And as due preparation was to be made for the presence of the Lord, which was imminent in apostolic days, due preparation is to be made for his presence, which is imminent in the present day. The question then was, how to prepare for the presence which was near so as to get the greatest possible blessing out of it; the question now is, how to prepare for the presence that has come so as to get the greatest possible blessing out of it. To obtain blessing from any divine approach preparation is needed. The exhortations, "Prepare ye the way of the Lord," "Prepare your hearts to seek God," are founded upon an abiding law. Clean hands and submissive spirits are indispensable conditions of spiritual blessing. When the proper connection is made the electric spark flies along the wire; and when the proper conditions are supplied times of refreshing and restoration come from the presence of the Lord.

THE MARTYRS OF CHINA.

By William Remfry Hunt.

The year 1900 will be known in the history of Christian missions as the "martyr year." Never in all the history of missions has there been such sacrifice, such tragic events, such seed-sowing and such heroism. Madagascar and Japan furnish only comparative parallel incidents. Since the "Boxer uprising" there have been no less than ninety-eight British, fifty-six Swedish and thirty-two American citizens martyred in the provinces of Shansi, Manchuria, Chili, Chehkiang and Shantung, making a total of one hundred and thirty-four adults, fifty-two children and a grand total of one hundred and eighty-six persons martyred "for the Word of God and the testimony of Jesus" in the middle kingdom.

These devoted and honored souls were connected with the following societies: China Inland Mission, 78; Christian and Missionary alliance, 36; American Board of Commissioners for Foreign Missions, 18; English Baptist Missions, 16; Sheo Yang Mission, 13; American Presbyterian Mission (North), 8; Scandinavian alliance (Mongolian), 5; Swedish Mongolian Mission, 4; Society for Propagation of the Gospel, 3; British and Foreign Bible society, 5; number of the slain, 186. The legacy these beloved coworkers of all who are "workers together with God" have left the church is a precious one. They counted not their lives dear unto themselves. They died for their faith. They overcame by faith. They triumphed in the faith. Such magnificent heroism is the final answer that the age of chivalry and glorious deeds for Christ and his cause is not past. It is the supreme vindication of the Christian's standing today before a wondering world. Via lucis, via crucis is the Christian signpost.

To the native church in China the sacrifice, patience, long-suffering, constancy, trust, resignation and joy with which the missionaries, both men, women and sweet little children, bowed beneath the executioner's axe and fell beneath the Manchu sword and spear, is and will be our inspiration and a witness along the ages yet to be. They "were tortured, not accepting deliverance; that they might obtain a better resurrection; they had trials of cruel mockings and scourgings; yea, moreover, of bonds and imprisonment; they were stoned . . . were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy; they wandered in deserts and in mountains, and in dens and caves of the earth."

The most pathetic and heart-breaking letters were written by Mrs. Lizzie Atwater just before they were led forth to be slain. The following extracts show with what resignation and courage this family of the Rev. E. R. Atwater, wife and two children, yielded up their lives:

Fenchowfu, July 30, 1900.

Dear Ones at Taiku: The last news from you, confirming our fears concerning the dear ones at Taiyuen, was hard,* God knows how hard, God knows how hard, for us to bear, but I cannot write of it yet. We passed a terrible night, and in the morning there was a very severe proclamation ordering us out almost at once. I could do nothing but cry to God; it seemed as if I could bear no more in my present condition. No one talked at meals. We seemed to be waiting for the end, and I, for my part, longed that it might come speedily. Ho Kow went like a brave fellow to the yamen to ask if we could not have an escort to the river. We could hire nothing unless the official helped us. . . . Although an escort has been promised, I feel very uneasy. . . . We are in the Lord's hands. . . . May God keep each one of you. He is our only help. Ever lovingly,

Lizzie Atwater.

Later, August 2.

Our plans are upset; we do not think we can escape from the city. Several of the church members are planning to conceal us if we divide up. It is hard to do that. Mr. Lei wishes to conceal me in his home right here in the city, but I want to stay with my dear husband while life is given unto us. . . . Heaven seems very near these last hours, and I feel quite calm. There will be a joyful welcome for us all above. I am fixing my thoughts more and more on the glorious hereafter, and it gives me wonderful peace. God bless you all. Yours in blessed hope, L. A.

"Lead, kindly light, amid the encircling gloom,
Lead thou me on.
The night is dark and I am far from home,
Lead thou me on.
Keen thou my feet; I do not ask to see
The distant scene—
One step enough for me."

*The three ladies to whom this letter was written were killed the day after the above letter was written to them. All knew of the terrible massacre of the missionaries at the governor's palace in Taiyuen Fu, where forty-five were publicly beheaded, their hearts torn out and their heads placed in baskets and stuck on poles in front of the yamen.

On the following day our dear sister Atwater gathered strength to write again:

Fenchowfu, Aug. 3, 1900.

My Dear, Dear Ones: I have tried to gather courage to write you once more. How am I to write all the horrible details of these days? I would rather spare you. The dear ones at Sheo Yang, seven in all, including our lovely girls, were taken prisoners and brought to Taiyuen in irons and there, by the governor's orders, beheaded, together with the Taiyuen friends, thirty-three souls. . . . We are now waiting our call home. We have tried to get away to the hills, but our plans do not work. Our things are being stolen right and left, for the people know that we are condemned. Why our lives have been spared we cannot tell. The proclamation says that whoever kills us will be doing the governor a great service. . . .

Dear ones, I long for a sight of your dear faces, but I fear we shall not meet on earth. I have loved you all so much, and know you will not forget the one who lies in China. There never were sisters and brothers like mine. I am preparing for the end very quietly and calmly. The Lord is wonderfully near me, and he will not fail me. I was very restless and excited while there seemed a chance of life, but God has taken away that feeling, and now I just pray for grace to meet the terrible end bravely. The pain will soon be over and, oh, the sweetness of the welcome above. My little baby will go with me. I think God will give it to me in heaven, and my dear mother will be so glad to see us. I cannot imagine the Savior's welcome! Oh, that will compensate for all these days of suspense! Dear ones, live near to God and cling less closely to earth. There is no other way by which we can receive that peace from God which passeth understanding. I would like to send a special message to each of you, but it tries me too much. I must keep calm and still these hours. I do not regret coming to China, but I am sorry I have done so little. My married life, two precious years, has been so very full of happiness. We will die together, my dear husband and I. I used to dread separation. If we escape now it will be a miracle. I send my love to you all, and the dear friends who remember me. Your loving sister,

Lizzie.

The last will and testament of these, the noble army of martyrs of 1900, is duly declared in the lives of such witnesses. With our sainted Charles E. Garst, who sleeps in the "land of the rising sun," each of these glorified workers could say, "My life is my message." Yes! the legacy is left with us here. How we should have read with reverent tears the wishes of these brave and heroic souls, and while we read reconsecrated our own lives afresh to the service and honor of our King.

"Their blood is shed
In confirmation of the noblest claim,—
Our claim to feed upon immortal truth,
To walk with God, to be divinely free,
To soar, and to anticipate the skies."

The inheritance which our martyred have bequeathed unto the church is still a blood-stained one. It has been so from the cross until now. Those who, down the Christian centuries, have followed "in his train," have attested the same in adding new seals and more signatures to the sacred covenant. This places a new and deeper emphasis upon the meaning of the great commission, and as the church of the new century claims the precious heirloom of the faithfulness, endurance, sacrifice and devotion of its own saints, shall not our own hearts and lives be stirred and quickened in us?

The tragic events of 1900 must not and will not keep back any of the Lord's own witnesses! Who will come over and help us? Though the smoke of battle has scarcely lifted, or the confusion of opposing forces be not yet ended—there is a rift in the clouds, and we read by faith from the new light on the horizon something of the meaning of these sacrificial offerings. Let the whole Church of Christ be given to prayer and effort in behalf of this storm-swept land. It is time for action! The day is at hand! Our opportunities are supreme! What shall we do in and for the new China that is to be?

Nanking, China.

A BETTER CITIZENSHIP.

Mrs. A. M. Harrison.

IN HIS memorable address on "The Twentieth Century City," before the recent Congress of Disciples at Lexington, Ky., Dr. Josiah Strong said that the most vital point in the city was the character of the citizen.

A backward look over the century just closed shows superb progress in art, science, invention and discovery; in our land the citizen is the ruler, and we would naturally expect that good citizenship would have kept pace here with mental and material improvement; but can any one claim that our twentieth century citizenship has reached its full, consummate flower, or that the ideal of duty to city, state or nation is any higher now than in the days of Washington or Jefferson??

Among many other things that stand in the way of a better citizenship, I would mention two points which seem to me to be at the base of much of our public corruption and misrule:

1. The indifference of the better class of people to public duties.

2. The pervalence of differing standards of conduct for public and private life.

Apathy in Social and Political Obligations.

President Andrews, in his admirable address on the "Duty of a Public Spirit," says that the greatest dangers that threaten our democratic institutions are not anarchy or unchecked emigration or a number of other evils that he enumerates, but "Head and front of all our dangers is the apathy among our best people toward social and political obligations." Professor Drummond, in his farewell speech before leaving our land, said that one of the surprises to him in the United States was the indifference of the average Christian to his public duties. We are beginning to see signs of promise on this line in the past few years. It has been a common thing for men to say, "Politics is unclean—therefore I will not soil my fingers with it." I believe it is becoming more common for men to say, "Politics is unclean—therefore I must do my duty as a citizen and help to make it clean." And we are being taught, moreover, that religion and politics are closely allied—that the religious life of today has to do with the life that now is, as well as with the life that is to come. We are beginning to feel, dimly as yet, that any divorce of religion and politics is an unnatural thing—that duty to church should but quicken our sense of duty to state. A hopeful sign in the winter just past was the open and aggressive attitude of Bishop Potter toward certain shameful abuses of pub-

lic officials of New York city; and his attitude is not an isolated one; all over the land Christians are awakening to a sense of responsibility to public duties, and the feeling is growing that "the patriotism of our day must rally around the ballot box as well as rally round the flag."

Fallacy of Dual Standard of Life.

I expect that most of us have at some time in our lives innocently asked why such and such an outrage in public life went unpunished, or such and such a piece of official duplicity went unrebuked, and have been met with the baffling answer, "Oh, that is politics!"—as though that were a full and sufficient reason for it. It is not only the commission of such outrages, but it is the tolerant attitude of the average politician toward them, as voiced by a late senator who said that "Parties had no use for the ten commandments, and principle in politics was an iridescent dream," that makes the gravest menace to good citizenship. It seems as though many of our citizens carried out the theosophical doctrine of a dual personality; in private life, in the home, the church, the business office, they were upright Dr. Jekylls, while in the caucus, the convention, the voting precinct, they were transformed into ruthless Mr. Hydes. A recent speaker said at a great mass meeting in Louisville, "Men high in our churches, men honest in their private dealings with other men, men who fear God and do the right in all else, lend aid to bribe voters, to bribe councils and legislatures, to put unfit men in office, to prey upon the public purse, to corrupt justice and corrupt the whole administration of the law."

We talk of a single standard for men and women in moral matters, and that is well—but it is only the beginning of a single standard of conduct. My dream of good citizenship—and it may be an iridescent one—sees the citizen of the coming years governing his public duties by the same standard of conduct that he applies to his private life.

When this ideal is clearly before us, then we may claim that the century upon which we have just entered is pre-eminently the Christian century.

Lexington, Ky.

THE RELIGIOUS OUTLOOK.

Carey E. Morgan.

The unity of Christians is beyond question essential to the evangelization of the world. We believe this because of what our Lord said when he had that solemn talk with the Father the evening before he was betrayed. He never used any idle words; he was far too serious and too busy for that. Surely, standing so near the end, with the shadow of the cross already falling across his path, making an appeal to the Father in behalf of those whom he had taught and for whom he was about to die; surely he would not then depart from his custom and use a phrase that was not full of serious significance. Yet he said in that prayer recorded in the seventeenth chapter of John: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." In this he explicitly makes the faith of the world depend upon the unity of his disciples. Every man who honestly loves the church and the world must care about this, and must be willing to make sacrifices to bring it about.

"Unity of the Spirit."

What unity is it that is necessary to the winning of the world to Christ? It is the "unity of the Spirit," which must be kept in the "bonds of peace." I do not understand that this unity is necessarily organic. It is probable that we will never all belong to one church, if by church is meant a huge heirarchy or ecclesiasticism that has absorbed all the others. I question whether this is desirable, or whether the world would as soon be won to the Lord in that way. There are two ways of getting flocks that are in adjoining fields into the same field; one is to make gaps in the fences through which to drive the various flocks into one enclosure; the other is to tear down the fences. I do not expect that people can be led or driven through gaps, however wide, out of the various churches into one church, but I do confidently expect that the fences will be torn down, or at least that we will outgrow them so as to be able to step over them easily. It is not one great ecclesiastical organization having a temporal head, called pope or cardinal or archbishop, that I look forward to; but rather one great fellowship in which the unity of the Spirit shall be kept in the bond of peace.

Not Necessarily Uniformity.

Nor do I understand this unity to mean uniformity. It is likely that there will always be differences of opinion as to church government. This is a question of method and expediency, and does not in the least affect one's relation to the Christ. It may be that some will always prefer a government by bishops; others government by presbyters; while still others will continue to elect the congregational polity. What difference does that make? We are not saved by any form of church government, but by faith in Jesus Christ. The fact that some congregations of believers prefer to have the oversight of bishops, or that others decide to have elders and government by presbyters, does not in the least affect my relation to them, nor would it for one instant make me desire to withhold fellowship from them. "Where the Spirit of the Lord is there is liberty," and this liberty in the Holy Spirit surely leaves each body of believers free to determine for itself whether it will have bishops or elders or deacons.

It is probable, too, that there will continue to be different forms of worship. This belongs to aesthetics rather than to essential faith. If some of our brethren prefer a ritual, why should we object? If we prefer to worship without a ritual, why should other brethren object? Surely, the Spirit of the Lord gives us all that liberty. I am a minister in a non-ritualistic church, but I have worshiped with deep satisfaction and profit with churches that used a ritual. Surely, the highest churchmen will be willing to admit that one may worship in spirit and in truth without the aid of these established forms. For myself, I much prefer the simpler form of the non-ritualistic churches, but in the light of our Lord's prayer, and in the knowledge of the world's need, I am not willing to make my preference a test of fellowship.

I believe that in proportion as men are converted to Jesus Christ by the Holy Spirit, and in the measure that the Holy Spirit dwells in fullness in the churches, he, the "Spirit of truth, will," as our Lord declared in the thirteenth verse of the sixteenth chapter of John's Gospel, "guide us into all truth," so that dis-

ciples will reach an agreement concerning essential truth and agree to disagree in peace as to the things that are non-essential. Why should the church trouble itself, much less be rent in twain, concerning a matter the acceptance or rejection of which does not affect a man's relation to the Savior, and which it is admitted on all hands will neither let him in or keep him out of the city of the great King? It must come to this: No doctrine will be made a test of fellowship in the church that is not an absolute condition to salvation. No doctrine must be allowed to keep a man out of the church that will not keep him out of heaven. The Sermon on the Mount, the new commandment, the Golden Rule, the necessity of faith in God and Jesus Christ, his Son, of sincere repentance, of obedience to the Gospel, of communion with the Holy Spirit and fellowship with the saints, the binding obligation to live the life of faith—this is common ground, and the Spirit of the Lord, who "maketh intercession for us with groanings which cannot be uttered," will lead us to stand together here, I certainly believe.

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." "By their fruits ye shall know them." If the church shows fruit other than this—contentions, bickerings, disputings, schisms—it must be the fruit of some other than the Holy Spirit. He brings forth after his kind.

Sin is our common enemy; we must love each other and hate it. When the battle of Trafalgar was about to begin, Nelson called two of his officers, between whom there was ill-will, and, pointing to the French fleet, said: "Yonder is the enemy; shake hands and be friends."

Richmond, Va.

THE BOOK LOVER'S LIBRARY.

THE average minister never succeeds in securing all the books he would like to read at the time he would like to read them; and especially does one who has for any time had access to the largest libraries, where all the latest books are supplied promptly, feel his loss when he is deprived of them. A few ministers can buy every book they need or desire to possess; but a very large number cannot, for it takes a good-sized bank account to be able to do that. The Book Lover's library comes as a boon to those who have not access to libraries which can furnish them the latest works, or who cannot or do not care to purchase. It is of greatest benefit to one who is building up his library, as it gives opportunity to peruse a large number of books, and select from the same what he would like to have upon his shelves. The fee for membership is not large, and besides having access to the best and latest literature, it permits you to know just what you are buying. The Book Lover's library was started in March, 1900, and has had a phenomenal growth. It originated in Philadelphia, but has extended to nearly all the larger cities of the east and will soon be established in all the larger cities of the west and south, the ultimate object being to extend the service to every town in the United States. The plan upon which it has been run is to furnish members with the latest and best books—deliver them at their door—allowing them to keep them as long as they wish, and collecting them when the readers are through with them. You get just the book you ask for, and get them promptly and in the best of condition. If you are not in the library center, your books are delivered by the express company and returned by the same free of charge. The service in places some distance from the center is monthly.

TO THE BOOK LOVER.

My Dear Friend:

I am glad that my first letter to you will ask you to read two books of an inspiring character. Their subject is "Faith," the most inspiring of all subjects, because the most inspired of all human experiences.

The two books with such similar titles are both by Congregational ministers. They have signalized the opening of the new century by drawing attention to the fact of faith; by which is meant, of course, Christian faith, for that is the only thoroughly consistent and completely developed system of faith. They find that our generation, far from being hostile to, is really deeply committed to faith. As Dr. Gordon, with strong philosophic grasp, repeatedly insists, the faith that reasoned goodness is at the root and is the heart of all history has more to say for itself today than any other conceivable theory. This faith, as it illumines the age—long processes of the past with a glorious Presence and a supremely worthy purpose, inspires men with new energy and limitless hope when they turn themselves for action toward the future. The presence of faith, thus intellectually triumphant and morally impulsive, will naturally quench the dark lantern of pessimism which some have used to guide them through life as through a dreadful night. It will put fresh oil into the lamps of the optimists who await the coming of the Bridegroom with contented and unanxious joy.

The method of Dr. Bradford is the simpler and narrower. He takes for his starting point the doctrine of the universal fatherhood of God. This being thoroughly established, it is used as the key to every one of the great practical and doctrinal problems which confront us today. In these chapters Dr. Bradford's style seems to have ripened and clarified beyond any degree of excellence attained in his previous works. The reader is carried on as on a smooth-flowing stream from which many a pleasant vista is seen. Dr. Bradford knows how and when to be pointed and epigrammatic, but recognizes that these adornments must not be made the substance of a style. Even Bacon's essays, which can never become popular, are for occasional eating, careful mastication and slow assimilation. Dr. Bradford wishes to deliver a message, and therefore clothes it in the bright and swift style which will attract attention and open the heart.

One of the testing places for every book like this, which would use one key for all problems, is its discussion of pessimism. For Dr. Bradford the solution here is as easy as everywhere else. The immanence of God and his Fatherhood give him the shortest and best road to peace and hope. "Jesus teaches that life, death, judgment, time, eternity, all men, all things—everything is pervaded by God." And again, "a household in which the father watches over his children, works for them, serves them, sacrifices for them, dies for them, is the world in miniature." (Page 94.) Far be it from us to take away confidence in that divine fatherhood. But it is necessary to point out that, while Dr. Bradford uses it as a major premise from which all his

conclusions are deduced, it is itself a conclusion drawn from other facts. And those other facts are not used enough by our author. It appears to us as dangerous to build a whole system upon the fatherhood as upon the sovereignty of God. The dangers are different, but they are real. And the method is in each case a purely dogmatic process, which applies to the eternal a title drawn from temporal relations, and which proceeds from the application of that title to God, to define what must be the relations of the eternal to the process of time.

On the specific problem of pessimism, for example, we feel that no discussion has gone to the depths, which does not deal at close quarters with the cross of Christ. No event in history is so calculated to destroy our faith in man and all our hopes of his reaching up to the love of pure goodness. If nothing happened after that crucifixion, then assuredly in his grave all the high prospects of man are buried forever. No wonder that men who reject him drift into cynicism, which is the attempt of despair to smile. But when we find that in that cross another presence must be seen, the presence of one to whom Jesus spoke from that fearful tree, and of one who in three days raised him from the dead, declaring him to be the Son of God, then we see in the cross the cure, and the only final cure, of the pessimist's cancer. The sacrifice of Christ, the manifested and realized sorrow of God himself, his proven sympathy and power, this alone can justify a suffering world. For let us be sure that when we think rigidly through to the end, our spirits demand to believe not only that we shall be delivered from our world's woe, but that God can justify the existence of that woe. This deeper and most solemn factor in the argument of the ages we miss from Dr. Bradford's pleasant paragraphs.

Dr. Gordon's book takes a different line. It is his conviction that the key to the deeper thinking of our day is to be found in the "discovery of humanity," which, he maintains, is the chief glory of the nineteenth century. The fruit of that discovery the new century shall garner. The argument comes from the pen of a good scholar and a deep, original thinker. The style promises to become a remarkable one. It needs chastening. Dr. Gordon's wide reading, retentive memory and remarkable power of seeing analogies, tempt him to the sin of making too many allusions. This must always spoil the literary quality of a book. But Dr. Gordon has a richness of thought, a wealth of vocabulary, an energy of argument and a passionate conviction, which combine to make him a remarkable writer. Some of his paragraphs sweep one on as almost no contemporary writer can.

The principal chapters are entitled, "The Advent of Humanity," "The New Appreciation of Christianity," "The Discipline of Doubt," "The Return of Doubt," "The Return of Faith," "The New Help from History." In all these there is much fresh, vigorous and suggestive thinking. Dr. Gordon betrays his New England atmosphere at times, in his passing, sometimes half-hearted, compliments to Unitarianism, and in his tremendous onslaughts upon Calvinism. Each is a bête noir to be dealt with in a different way. The latter is crushed with a bludgeon, the former is petted like a wayward child. Dr. Gordon's hatred of the one is balanced by his smiling contempt for the other. For Dr. Gordon knows history and shows that alike the hyper-Calvanism of Edwards and the thin theories of the Unitarians grew from the use of logic upon a few theological theories, without the criticism and insight and breadth of a wider knowledge of the history of philosophy, theology and religion.

Dr. Gordon rightly lays much emphasis upon the incarnation, but the absence of a deep grasp of the meaning of the death of the Son of God is again significant. Though Dr. Gordon believes in the God-man, his book does not indicate that he has felt the spell of that question which Anselm put and which the literature of the atonement attempts to answer, "Cuv Deus Homo?"

One of the most delightful portions of this soul-stirring book is the little essay in chapter 6 on "History and Humor." It is fitting that a Scotchman should have dealt with this as he does. He means to prove, and does it, that humor "works through the annals of the race, in favor of possessions that are precious to the race." Would that many Americans, tempted by Christian science and Dowieism and theosophy and other humorous phases of contemporary "thought" (!) could read these pages and kill their temptation with a healthy, hearty, human, God-inspired laugh. This is one of the most practically valuable bits of writing we have seen for a long time. Dr. Gordon should extend it—apply it to modern instances, and publish it separately. The historical allusions in it might be easily extended; but we cannot understand his omission of the book of Proverbs in his description of Old Testament humor. Think of the place which the "fool" occupies in those sayings, now playful, now grim, now sardonic, now passionate. An allusion to the first Quaker, with his laughable eccentricities—refusing for conscience' sake to doff his hat—would have been in place.

Chicago, May 21, 1901. A Bookman.

"The New Epoch for Faith," by George A. Gordon, Minister of the Old South Church, Boston. Boston and New York. Houghton, Mifflin & Company.

"The Age of Faith," by A. H. Bradford, D. D., of Montclair, N. J. Boston and New York. Houghton, Mifflin & Company.

THE BOW OF PROMISE.

"I do set my bow in the cloud."—Gen. ix. 13.

Yes, it is in the clouds that thou hast spanned the gulf between earth and heaven. Nature can span it in our sunshine ere we have learned the dark shade of the soul's sin and sorrow. But when the shadows appear within, it is in vain that the sunshine gleams without. Nature has no bow for the clouds. It is beautiful to the beautiful, it is joyful to the joyous, but it has no bow for the clouds. It has no arch of triumph to glitter through tears of sorrow, to tell the eye of sorrow that earth is somewhere joined to heaven. But thou art luminous where nature is dark—in the clouds. Thy revelation is the world's mystery; thine appearing is the world's cross. I never see thee till the cloud has overshadowed from my sight all the proud trophies of myself. My sense of night is thy day. When I ask to build a tabernacle to thee, in answer thou sendest me a cloud. I accept thine answer, Lord. I will not fear to enter into the cloud. Thy bow is in it. Thy promise is in it. The pledge of all possible promises is in it, for I see in the midst of it one like unto the Son of Man, and in companionship with him I shall have all things.—Dr. Matheson.

At the CHURCH

FIVE MINUTES' SERMON.

By Peter Ainslie.

*I was not disobedient unto the heavenly vision.—Acts 26: 19.

A few days ago I took up a New Testament which belonged to one of the little girls in my church, whose years reached a little beyond a dozen, and on the first leaf was written in her own handwriting: "Please the Lord first; keep his commandments. Pray. Love." Such was the simple exhortation, and it was a fitting introduction to the study of the great book. This was the life of Paul, who speaks the words of my text. When he met Jesus on his way to Damascus, how quickly came the question, "Lord, what wilt thou have me to do?" He was seeking to please the Lord first. Too frequently we make our pleasure first. It is all wrong. Jesus himself said, "Seek ye first the kingdom of God," and the first step toward God is faith, and thus goes that familiar passage, "Without faith it is impossible to please God." The pleasure of God is our happiness, and there is no happiness without a realization of our giving God some pleasure. It is the beginning in the life of consecration. We come to some difficulty and we worry. What must I do? We hesitate. Then the question, What would please God most in this matter? It will not be difficult to find the answer and the result will be our own pleasure.

Right by the side of this is "keep his commandments," and Paul shouts out, "I was not disobedient." Doing what God has told us to do secures God's pleasure. "If you love me, you will keep my commandments." That is an easy settlement. Has God commanded this to be done? Do I love him? Then I must do. The conclusion is as simple as four and four make eight. It applies to all things with which we have to do. Everything can be settled by this simple rule. Here is one who refuses to pay a debt that he knows is fair and honest. God has said: "Owe no man anything." Do you love God? and the bill is settled. Another is unforgiving. You know that God has commanded you to forgive if one sins against you four hundred and ninety times. Then the simple question is, Do you love God? All difficulties are removed when we take God's plan of doing things. Keeping his commandments is another way of saying walking in God's paths.

Then to pray and to love means victory here and hereafter—pray continually is the apostle's exhortation and love personally and intensely. Paul saw and heard. He first sought to please God. He was ready to obey his commandments both in going immediately into Damascus and forthwith getting up to be baptized as soon as Ananias mentioned it. He was then praying and from then till the sunset of his life he loved as few human hearts ever loved. Some people are perhaps capable of loving very much more than others, but whatever may be our lack God is able to supply. "My God is able to supply all your need." Whatever God reveals to use in his blessed word, do it. See Paul in his wonderful obedience! He has been conquered and his surrender is proven by his perfect obedience. Is not this God's call to you and to me? Let us then do with all our might what the Lord has laid upon us to be done.

Blessed father, thou are good and gracious to forgive and forget our sins. Oh, save us for Jesus' sake. Amen.

*This is the golden text for the S. S lesson for June 9, 1901.

BIBLE SCHOOL.

JESUS APPEARS TO PAUL.

Lesson X, June 9, 1901. Acts 22: 6-16.

Golden Text: I was not disobedient unto the heavenly vision. Acts 26: 19.

6. And it came to pass, that, a s I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.
7. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?
8. And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.
9. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.
10. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.
11. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.
12. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there.
13. Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.
14. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.
15. For thou shalt be his witness unto all men of what thou hast seen and heard.
16. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

Elias A. Long.

Time. Reckoned as May 23, A. D. 58; about 21 years after the Savior's crucifixion.

Name. In Hebrew it was Saul, in Greek Paul.

Occasion. Paul is making a voluntary statement to an excited mob of Jews and others in the outer court of the temple, at Jerusalem. 21: 26, 27. On the false charge that he had polluted the temple (21: 28, 29) he had been shamefully handled and beaten (21: 30, 32) until rescued by the Roman soldiers. Having asked and gained permission to make a defense for himself (21: 37: Vs. 1) he does so in a dignified manner, in the holy Hebrew tongue (Vs. 2) and thus at once meets respectful attention. He begins his speech by giving the soft answer that turneth away wrath (Prov. 15: 1), lovingly calling his hearers "Men, brethren and fathers" (Vs. 1.) Then he sets forth a touching narrative of his life and conversion, laying emphasis on his surpassing zeal as a persecutor, even unto death (Vs. 4). He had stood precisely in the position now occupied by themselves. He makes also an appeal to the High Priest, at whose bidding the expedition was made to confirm the truth of his story. (9: 1; Vs. 5.)

The lesson is still on the great theme of Christ as a risen savior. Last week we saw him as our high priest in heaven interceding for us; in this is shown his work in the world changing the hearts and lives of men and leading on the work of his kingdom. Let us notice that the appearance of the ascended master to Paul receives the emphasis of three different accounts (Acts 9: 1, 22; 22: 6, 21; 26: 12, 21) as in the gos-

pels there are repeated records of our Lord's earthly acts. The strongest argument for the Christian religion is its power to change the lives of the Pauls among men, down through the ages.

Verse 6. Chief of Persecutors. "As I made journey." I Paul chief of sinners (1 Tim. 1:15) because the leader of fierce persecution. His zeal was shown by this tedious journey of five or six days, the distance to Damascus being about 140 miles, to arrest, bind and take back to Jerusalem Christians at Damascus. We may assume that on this long, slow journey the scenes of his victim Stephen's triumphant death, were passing before his mind and that the voice within made itself heard preparing his heart for meeting Jesus. * * * "Nigh unto Damascus." Damascus the oldest city of the world. Gen. 15:2. Ananias and other disciples were there filled with terror at the coming of this chief of persecutors. Acts 9:21. * * * "About noon." The broiling, oriental, midday sun did not deter this fiery zealot. The time is mentioned to show that there could have been no deception in what followed. * * * "A great light" above the brightness of the sun (26:13); the light of the glory of the Sun of Righteousness, the Light of the World. Paul tells us in 1 Cor. 15:8 that he saw Christ.

V. 7. The Vine and Branches. "I fell unto the ground." The great light caused the fall of himself and his companions. 26:13, 14. * * * "Heard a voice saying." The voice was in Hebrew 26:14. It was the good shepherd's call to a lost sheep. Matt. 18:12. * * * "Saul, Saul." The name is impressively repeated. The tender remonstrance in the tone must have been a first convincing of sin. * * * "Why persecutest thou me." The question was not why persecutest thou my followers as you thought you were doing, but "Me" the very Messiah, whom the nation long had been waiting for; who when he came unto his own, his own received him not (John 1:11). So every act of ours is for or against our Messiah. Can any person give one good reason for fighting against God? * * * "Me." Every blow struck at the branches is a blow at the vine in which the branches abide. The branches are a part of the vine. So we are a part of Christ. So Paul became a part of Christ. Gal. 2:20. See Isa. 63:9; Matt. 25:40, 45.

V. 8. Our Living Savior. "And I answered." Prostrate, with face upturned the startled persecutor cries for light. His ignorance at this stage is pathetic, and of which he perhaps speaks in Romans 7:15. "That which I do I know not." He was "exceedingly mad against them." 26:11. What he had done he thought he ought to do. Acts 26:9. He was following a mistaken notion, instead of the word of God, a common fault today. It is not enough to think we are doing right (2 Cor. 3:5); we must be certain. The word is our guide. Psalm 119:105. * * * "Who art thou Lord"? Saul must have recognized none other than Jehovah in that awful, felling flash from heaven, but it still remained for him to know that it could be Jesus of Nazareth. * * * "I am Jesus." The one slain, buried, and ascended now a living person beyond the power of death. * * * "Jesus of Nazareth." While Saul used the exalted term "Lord," the heavenly speaker sets himself forth neither as the glorious Messiah pictured in the Jewish mind as the fulfillment of the sacrifice and psalm and prophecy, or as the Son of God divine, but as the humble man of hated Nazareth, the horny-handed carpenter, the lower of the common people, the friend of sinners. * * * "Whom thou persecutest." Emphasis on thou. A home thrust of the two edged sword of truth (Heb. 4:12) that pierced Saul's' heart for days to come. How had he persecuted him? By persecuting his followers? How do we manifest our love or hatred toward Jesus? By our love or hatred towards his followers. It is now that Jesus added: "It is hard for thee to kick against the goad" (26:14 R. V.).

V. 9. Hearing Shall Not Hear. "They that were with me." People of the persecuting crusade. * * * "Saw and were afraid." All fell in fear (26:14) as did the enemies of Jesus when they sought to arrest him. John 18:6. * * * "Heard not voice." Some see here a contradiction of Acts 9:7, which says they heard the voice. In all interpretation of language the rule is to take words for what they mean. Here the obvious meaning is that they heard the sound, as in John 12:28,29, but not understandingly. They had not been addressed. We say of a public speaker "we cannot hear him," when we plainly hear but not understandingly. The case of hearing and yet not hearing is not uncommon. Matt. 13:14. Do we hear when we hear?

V. 10. Change of Masters. "What shall I do Lord." Or according to Luke's account (Acts 6:9), "what wilt thou have me to do." Not now what will the high priest have me to do, but a new request for a commission. It is the natural question of a truly changed man. He is ready to do. * * * "Arise and go." As a kingly savior and guide, having all authority in heaven and earth, he speaks as a king to a servant. * * * "Unto Damascus." Not back to Jerusalem but keep right on, to the very place for which he was headed; and to the very people on whose destruction he was bent, but now from them to receive loving, christian favors. Here was a severe test of Paul's sincerity. As Peter must show love to enemies, by beginning work among enemies in Jerusalem, so Paul must receive instructions from those to whom he had been an enemy. * * * "It shall be told thee." Paul's conversion dates from the moment he changed masters (Matt. 6:24), but knowledge must come to him, as always, step by step. Here enters the human agency that figures in all conversions; exalting every common Ananias to be a co-laborer with God. Humble Andrew brings a Peter (Jno. 1:40, 41); humble Ananias instructs a Paul. Possibly you and I may have a part in influencing others who will be used of God far beyond our own ability.

V. 11. Damascus Is Reached. "I could not see." For three days Paul was blind, which period was spent in fasting (9:9) and prayer, (9:11). Thus by God's loving provision the world was shut out and Saul is alone with him. So often God graciously takes us from worldly occupations detaining us by bodily ailments, that he may stop and think of our soul's interests. God will be praised through all eternity for some afflictions allowed. * * * "Being led by hand." What a picture of subjection. He indeed enters Damascus but instead of the fiery persecutor to triumph in an enterprise by taking prisoners, he himself becomes the helpless, humble prisoner of the Lord.

V. 12. The Human Helper. "One Ananias." An obscure disciple of whom nothing is known except in connection with this event. And yet in a few words there is sketched a likeness of his faithfulness under difficulties, which is most inspiring. It does make a difference to God what kind of helpers he uses. (1) Ananias was timid (9:13, 14), belonging to that small band of Damascus christians who had trembled at the approach of this bloody persecutor (9:21). (2) He was humble not being an apostle nor had he any pastoral office. * * * (3) "A devout man." Ananias was holy and filled with the spirit of Christ. * * * (4) "Good report of all the Jews." A beautiful example of a disciple so gracious, so filled with true Samaritan love that those possessed, as were these Jews, of the bitterest, sectarian spirit, had naught but good to say of him. Do we so live that those with different ideas of creed and church have a good report of us?

V. 13. Brotherly Love for Enemy. (5) "Came unto me." In this verse we see other good qualities of faithful Ananias, who was obedient: "He came * * * stood * * * said." For notwithstanding the alarm of his brethren he went directly where God led even to face the bloody Saul * * * (6) "Brother Saul." Terrible as was the very name of Saul to Damascus christians, he is met with the sweet greeting of "brother." Ananias showed Christ's spirit of love. (7) Ananias was helpful, he instructed and baptized Saul. 9:18. * * * "I looked up upon him." Instead now of a raging persecutor Ananias found in Saul one out of whom the devils of hate had been cast and clothed with a penitent, prayerful mind (9:11) inquiring the way of truth (verse 10). So mountains before us in the path of duty, are cast into the sea. Matt. 21:22.

V. 14. God's Choice. "God of our fathers." Wisely linking the new economy with the old. * * * "Hath chosen thee." God chose Saul because Saul had now chosen God. Verse 10. He might have refused Christ as the rich young ruler, Judas and other had done. So today the seemingly fickle Peter or the hateful-acting Paul in our classes may, if we like Ananias are faithful, turn out to be God's great power unto the salvation of souls. 1 Cor. 1:27, 28. * * * "And saw and heard Just One." The other apostles had seen and heard the Lord (1 John 1:1), and this, too, was essential in the case of Paul's special call to the apostleship. 1 Cor. 9:1; Gal. 1:1.

V. 15. The Changed Life. "Witness unto all men." From a bitterest gospel foe, conversion had changed this strong man into an humble, self-denying slave of Christ constrained by cords of love. Before conversion, cruel; afterward, the tenderest of men, and finally martyred under Nero. This shows what a mighty Savior indeed is ours. * * * "Of what has seen and heard." The final answer to the world's unbelief must be the argument of experience in the changed life. We too are to be a witnessing people (Acts 1:8), showing others what God can do for them, by what he has done for us.

V. 16. God's Question. "Now why tarriest thou." The great sense of unworthiness which must have weighed upon Saul, was to be no reason for delay. "Now" is the accepted

time for every one to arise and follow Jesus. * * * "Be baptized." Proving his sincerity by a public profession of his faith in Christ. He was to be baptized by an ordinary believer, showing how official distinctions were wiped out. * * * "And wash away thy sins." Indicating that water baptism is the visible seal of the remission of sins. (Acts 2:38). It is a token of our separation from the old life and of our union in newness of life with Christ and his people. It likewise is a type of our becoming inwardly pure. Is this what baptism means to us? Saul immediately entered upon the work of Christ by proclaiming Jesus as the Messiah, the Son of God. 9:20 R. V. In his first Corinthian letter (11:1) he commands others on this wise, "Be ye followers of me, even as I also am of Christ." We can have no better watchword than this.

PRAYER MEETING.

Fred'k F. Grim.

UPLIFTING POWER OF CHRIST.

John 12: 32. References, John 3: 14-17; 8: 28-30.

How grateful we should be that there is one who knows us far better than we know ourselves! He knows the frailty of our human form. He knows the aspirations of our souls. Throughout all ages past God has been very near unto man, for it is in Him we move and live and have our being; and yet man has been feeling out after him if haply he might find Him. Here and there some noble soul would attain to heights beyond; whole nations would make startling progress for a time along a certain line, but there was no symmetrical development, so that in the height of glory a marked decline became evident. The world had enjoyed the instruction of great teachers, but there was a lack of inner harmonization between their teaching and their personality. The world needed some one, not only with the lever which teaching afforded, but a place upon which to rest the fulcrum, which only incarnate truth could supply. He who is armed only with knowledge, like Paracelsus, goes forth to meet with the bitterest disappointment. There must be a new motive and a new force infused into society. There must be some higher power, some diviner means than any man himself had attained unto.

The great monarchs had attracted their subjects to make of them vassals and slaves. Instead of lifting them up, they had trodden them down. The ruler must be exalted though thousands should perish.

Ecce Homo.

In the midst of this world-strife we see Jesus. He comes with an assurance that only oneness with the Father could give. As he proclaims himself as the attracting, uplifting and unifying power of man he sees the cross with all its woe and shame. He is to be lifted that the gaze of centuries might rest upon him. To him it is not final defeat, but the surest way to victory. The Jewish nation pronounced sentence upon him, not knowing that at the same time the whole race—nay, more, the world, was being judged. "His death presents in a dramatic and a compact form the very devotedness which is diffused through every part of his life." He is more than a martyr, more than a hero; he is a lover of the unlovely. He uplifts in his death because the very heart of God was laid bare. Here the Father's love was made conspicuous. "Sin was suspended harmless and dead: it has been absorbed, as it were, into his person."

His was a complete human life; freely exposed to temptation. He had done what no other man had ever done; withstood the prince of this world at every point.

Love vs. Force.

There is no outward compulsion. It is an inward drawing. A divine wooing. Men may not be convinced by argument addressed to the intellect, but love overpowers them and uplifts them. He is the satisfying potion of the human soul. By his name, by his claims, by his person, he uplifts. In him we find a worthy object of choice and one upon whom we can bestow our hearts' warmest affection. In him the will of God is disclosed and made attractive. He uplifts men in their individual ideals and attainments. He makes it possible for one to live in a very large degree above the petty cares of life, while they are continually surrounded by them. He uplifts men into right social relations, giving to the race a new and abiding solidarity. Yet we can so insulate ourselves that he cannot draw us. What is our attitude? Are our hearts open and receptive? Are we willing for this divine dynamic to take hold of us? If we would become a power for good in the world, let us exalt him within our lives; for he alone can give us an influence which is abiding and eternal.

CHRISTIAN ENDEAVOR

Charles Blanchard.

HOW TO ENTER CHRIST'S FAMILY.

(Topic for June 9: Matt. 12: 46-50.)

There is in this the emphasis of the spiritual relations of those who compose Christ's household. While Jesus recognized his earthly relations to his mother and brethren, the time had come to put himself before them and before the world, in the larger relations of spiritual brotherhood.

Christ Not Clannish.

It is just this fact of spiritual brotherhood which we are slow to learn. Our modern sectarianism and denominationalism are the outgrowth of the old clannishness of our ancestors, in which, with all our boast of freedom, we are not far behind. In fact, it seems to me that clannishness is one of the marked characteristics of this age. Do you ask for proof? The organization and constant multiplication of so-called fraternities indicate the spirit of the age. It is of a piece with the sectarianism of the churches. There is little genuine fraternity. This is not pessimism, or, if it is, we may as well confess the pitiful truth. There is hope even in the midst of much confusion. Federation must follow, from dire necessity, if not from the better and broader spirit of universal brotherhood. So I regard fraternities and federations among various classes as steps toward the better and broader brotherhood—toward the "parliament of man, the federation of the world." But it may hasten the coming of the golden day, to recognize that it is yet a long way off. Therefore we need to hasten.

The True Basis.

It will not be fleshly nor yet fraternal, but spiritual. My objection to all fraternal societies, of whatever name and order, is that they are not spiritual, but essentially materialistic, and hence selfish. They are simply anti-Christ, because the basis of all human fraternities is the dollar. This is not disparaging any good they may do, nor belittling the idea of brotherhood and of benevolence. But they are insufficient because of the selfish basis. There is no salvation in them for the individual nor for society. This is the

solemn truth for the hour. I am speaking this to Endeavorers, because I know the attractions and distractions are strong, by reason of the mutual and social appeals of the numerous fraternal orders of the day. It is a touchy subject, perhaps, but the pulpit and the religious press must dare to speak the unwelcome word in loyalty to the larger interests of Christ's kingdom.

The "Whosoever" of Love.

"Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister, and mother." This is the "whosoever" of love, of faith, of devotion. It is spiritual, broad enough for all good men and women—all families, fraternities. Not the dollar, but the doing of the will of our Father in heaven, is the true basis of fellowship, of fraternity, of freedom. Not creeds but deeds; not degrees, but steadfast devotion to duty, in the delight of service, unselfishly, unfailingly, is love's living way.

HOW TO STUDY THE EPISTLE TO THE HEBREWS.

By I. J. Cahill.

*Supplementary to the C. E. reading coures.

In Two Parts: Part Two.

5. The Epistle Admits of Varying Analysis.

A simple way is to divide it into two sections, the dogmatic (i. 1——10: 18) and the hortatory (x. 19 —— 13: 25). Hard and fast lines cannot be drawn, for there are numerous exhortations in the first section, and the purpose of the whole epistle is hortatory. Yet the analysis is a fair one for the main teaching is contained in the first section and the second is a last mighty sweep of exhortation.

The theme is stated in the first four verses of the first chapter: Christ is God's final and complete revelation of himself to man; or, in other words, Christianity is the ultimate and perfect religion.

The new religion is superior to the old, both in the agent by whom it is represented and in the nature of the blessings it confers.

(a) The old was ordained by angels, but Christ is greater than angels (chapters 1 and 2). He has a better name than they. He is a Son; they are ministers. The law was given by Moses, but Christ is far above Moses (3 and 4).

Moses, indeed, was faithful in all God's house, but faithful as a servant, whereas Christ is a Son.

The author regards the priesthood as the heart of the old religion. In the priesthood also does the new show its superiority. Indeed, this point is elaborated and urged with great force (v. —— 8). He is a priest forever after the order of Melchizedek (v. 6), who, being greater than Abraham (8: 4, 7), is therefore also greater than the Levitical priests who have descended from Abraham (7: 9, 10). They were consecrated to the priesthood without an oath, but he with a great oath (7: 21). They were subject to death, and the priesthood passed from one to another, but in his priesthood there is no succession, for he is ever living (7: 23-25). The high priests needed to offer sacrifices for their own sins before they could offer sacrifices for the sins of the people, but our High Priest is sinless (7: 26). The Mediator of the new is greater than the mediators of the old—greater than angels, or Moses, or the priesthood.

(b) Its blessings also are better (ix.—— 10: 18). The former high priest went into the holy of holies but once in the year, a fitting custom, since the way into the holy place had not yet been made manifest (9: 8); but Christ has entered into the holy place once for all, since now the vail is rent and the way is manifest. The old sacrifices could not make the worshiper perfect (9: 9); but Christ has offered his own blood, a perfect sacrifice that brings eternal redemption (9: 12). His high-priestly ministry is not in a mere symbolic holy place made with hands, but in heaven itself (9: 23, 24); he has to do not with the symbol, but with the reality, not with earthly, but with heavenly blessings.

Exhorttaion to Steadfastness.

The first section has shown with overwhelming force the superiority of the new covenant, and has already interwoven numerous and fervent exhortations to steadfastness. It culminates in a statement of the perfect remission of sins in Christ, and from this point begins the great exhortation which forms the second section: "Having (since there is perfect remission of sins) boldness to enter into the holy place by the blood of Jesus, let us draw near with a true heart in fullness of faith." The tenth chapter closes by assuring these trembling disciples who fear to fall out of the succession of the Old Testament worthies, that "we are not of shrinking back unto perdition, but of faith unto salvation." The inimitable eleventh chapter is an array of those old heroes who were men of faith —just as Christians are—so that by clinging to the faith, and only so, shall they retain a place in the succession of these heroes of faith. In a masterly manner the author makes use of the hortatory force of this marshalling of the facts of history when he comes to the climax of his appeal in verses eighteen to twenty-nine of the twelfth chapter. To lead up to that climax he urges on them (12: 1-13) that their experience is the experience of the faithful of all time—patient waiting through suffering for the recompense of reward. They are thus in the line of succession from Abraham, Moses and all the great servants of God in olden time who form a great multitude of examples (12: 1), whose heroism and patience they should emulate. These hardships do not indicate that the favor of the Father has been withdrawn from them—on the contrary they are to regard their sufferings as the wholesome chastising of the Father, whose love will bring them through this discipline into a participation of his own holiness. This being the end designed for the faithful, let them be careful to foster a growth in holiness both in themselves and in others (12: 14-17). It has been said above that verses eighteen to twenty-nine of the twelfth chapter form the climax of the author's appeal. In them he urges that the very nature of the New Covenant should lead them to persevere in the endeavor for holiness. The old was earthly, sensuous and terrifying; the new is spiritual and heavenly. It brings into fellowship with angels and the spirits of just men and into communion with God himself.

Therefore, rather than apostatize and go back to the mountain of blackness and darkness and tempest, let them receive with thankfulness the kingdom that cannot be shaken.

6. If Hebrews were a treatise and not an epistle, no doubt it would close with the twelfth chapter. However, being a letter, the author takes advantage of the opportunity to append some exhortations of a general nature and some personal salutations, together with such items of news as would be of interest to the readers.

Dayton, Ohio.

THE QUIET HOUR.

By the Rev. Alexander Smellie, M. A.

JESUS ASCENDS INTO HEAVEN.

[The International Bible Reading Association Daily Readings.]
"And it came to pass, while He blessed them, He was parted from them, and carried up into Heaven."—Luke 24:51.

Monday—Luke 24, 44-53.

That day of the ascension Christ's prayers on earth were ended: in the act of blessing his disciples, while he lifted priestly hands in benediction, he was parted from them.

But was this the last of his prayers? Are his lips closed now, so far as the utterance of request and entreaty is concerned? No, no. He has taken up the old activities again. He has gone into the heavenly places as a Suppliant. The benediction of the ascension day simply marks the transition from one stage of his life as Mediator to another.

If John and Thomas and Nathanael and Matthew were comforted and strengthened when Jesus prayed for them, how much I should rejoice to know that he pleads for me before the throne!

I thank him that he has resumed his life of prayer in that better world.

Tuesday—Acts 1, 1-11.

From me, as from the Eleven, there may be the withdrawal of the enjoyment of Christ's presence, because I have to go out from the secret place to speak and labor for him.

They had had Jesus with them hitherto. They could sit by this Well of Love, as Samuel Rutherford says, "and drink and sing, and sing and drink." Now they were to travel forth into an unfriendly world, to preach repentance and remission of sins in his name. The happy days were over when they rested at his feet. I, too, have my seasons of near communion, and I cannot dispense with them. But there is a world lying in the wicked one, which demands my witness-bearing and my toil. I must be apostle as well as disciple, missionary as well as learner, servant as well as friend.

But the men, who had bidden Christ farewell in one sense, retained him always in another. He did not leave them orphans; he came to them, he was always coming, in the enlightenment and grace and power of his holy spirit. And when I pass out of my king's chamber, to carry on his warfare and to buttress his throne, I must not imagine that the king himself has forsaken me. Unseen, he is beside every soldier in his army. Lo, he is with me all the days, even to the end.

Wednesday—Acts 5, 24-32.

Do not let me mourn over the withdrawal of my Lord's bodily presence. It is the beginning of his heavenly reign.

From his throne on high, Jesus has wrought greater miracles than he could accomplish here, those miracles of grace which he achieves through the agency of the Holy Ghost—secret, noiseless, loving, transforming. Every conversion of a sinful heart is the work of the exalted Christ. So is every revival of a drooping and languishing church. So is the opening of every new door into the regions beyond. In his majesty he rides on prosperously.

It was good to have him in this world; it is better to have him in the City of God. He can enrich his people more effectually by his outward absence than by his outward presence. He guides each movement of the kingdom: he inspires each endeavor; his hand is on the secret spring of each enterprise.

It is my blessedness that meantime he has gone away.

Thursday—John 14, 1-11.

There was a man who dreamed a dream. He thought he stood at the gate of heaven, and saw an army march up, bearing the banners of victory. He asked who the soldiers were. "The goodly fellowship of the prophets," he was told. And he sighed, "I am not one of them." Then came another band, robed in white; and they were made welcome. "Who are these?" he said. And the answer was, "The glorious company of the apostles." "I am not among them," he mourned. Nor could he go in with the next troop, that of the noble army of martyrs; he had no right to wave their branches of palm. But, at length, as he waited, he saw a larger host than any of the rest. In front walked the woman who had been forgiven much, and Zacchaeus, the grasping tax-gatherer, and the robber who died on the cross. He thought there would be no shouting over these. But all the trumpets sounded for them on the other side. And the angels said, "Those are sinners saved by grace." And he cried, "Thanks be to God, I can go in with them!" So he awoke, and his sleep was sweet to him.

"I am the way," said Jesus; "no one cometh unto the Father but by me." Yes, but "him that cometh," let him be who he may, "I will in no wise cast out."

Friday—Ephesians 1, 15-23.

Jesus came to the river whose streams are icy cold. It was part of his commission, it was involved in the redeeming work he was fulfilling for me and for the world, that he should make acquaintance with the waters of death.

But it was only momentarily fatal, the chill which came from the frosty and frowning stream. For what followed? Resurrection, revival, ascension, dominion.

So I am glad for Christ's sake that he tasted death. It was the commencement of his reign as Savior. Today the crown of redemption glitters on his brow. Today the government of his redeemed rests on his shoulder.

And I am glad for my sake. His experience is the pattern of the spiritual revival God gives me, "according to that working of the strength of his might which he wrought in Christ." Yes, and it is the prophecy of what is waiting for me in the future, when I shall hear my Master's voice, and shall awake to life and glory.

Saturday—Ephesians 4, 1-10.

Christ is ascended on high, say psalmist and apostle, to lead captivity captive and give gifts unto men.

His is a universal beneficence. He passes from country to country, from continent to continent; and he is everywhere at home. He has a message, a bounty, a salvation, suited to all. He addresses himself to what is most characteristic in our human nature, and there is none who may not be redeemed and gladdened by him. Other religions have appealed to select sections of the community; but it is his glory that he seeks the lost, to whatever class or land they belong.

And yet his is a particular grace. He adapts himself to the circumstances and wants of each individual. My sins, my difficulties, my needs, my battles, are not the same as those of my neighbor; so his good news means one thing for that neighbor, and another

thing for me. Jesus loses no humble heart in the crowd. Jesus has received for me the gift I require.

I am thankful that he is king of all the earth, and king no less of my unworthy soul.

Sunday—Philippians 2. 1-11

Every knee should bow to Christ. Every tongue should confess him Lord.

I rejoice that the face of the world has already been changed by him. I breathe a different atmosphere from that of those who lived before Bethlehem and Calvary. A new order has conquered the old—and an order sweeter, nobler, holier, less selfish, more divine. Hiems abiit, moestaque crux.

And I can see the blessed process in operation in my own time. Before the light which his gospel brings, and the life which it creates, and the love which it fosters, the evil customs are fleeing discomfited. Peoples who were sunk as low as they could be are stepping forth into liberty and dignity and peace.

But how many victories my king of grace and glory has still to win, even where his throne has been established longest—victories over intemperance and impurity, over class jealousy and the lust of gain, over skepticism and indifference! When I think of them this is my consolation, this alone, that his renewing virtue is as potent and abundant as ever it has been.

And I must help him to the hour when he shall be crowned Lord of all—help him by prayers, by gifts, by services, by showing the shining light.

OUR PULPIT.

THE MESSAGE OF THE MINISTRY OF TODAY.

By Rev. Frank W. Gunsaulus, D. D., Pastor of Central Church, Chicago.

"And the glory which thou gavest me I have given them that they may be one, even as we are one."—John xvii., 22.

THIS is the method our Lord adopted in order that the church might be and remain after his death as the perpetual witness unto a divine humanity.

The church of God on earth is the perpetual testimony to the fact that of God's fatherhood of man and man's essential sonship unto God. Its holy business in the world is to quicken and comfort the sense-enslaved and world-bound sons of God with the inspiring and liberating fact of their essential sonship unto Jehovah. The church is the body of Christ—the Christ in whose atonement we cry: "Aba, father!"

This is the swift-flowing current of power in the person and life of Christ. He came into the world that men might be born, truly born again, born spiritually, born from above. The great doctrine in the forefront of the church's creed is the doctrine of regeneration—the new birth through Jesus Christ. He comes to find men in darkness and in sin—the man in the creature all hidden and inclosed. This creature—all creatures are "Waiting for the manifestation of the sons of the sons of God." He comes to rouse this unborn possibility, by and through the Holy Spirit. He so gloriously and powerfully manifests the perfect sonship of a man unto God, in his own life, and, above all, in his death, indeed, he so takes our humanity up to God and brings God's deity down to us, in himself, that man is easily persuaded that he is God's child, and the native man in the sinning creatures rouses, comes forth, is born, at the sight of the cross, on which God's fatherhood was brought so near to man, and man's sonship was lifted up in the deity of Jesus so close to God that every eye may see it. It is the man's birthday—a day in which all that makes him a man is delivered and made possessed of the privilege and responsibilities of divine life.

The church of Jesus Christ is, in these and in many more ways, to be the birthplace of manhood. It is the continual witness on earth of the fact that man is God's child, that wrong and sin and ignorance and the narrow world have no right to him, but that this latent, Godlikeness, in which he was created, must be touched and invited forth, that, as the apostle puts it, the creature must wait for and at last must realize the "manifestation of the sons of God."

The day of God's revelation of himself in human beings as he revealed himself in Jesus will be the day of unity among all men. When that day shall dawn the visible church will be the embodiment of the invisible; the true and the good, and the Christ-like shall be less divided and more united in every work which shall bring the kingdom of God upon earth. The sacred and the secular will be less separated and separable. The church will claim every human soul as God's child. Before its unborn destiny it will so keep the cross, in its resistless beauty and grandeur, that the soul must burst forth, and the man be born. Ay, more, it will furnish an atmosphere in which every noble sentiment, every stalwart conviction of truth, every generous reform, every advancing impulse of goodness and faith shall feel the mother's proud kiss of love and her smile of benediction. Give us a manly religion! Let us give ourselves today to the great idea that the church shall more and more become really God's church. Then, surely, it will be the real church of humanity—the birthplace of manhood.

THE GREAT MASTER.

"I am my own master!" cried a young man proudly, when a friend tried to persuade him from an enterprise which he had on hand. "I am my own master!"

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsible—is it?"

"A master must lay out the work which he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, or else he must fall."

"Well."

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend. "I should fail, sure, if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under his direction. He is regular, and where he is Master all goes right."

BOOKS...

"Christian Theology, A Concise and Practical View of the Cardinal Doctrines and Institutions of Christianity," by Jonathan Weaver, D. D., Dayton, Ohio. United Brethren Publishing House, 1900. pp. 380. Price $1.50.

The author of this volume is one of the bishops of the Church of the United Brethren in Christ, and has aimed to give a somewhat popular statement of his views of the current themes of theology. The titles of the various chapters will indicate what a further examination of the book reveals, the standpoint of the writer, including as they do the familiar themes of the old dogmatic theology, such as "The Existence and Attributes of God," "The Divinity of Christ," "Hypostatic Union," "The Personality and Deity of the Holy Ghost," "The Trinity," "Man, His Origin and Fall," "The Existence of Angels, "The Personal Existence and Evil Influence of Devils," "The Future State of the Wicked," "Hell," etc. The treatment is less an investigation of the teachings of the Holy Scriptures than it is the buttressing of a theological position by the appeal to proof-texts, which was the resource of the outgoing theology as over against the attempt in modern times to find out upon the basis of an adequate Biblical criticism, and Biblical theology, the real teachings of the Bible. The book is rather an illustration of an obsolescent theological method than a contribution to present day theological literature.

Among the many signs that point to a great forward movement in soul winning is the increased zeal in Bible study.

No one can enter heartily and sympathetically into the study of God's word without being impressed with the thought of personal responsibility for the souls of men.

How many earnest pastors desire to serve and to reach souls for Christ and yet their aspirations are dissipated and their energies are unutilized because they feel that they have no aptitude for evangelistic work?

Supt. R. A. Torrey of the Moody Institute has anticipated this, and through the publishing house of Fleming H. Revell has recently brought out a book, "How to Promote and Conduct a Successful Revival." To the subject matter is appended about seventy-five suggestive outlines of evangelistic sermons that when preached by some of the most eminent soul winners of the age have been owned and blessed of God.

In the production of this book Mr. Torrey has been ably assisted by some of the greatest specialists in Christian work.

One feature that is particularly refreshing is the constant appeal to the Scriptures and reliance upon the Gospel as God's power unto salvation. All things considered, it is the most complete, helpful, healthful and suggestive book we have seen on the subject.

Roland A. Nichols.

"An Highway There," by William Campbell Scofield. Fleming H. Revell Co., Chicago, 1901. pp. 418. Price $1.25.

The author informs us in the preface that the work is an application of the prophecy regarding the simplicity and plainness of the "Way of Holiness" (Isa. 35). The book is divided into chapters on "The Highway," "Ransom," "Growing," "Praying" and "Last Things." It is full of excellent Christian truth, and while not striking, it will be found profitable reading. It is, however, an illustration of a total misunderstanding of some texts. While all the points made regarding the highway are true, they are not taught in the prophecy to which reference is made in the title and throughout the book. The statement is not that the highway of holiness is so plain that even fools cannot make a mistake, but just the opposite, that no ravenous beasts, nor mere travelers, nor fools, shall go in that way, but it shall be for the ransomed of the Lord. This is very different teaching, though it is certainly a fact that the Gospel highway is simple enough to be unmistakable.

"The Everlasting Harmony, God Our Father," by Rose Porter. Fleming H. Revell Co., Chicago. pp. 120. Price $1.

A book of suggestive reflections on the divine Fatherhood. Devotional in character, and an excellent companion for the quiet hour.

"The Lady of Nations," by Richard Hayes McCartney. Fleming H. Revell Co., Chicago. pp. 114. Price 10 cents

This is an attempt to set forth in meter a system of theology, based upon the statement that "the blood-bought, blood-washed believers in our Lord can rest assured that all the prophecies in the Old and New Testament not yet fulfilled, shall yet be fulfilled in the most liberal manner, in the most minute detail as recorded". "The Lady of Nations" is the city of Babylon, which the author supposes will be rebuilt as the center of a world-wide empire of evil, in opposition to the Kingdom of God.

"Princip'es of Interpretation," by Clinton Lockhart, A. M., Ph. D. The Christian Index Publishing Co., Des Moines, Ia., 1901. pp. 288. Price $1.

The volume here presented has grown out of the class-room work of Professor Lockhart, who is professor of Semitic and sacred literature in Drake University. The volume is a treatise on the "Laws of Interpretation," treated as a science, derived inductively from an exegesis of important passages of Scripture. The plan is that of investigating the Scripture in order to find the methods of its interpretation, derived from comparative examination of different passages in the light of the total and general meaning of the Word of God, and from such examination to derive certain axioms or rules in accordance with which all interpretation must proceed. The themes treated occupy twelve chapters dealing with such subjects as the value of laws of interpretation, axioms of Hermeneutics, the meaning of words and expressions, the use of parallel passages, figurative language, poetry, prophecy, types, and the interpretation of books, and the Bible as a whole. One of the most interesting chapters in the book is that on figurative language, the comprehension of whose characteristics is absolutely essential to the interpretation of a book so full of figures of speech as is the Bible. One could have wished that the treatment of this particular subject might have been extended further, but no doubt the purpose of the book imposed limitations. The volume is not only valuable for use in the class-room and in Bible classes, but would be found of interest to all students of the Scriptures, and might well find its place in circles for Bible study, in connection with the prayer meeting, the Young People's Society, or family devotions.

"Critique on Higher Criticism," by George T. Smith, Winfield, Kan. Industrial Free Press. pp. 323-48. Price $1.25.

The author has gathered a large amount of material from many sources in this volume, and has discussed the principal problems of Old Testament criticism, with constant assertion of the necessity for an unbiased and judicial view, but with strong leaning to a conservative position on nearly all points. The book cannot fail to be informing and suggestive to that large to more ambitious works on the subject. The general impression made is that of a somewhat scrappy method class of readers who have not access of writing, but perhaps this was unavoidable in view of the writer's purpose, and the limitations which he set himself. It is not free from errors of form, and lacks a list of books which would afford further information on the subject.

"Cupid's Garden," by Ellen Thornycloft Fowler. pp. 296; $1.50. D. Appleton & Co., New York.

The preface of this book is the best of it. It is a really superior essay on the art of writing short stories, which, if it had been fully carried out in the volume, would have made it much more interesting than such collections usually are.

Some of the stories are very interesting, and all are written in the author's usual happy vein.

General Church News

The Christian News Department will be made a prominent feature in The Christian Century. Our aim will be to give a comprehensive view of the things which are deemed of vital interest. In the collection of news we invite the co-operation of our friends in all parts of the country. An indispensable quality of these items will be brevity. A book worth one dollar or upwards will be given each week to the person sending in the best list of news items of general interest for this department. The book offered this week is Dr. Trumbull's Yale Lectures on the Sunday-school, the regular price of which is $2.

CHICAGO AND VICINITY

Leavitt Street Congregational Church, Sunday, May 19, raised $10,000 of its $13,000 debt.

Professor S. Ives Curtis of the Congregational Theological Seminary has gone again to Syria to complete investigations begun by him last summer.

The forty-third annual convention of the Illinois State Sunday School Association is in session in the First Methodist Church of Bloomington this week.

Rev. Isaac W. Higgs, for two years pastor of Trinity Congregational Church, Seventy-first street and Normal avenue, has tendered his resignation to take effect June 1.

These officers for the year have been chosen by the Presbyterian Ministers' Association: President, Rev. Joseph A. Vance; vice president, Rev. L. P. Cain; secretary and treasurer, Rev. L. A. Barrett.

"Why Be a Christian?" will be the subject of an address to men by Rev. J. W. Conley, D. D., of the First Baptist Church of Oak Park at the Central Y. M. C. A. Auditorium tomorrow at 4 o'clock.

President John Henry Barrows of Oberlin College gave the fourth of his series of lectures, this one on "Spiritual Worship," in Kent Theater, University of Chicago, last Sunday afternoon.

Union services of the West Side and Monroe Street Christian churches were held at 1010 West Jackson boulevard. Rev. Charles Clayton Morrison of the Monroe Street Church preached.

The third annual rally of the Intermediate Societies of Christian Endeavor in the Chicago Union will be held at 2:30 p. m. next Saturday in Recital Hall, Auditorium. Representatives from every Sunday school in the city are expected to attend.

The Chicago Methodist Social Union held a reception and banquet Thursday evening, May 23, at the Park Avenue Methodist Episcopal Church, Park avenue and Robey street. Addresses were delivered by D. D. Thompson, editor of the Northwestern Christian Advocate; Rev. C. C. Stratton, Col. Henry L. Turner and others.

The principal officers of the Illinois Woman's Home Missionary Union (Congregational) are from this neighborhood: President, Mrs. Sydney Strong, Oak Park; corresponding secretary, Mrs. A. O. Whitcomb, Chicago; recording secretary, Miss Belle Preston, Hinsdale; treasurer, Mrs. Mary Booth, Chicago; auditor, Mrs. H. W. Chester, Chicago.

At the Forty-first Street Presbyterian Church, Grand boulevard and Forty-first street, last Sunday evening, a union service for men was held under the auspices of the young men's Bible classes of the Presbyterian churches of Chicago. Cleland B. McAfee, president of Park College, addressed the meeting.

By unanimous vote the official board of the Ravenswood Methodist Church has granted its pastor, Rev. W. E. Tilroe, a three months' vacation. It will be spent traveling with friends in England and on the continent. The fifth year of a successful pastorate is closing with the church in excellent condition and with bright promise for the future.

Marshall Field has given to the Chicago Home for Incurables ten lots in Greenwood avenue, northwest corner of Fifty-sixth street. The land adjoins the ground now occupied by the home, and the acquisition of it gives the trustees almost an entire block. It is understood that plans for the enlargement of the home are being considered.

The Woman's Society for Foreign Missions in Chicago Presbytery celebrated its silver anniversary May 9 in the Fullerton Avenue Church. The treasurer reported the receipts during the year $17,641. In the quarter century the society has raised $347,470, not including the contingent fund. The young people's societies contributed over $2,200 last year.

A vacation exchange of two ministers in congregations separated by the breadth of the ocean is unusual. Such an exchange has been planned and will be carried out by Rev. Robert Anderson, M. A., of Castlewellan, County Down, Ireland, and Rev. David Creighton of Christ Presbyterian Church, Chicago. The exchange embraces the manse as well as the pulpit, and covers the period of four months.

The fiftieth anniversary of Grace Episcopal Church was celebrated May 19. Bishop McLaren made an address and Dr. Clinton Locke, the rector for thirty-six years, preached the sermon. It was the first time since he retired from active duty six years ago that he has been heard from his old pulpit; he has been suffering from a chronic and aggravated throat affection. Rev. E. M. Stires, the present rector, conducted the service.

Following are the officers elected last week at the annual meeting of the Woman's Foreign Missionary Society of the Chicago Presbytery: President, Mrs. A. L. M. Trowbridge; recording secretary, Mrs. S. A. Sterne; secretary of literature, Miss Helen A. Dounan; corresponding secretary, Mrs. G. R. Pike; secretary of young people's work, Miss Helen Thomson; treasurer, Mrs. Capron; field secrettary, E. B. McCuskey.

The heirs of the late J. M. Williams of Evanston have agreed to give Professor Taylor $12,000 for the completion of the residence part of the Commons, provided $8,000 given by Mr. Williams during his lifetime, and used in the erection of the church wing, be released and put into the front now to be erected and named the Williams Residence Hall. The new building will be forty feet square, five stories high and contain settlement quarters for twelve or fifteen people, reception-rooms and an office.

The reported gifts to Home Missions in the Chicago Presbytery, $44,122, fall $8,650 below last year's record, and the Foreign Missions offering, $32,398, is also short $3,960. The largest amount for any one board is that accredited to Chicago Aid, $110,033, which includes the twentieth century offering, made special to Lake Forest University. The grand aggregate of outlay for all purposes, including these gifts, is $622,828, against $575,693 reported last year, a net gain of $47,135.

Of special interest to ministers is the announcement of three conferences on practical religious work, to be held at the University of Chicago the afternoons of June 19, 20 and 21. The subjects of these are "Revivals," "Prayer Meetings," and "The Sunday School." The speakers in these conferences will be well-known pastors in Chicago and other cities. The celebration of the decennial of the University of Chicago the same week will bring together a large number of alumni of the Divinity School as well as other departments.

For the year closing April 1, Chicago Presbytery lost by death 233 church members, and by other causes 1,813, gaining 1,559 on confession and 1,443 by letter. The disbanding of the Fifth and Sixtieth street churches added to the reported loss, as less than half of the 260 members in these have yet found homes in other Presbyterian churches. In the place of these two now appear the Garfield Boulevard Church with 98, and Hope and Joliet, with 102 members. The Sunday-school total of 27,667 is 250 less than last year. Of the 87 churches, 66 have setttled pastors and 19 are regularly supplied, leaving only two to be reported as really vacant.

The Chicago Theological Seminary (Congregational) graduated twenty-five young men this year. The Alumni Institute occupied three days and proved very profitable. In an address on New Wine in Old Bottles Rev. Fred Staff raised the question of the right of a minister to use words which mean one thing to the average hearer and another to the speaker, and illustrated his meaning by reference to the doctrine of inspiration, sin and the atonement. The most attractive feature of the three days were the lectures on English Congregationalism, by Dr.

Alexander Mackennal of England. Dr. J. H. George of Montreal was chosen president of the seminary.

The Chicago Federation of Religious Workers has been permanently organized. Its objects are the establishment of a bureau of information concerning the religious and social forces of the city and the laws and ordinances relating thereto, and the promotion of combined efforts for the general good, irrespective of church organization. Prof. Graham Taylor is chairman of the committee in charge, which includes the names of Rev. Drs. J. A. Rondthaler, J. R. Crosser and W. P. Merrill, Bishop Fallows, Prof. Henderson, W. N. Slater, Revs. R. A. White, L. B. Mercer and David Beaton and other prominent workers in the cause of religion and good morals in Chicago. The secretary is H. F. Ward, 4648 Marshfield avenue.

Dr. Frank W. Gunsaulus preached at Central Church Sunday morning, May 19, on "American Womanhood," the death of Mrs. Lyman J. Gage and the illness of Mrs. McKinley having occasioned the sermon. Dr. Gunsaulus took for his text verses 11 and 12 of Matthew xxv. He said, among other things: "In a sense, differences founded in sex have departed in fact, as they have in legislation and society. There is the deepest possible significance in the old statement of primitive Christianity. 'There is neither man nor woman in Christ Jesus.' That means this: In those realms of life where God fills our human nature with himself and makes it great, there is no such thing as sex."

The First Congregational Church, corner of Ann and Washington streets, has been holding a series of services in commemoration of its semi-centennial. On Sunday, May 26, Prof. Chamberlain, the acting pastor, read the twenty-fifth anniversary sermon of the Rev. E. P. Goodwin, who resigned last summer after a pastorate of over thirty-two years and whose death occurred a few months ago. The daughters of this mother church—Covenant, Warren Avenue, Grace and the Tabernacle—united in a fellowship service with her on Sunday afternoon. A rally of Congregationalists of Chicago and vicinity was held on Monday evening in connection with the gathering of the Congregational Club.

The eighth annual May festival concert under the auspices of the Cook County Sunday School Association was given at the Auditorium Friday evening, May 24. The principal feature was a chorus of 1,000 young women from the Sunday schools of Chicago and vicinity. The program included "How Lovely Are the Messengers," from St. Paul"; "Grand March," from "Tannhauser"; "The Lost Chord," by Arthur Sullivan, and other works of high musical character. Interest centered in a new cantata written by Miss Bertha Frances of the Hyde Park High School. The work is entitled "The Passing of the Swan." The concert, as in former years, was under the direction of H. W. Fairbank.

Among Christian Endeavorers there will be several rallies during the latter part of May and the early part of June. That of the North division was held May 21 at the Fullerton Avenue Presbyterian Church. The "Q" division will rally May 31 at Downers Grove, while the Englewood division the same evening will hold its annual reception at the Emerald Avenue Presbyterian Church; an orchestra will furnish the music. Saturday, May 25, the Northwestern Juniors held a rally at Norwood Park, and the Hyde Park Juniors are arranging a similar division meeting in June. June 8 the general annual Junior rally will be held in the Association Auditorium at 2:30 p. m., under the direction of the city junior superintendent, Miss Anita Earle.

The open lectures for the summer quarter at the University of Chicago promise to be of exceptional interest and importance to Chicago ministers. The first course on the Crane foundation will be given by Prof. Maxime Kovalevsky upon "Russian Institutions." President Harper will give a course of six lectures on "The Prophetic, Priestly and Wisdom Elements of the Old Testament." Chancellor E. B. Andrews of the University of Nebraska will give twenty lectures upon "Practical Ethics." Dr. Marcus Dods, of New College, Edinburgh, will deliver a course of ten lectures on "The Teachings of Paul," Prof. Shailer Matthews six on "The Social Teachings of the Apostles" and Prof. H. L. Willett two courses of lectures of six each upon "Phases of the Psalter" and "Studies in Apocalyptic Literature."

Adventist—Seventh Day.

At the recent general conference it was decided to remove the college at Battle Creek, Mich., to South Haven. The twenty-fifth commencement of the college occurred May 20, when a large class graduated.

Baptist.

The Rev. J. W. Carr, for the last fourteen years pastor of the Second Baptist Church, Indianapolis, Ind., the largest colored congregation in the city, has accepted the pastorate of the First Baptist Church at Savannah, Ga., which has a membership of 4,750 persons, and the largest colored congregation in the country. The call comes as the result of a recent visit to Savannah during which over 200 persons were added to this church in a series of meetings. About $50,000 has been raised by Mr. Carr during his pastorate of the Second Baptist Church. He has increased the membership to 1,800 persons.

The annual meeting of the Minneapolis Association was held at Northfield, Minn., May 10 and 11. A very able address was delivered by Rev. W. B. Riley on "The Evangelization of the World in this Generation." The association, representing 4,500 Baptists, expressed its disapproval of the "so-called Faribault plan of education" in the Philippine islands as being un-American, un-Christian and unconstitutional, and respectfully urged President McKinley to veto this or similar legislation. The association heartily approved of the act of Congress which discontinues the use of the army canteen. Addresses were made on "Our Churches in Their Relation to Philanthropic Movements and Civic Reforms," "The Missionary Spirit," "The New Age and the Men It Needs" and "Religion; an Inward Life."

The Women's National Baptist Home Missionary Society held its annual meeting in New York City May 18.

Mrs. J. N. Crouse of Chicago, president of the national organization, stated that there are at present 109 missionaries in 34 states and territories supported by the society; these are employed among Europeans, Asiatics, Indians, Jews and negroes. The latest station to be opened is in Cuba, where there are three teachers one of whom is suported by the young women of the Baptist church. The "Baby Band," with its 4,817 enrolled members, pays the expenses of a kindergarten among the Chinese of San Francisco, and one in Mexico. There are 2,807 auxiliaries. During the 24 years of existence of the national society $1,034,103 has been raised, $69,796 of the amount being last year's income.

The May anniversaries of the Baptist organizations are being held at Springfield Mass.

The past year has been one of great prosperity for the Southern Baptist Church. It has increased largely in membership, has built many new edifices, improved many old ones, and extended both its domestic and foreign work very largely. For foreign mission work $156,000 was raised, an increase of $16,000 over the fund for the previous year. The committee on missions has asked for $200,000 with which to push its work in Cuba, and it will undoubtedly be provided. The convention just held sent $3,000 to the Jacksonville sufferers.

The Glenn's Creek Baptist Church, five miles west of Versailles, Ky., celebrated its centennial anniversary Sunday, May 19, with appropriate ceremonies. The centennial sermon was delivered by Dr. J. R. Sampey of the Southern Baptist Theological Seminary, Louisville.

Congregational.

Seven men were graduated from Oberlin Theological Seminary, May 9, of whom one goes to South Africa, one to a Hungarian church in Connecticut and one to A. M. A. work in the south.

Rev. Dr. Edwin B. Webb died at Wellesley, Mass., May 20. He has held the offices of chairman of the prudential committee of the American Board, president of the trustees of Hartford Theological Seminary and member of

the executive committee of the Congregational Home Missionary Society.

Miss Abbie G. Chapin, one of the American Board missionaries in China, has received a medal from the British government for hospital services rendered during the siege of Pekin.

The Ohio State Association took for its topic "The Gospel of Jesus Christ in the Twentieth Century." Dr. Gladden spoke on "The Gospel to Non-Church Goers—What It Ought To Be Shown To Mean." Dr. Tenney took for his subject "Ohio's Place in the Work of the New Century."

President Franklin Carter of Williams College has resigned on account of his health. He has held the office for twenty years. His presidency has been a successful one. Several fine buildings have been secured during his administration. He has steadfastly held to the idea that the college is a place for laying broad foundations rather than teaching specialties.

Compton Hill Church, St. Louis, has a remarkable work going on amongst the pupils of its Sunday-school, which the pastor, Rev. W. W. Newell, attributes in part to stereopticon services on the Life of Christ, on Sunday evenings, closing with the resurrection and ascension; 200 pupils have signed cards expressing their desire to lead a Christian life, and wish to unite with the church. An analysis of these cards shows that there is an increase in the number each year from 9 to 12 years old, and then a decrease each year from 12 to 18 years old. This Sunday-school had an attendance of 419 on Easter Sunday. Hyde Park came next with 415. Olive Branch took the lead in additions to the church, receiving 17 by confesssion and 2 by letter.

Dr. Lyman Abbott preached the sermon at the Diamond Jubilee of the Congregational Home Missionary referred to in our last issue. The number of missionaries under the society last year was 1,863, employed in 46 states and territories. Sunday-school and Bible-class scholars in organizations under the society's care, 147,274; new schools organized, 183; additions to the churches, 8,115; 5,113 on confession. The society began the year with a debt of $108,544, which has been reduced to $63,698. Receipts by auxiliary societies, $203,731; total receipts for Home Missions by national and auxiliary societies, $538,986.

The semi-centennial of Hanover Street church, Milwaukee, was celebrated May 19, and the pastor, Rev. H. H. Jacobs, was formally installed May 20.

Congregational churches in Indiana number sixty-one, with a membership of 6,000; Y. P. S. C. E. membership, 1,400. There are 6,000 scholars in the Sunday schools.

The General Association of the churches in Massachusetts held its ninety-ninth annual meeting at Andover, May 21-23, taking for its theme of thought and discussion "The Church at the Dawn of the New Century." "The Opening of the Bible," "Modern English Versions of the Scriptures," "Our Missionary Problems," "The Preaching for the Times," "The Enlistment of Men," "The Church's Care of Its Young People," and "The Modern Prayer Meeting" were some of the subtopics.

The benevolent contributions of Illinois Congregationalists as reported at the State Association meeting at Galesburg, showed a gain, the total being $131,391.

The fifty-eighth annual meeting of the Illinois association opened with a banquet, 300 being seated. The leading address the first evening was by Rev. Nehemiah Boynton, D. D., on "National Conquest." Prof. Wm. Douglas Mackenzie spoke on Wednesday on "The Theology of the Conquering Church," and Prof. Graham Taylor on "Her Sociology," Prof. E. T. Harper of Chicago Theological Seminary spoke on "Better Teaching in the Sunday School," and Mr. E. H. Duff on "The Spiritual Training in the Sunday School."

At the General Congregational Association of Illinois held last week in Galesburg, the central idea was the Conquering Church. This idea ran through all the program, giving to it unity and cumulative power. Beginning with conquests in Illinois, the range of thought expanded to national conquests, and from that to world-wide conquests. In a survey of home mission work the unconquered elements were discussed, and an entire session was given to a discussion of the liquor traffic as one of the chief organized forces opposed to the church. The subject of the theology of the conquering church was presented by Prof. H. D. Mackenzie, while Prof. Graham Taylor spoke of its sociology. The Society secretaries emphasized the missionary function of the church, and in a series of interesting addresses present day organized religion was discussed in studies of the prayer meeting, Christian Endeavor societies, the federation of benevolent societies, the Deaconess movement, and the Sunday school. Special interest was manifested in the securing of better methods of teaching in the Sunday school. It is evident that we are on the eve of great changes in this department of Christian work. There is a loud demand for text books in the place of the present Imperial lesson leaves. There is also a demand for improved pedagogical methods in harmony with the new psychology, and with the advanced ideas which obtain in connection with our public school system.

The Central Congregational church, in which the state association was held, is a handsome cathedral-like building, and has all the latest appointments for Christian work. It is moving steadily forward under the leadership of its present pastor, Rev. Clarence A. Vincent, D. D. Its present membership in 800.

The Illinois Congregational State Association was organized at Farmington in 1844 by nine ministers and delegates from five churches. At present it numbers 359 churches, with 49,852 church members. Its benevolent contributions amount to $130,000 annually.

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The Disciples.

The Church of Christ at Canton, Ill., celebrated its tenth anniversary on May 19. The present membership is about 400.

The convention of the Central district of Iowa will be held at Pleasantville, May 27-29.

In order to reach the $200,000 mark by September 30, a gain of $15,000 for the receipts of the Foreign Society must be made in the next four months. The twenty-seventh annual meeting of the South Kentucky Christian Missionary and Sunday School Association will be held at Owensboro May 28-30.

Rev. Charles S. Earley has resigned the pastorate of the Central Christian church at Pueblo, Col., to enter the University of Chicago. The church has paid the debt which has hung over it for several years and is in a prosperous condition. There have been additions every Sunday recently.

The Church of Christ at Gillespie, Ill., was dedicated May 19, by Rev. George F. Hall. A large audience was present and more than enough money was raised. There were five additions

to the church on dedication day. The work is prospering under the able ministrations of Rev. John G. M. Luttenberger.

The Church Extension Board received some large gifts last month: $5,000 from the estate of John W. Cassell of Hopedale, O.; $1,347.69 from the estate of Dr. Gerou'd of Cleveland and an annuity of $3,000 from Nicholas J. Wirebaugh of Prairie Depot, O. The total receipts for April were nearly $10,000, a gain of more than $1,600 over last year. The total amount of the Extension Fund, on May 1, was $292,-754.71.

The union church of the Christian and Baptist congregations at Dixie, Mo., was dedicated May 19. Fully 2,000 people were present and about $800 was raised, this being the entire amount remaining due.

A two weeks' meeting at Clarkville, Mo., resulted in fifty-nine additions to the church there.

Add-Ran University is the only institution in Texas that is owned and controlled by the Disciples of Christ. It is situated just out of the limits of Waco. It has two brick buildings. The main building is one of the finest and largest school buildings in the south. It cost about $120,000. The second building is the "Ladies' Home."

The annual convention of the Southern Illinois Ministerial Association will be held in Cairo, July 22-26. The entire convention will be devoted to an examination of the following questions: "The fundamental principles upon which New Testament restoration is attempted; Is it a practicable work? Are its ideas new? Is a restatement needed? Can there be progress in using them?" "In what sense is the Bible our creed more than that of other bodies, and how does our practice differ from that of others in regard to the use of the creed?" "What is the meaning, scope and application of 'Where the Bible speaks we speak, where the Bible is silent we are silent'?" "What should be our relation to other religious bodies? To what extent can we work with them?"

Cotner University aims to secure during 1901-1902, "$25,000 endowment and 350 students." The raising of endowment is being pushed by two plans: Endowment Notes, for a term of years, bearing interest, which will go in the end to the permanent endowment, and Endowment Pledges, the interest on which is to be paid for an indefinite term of years unless the pledge is recalled by the subscriber. In the last fortnight over $3,000 has been pledged by these two methods. This has been on the whole a prosperous year for Cotner. The new Dental Department opened last year has prospered and this year is organized as one of the independent colleges of the University. Kushi Kumamoto, its first graduate, returns to his native country, Japan, to practice his profession. The Medical college more than doubled its enrollment this year and sent out twelve graduates. The total enrollment of the University for the year in a l departments has been 230, an increase of 35 per cent over last year.

The annual convention of the Ohio Christian Missionary Society was held last week at Akron, enjoying the hospitality of the High Street church and its pastor, J. G. Slayter. In this hospitality the Second, Third and Fourth churches shared, and their pastors, G. W. Moore, Luther Moore, and W. D. Van Vooris assisted. The report of the active and successful corresponding secretary, S. H. Bartlett, showed substantial progress in the work of evangelization in Ohio during the past year. The missionary enterprises were never so prosperous in that state, and the outlook never so hopeful. The convention was the largest in the history of the society. C. W. Huffer was the efficient president and on the program appeared among others the names of J. M. Van Horn, L. G. Batman, J. E. Pounds, W. A. Harp, Mrs. Susie Rijnhart, Mrs. Mary Graybiel, T. W. Pinkerton and Herbert L. Willett. The convention goes next year to Columbus.

Episcopal.

Rev. Dr. Samuel Hart of the Berkeley Divinity School at Middletown, Conn., was elected to the professorship of pastoral theology of the General Theological Seminary in New York city, May 21, at the annual meeting of tht Board of Trustees.

A special session of the synod of the diocese of Springfield, Ill., has been called to meet at St. Paul's pro-cathedral, Springfield, June 25, to decide upon a division of the diocese into the setting off a missionary diocese.

Ground was broken for the new cathedral, at the corner of Euclid avenue and Perry street, Cleveland, O., May 21.

Rev. Frederick W. Taylor, D. D., of Springfield, Ill., has been elected coadjutor for Bishop Burgess of the diocese of Quincy. He has been rector of St. Paul's, Springfield, for the last thirteen years.

Rev. Cosmo Gordon Lang, the son of Principal Marshall Lang, of the University of Aberdeen, in his thirty-seventh year, has been chosen to succeed Bishop Ingram as Canon of St. Paul's and Bishop of Stepney, East London. He has lately published a volume upon "The Miracles of Christ," which has attracted deserved and favorable comment. From his entrance into the church of England Mr. Lang was a marked man, and young as he is he was one of those invited to take part in the late conference at Oxford between churchmen and non-conformists upon the priesthood and sacraments, which conference was promoted by Dr. Sanday.

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Friends.

The yearly meeting was held in Philadelphia May 14-15. Much satisfaction was expressed with the report of the incorporated trustees and their management of the large amount of money entrusted to them. The various educational funds are all in flourishing condition.

Lutheran.

The fortieth biennial convention of the general synod is being held in Des Moines, Ia., opening May 29 and continuing ten days. The membership of the Lutheran church has grown rapidly in the United States during recent years by reason of the large immigration from Germany and the Scandinavian countries, bringing this church up to a position ranking third in strength among the Protestant churches in this county. The Lutheran population, according to the latest figures, amounts to 7,386,746, of whom about 2,500,000 are actual communicants of the church. The general synod, which meets in Des Moines this year, is composed chiefly of English-speaking churches, and is the most distinctively American of any of the Lutheran organizations. These organizations differ only in details of administration, and in some church customs. They all have the same doctrinal basis and subscribe to the same creed, the Augsburg confession, though some of the churches have made additions to it. This convention will be composed of 264 ministers and lay delegates with about 60 officers, missionary secretaries, and chairmen of committees.

Methodist.

Rev. John Wesley Solomon died May 17 at Seale, Ala. With one exception he was the oldest member of the Oklahoma conference, and was one of the best known ministers in the state.

The funeral of Rev. Dr. John Dew Gilham occurred May 17. He had served as pastor at Gillespie, Litchfield, Kane, Upper Alton, Edwardsville, Nashville, Centralia, Belleville, Carbondale. He had been presiding elder of the Lebanon district and delegate to the General Conference in 1891.

Two of the Detroit, Mich., churches

are to be consolidated—the Oakland Avenue and the North Woodward Avenue. A new church edifice will shortly be built at the corner of Woodward avenue and Melbourne street. Rev. C. L. Adams will be pastor, and Rev. Mr. Shaw, of the Oakland Church, associate pastor. The old Woodward Avenue Church will be used for the united congregations until the new edifice is erected, while the Oakland Church will be maintained as a mission and Sunday school. The combined churches will start with a membership of 350.

New Orleans Methodists are taking steps towards organization of city mission work.

A missionary mass meeting of all the Methodist churches in Nashville, Tenn., was held May 20. There was much missionary enthusiasm.

Presbyterian.

May 12, the pastor at Wayne, Neb., the Rev. D. C. Montgomery, received into the church fifteen new members, making a total of twenty-four during the past month. Twenty-one of these were received upon profession of their faith in Christ.

The church at Bluffton, Ind., held its semi-annual congregational meeting Monday, May 6. Reports were most encouraging. During the year fifty have been added to membership, thirty-six being on profession. Present membership is 400. A debt of $14,000 on the new building is all paid or provided for but $1,900. By unanimous vote of congregation $150 was added to the pastor's salary. Dr. C. G. Miller has been on this field seven months.

At Pasadena, Cal., forty-five united with the church May 5; twenty-one upon profession of faith.

The amount given by foreign mission work in the United Presbyterian Church last year was $162,727.92.

The Board of Aid for Colleges and Seminaries of the Presbyterian Church has aided seventy-eight institutions, scattered over twenty-nine states and territories. Thirty-six schools have been founded. The board desires $150,000 for the coming year in order to do its work adequately.

The Woman's Board of Home Missions re-elected its old board of officers, Mrs. D. R. James of Brooklyn being its president, and the treasurer, Miss S. F. Lincoln of New York.

The Presbyterian Church has a foreign missionary force numbering 715, of whom 299 are men and 416 women.

The native force numbers 583 ordained preachers and licentiates, and 1,258 other helpers, making a total of 1,841. There are now 636 native churches, with 41,559 communicants—4,481 having been added during the year—and 817 schools are maintained, with 25,910 pupils. There are in sabbath schools 38,137 pupils. Eighty-four students are preparing for the ministry. The board has 117 mission stations and 1,182 out stations, distributed through thirteen different countries.

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On the question of revision of the creed the votes show that sixty-three Presbyteries favor some revision of the confession of faith and eighty-eight Presbyteries favor some form of a supplemental statement of the doctrines

Announcement is made of the death at Naples of the Rev. Dr. Maltbie D. Babcock, who succeeded Dr. Henry Van Dyke as pastor of the Brick Church, New York. He was one of the most popular men in the Presbyterian Church.

Under the Presbyterian Board of Home Missions there are 1,342 missionaries, including twenty-eight Mexican and Indian helpers.

The annual report of the executive committee of the Home Missions for the Southern Presbyterian Church made to its General Assembly in session at Little Rock, Ark., showed receipts of $55,356. Seventy-nine presbyteries are represented in this assembly, by about 200 clerical and lay commissions.

Sunday Schools to the number of 767 have been organized by the Presbyterian Board of Publication in its missionary department during the year; 304 schools were re-organized. Total memberships of teachers and scholars in these schools, 38,269. This board issued 46,541,512 publications for the year. The net profits were $23,881.

Unitarian.

Rev. C. W. Wendte, pastor of the Church at Newton Center, Mass., has been elected secretary and supervising minister of the Parker Memorial Church in Berkeley street, Boston, which is to be made an institutional church, a headquarters of home missionary and liberal religion endeavor.

The American Unitarian Association of Boston has purchased the Lithia Springs grounds at Shelbyville, Ill., for $8,000, and has leased the Chautauqua Assembly meetings.

Anniversary meetings commenced in Boston May 20, with prayers in King's Chapel. On the 21st the annual meeting of the American Unitarian Association opened in Tremont temple, Rev. Edward Everett Hale conducting the

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service in the evening, and Rev. Chas. G. Ames preaching the sermon. In the afternoon addresses were made on "Hopeful Aspects for Our Work." Wednesday was crowded with anniversary gatherings of various organizations, and a Unitarian festival was held in Tremont Temple. On Thursday morning there was a communion service at King's Chapel, followed by the annual meetings of the Moral Education Society, the Unitarian Historical Society, Unitarian Sunday School Society. The Massachusetts Evangelical Missionary Society held its annual meeting on Friday and the Society for Aged and Destitute Clergymen.

General.

The fiftieth anniversary of the organization of the Young Men's Christian Association in the United States will be celebrated June 11-16 in Boston. During these years 6,192 branches have been established, with 521,000 members, among fifty nations speaking thirty-five different languages. Fourteen hundred secretaries are employed, two schools for training officers conducted, and $40,000 per year contributed for Association work in foreign lands, where twenty secretaries are stationed. A building has been erected every nine days during the past year and the total valuation of property exceeds $24,000,000.

Dr. Lyman Abbott, speaking in Plymouth pulpit, Brooklyn, May 19, on the necessity of brotherhood, said: "It is our duty to make a nation so pervaded by the spirit of Christ that it shall be a witness of the power and grace of God. This we Americans have done, in a measure. We have treated the foreigners who have come to us as no nation has ever done. We have granted to them land and have opened to them our factories and schools. Our country is a revelation of the way the poor and the lowly are to be treated. Nothing is so inspiring as the way the Southern states have endeavored to uplift the negro race. The reports that come to northerners of cruelty and injustice are not representative, for the South has indeed done nobly." After citing our nation as an example for other nations, Dr. Abbott said this was not inspired by mere national pride. "I thank God that this one American nation stood for the rights of even a hostile China, that the government did not transgress upon their right, and it was the first to withdraw its troops."

An organization of clergymen has been formed in Atlanta, Ga., for the purpose of enforcing the Georgia Sunday law under which a person may be fined $1,000 and made to serve a year in the chain-gang for working on Sunday. Everything, excepting churches, hotels, and restaurants, is to close on Sundays in Omaha in future.

The Labor Secretaret, an organization formed by trades unions, is watching butchers, bakers, barbers and others in New York for violations of Sunday laws. One hundred bakeries were watched on a recent Sunday. In Philadelphia warrants were issued against 38 barbers for plying their avocations on Sunday, and 18 others were under bonds at the time on the same charge. In London, England, an agitation is in progress against Sunday concerts and other forms of "Sabbath desecration." The Sunday closing law is now a fixed and probably permanent city regeneration of Bangor, Me.

An unusual national convention will be held in Madison, Wis., July 5-7, it being the second annual session of the Gideons, a religious organization of traveling men. It is expected to bring here fully 300 Gideons, and their wives are expected to add 200 more. At the first national gathering, held in Waukegan, Ill., there were 600 traveling men enrolled as members. The organization is the result of some earnest endeavor of a few traveling men who felt the spiritual and social need of protecting the good name of their calling.

Arrangements are being made for a "Christian workers' conference" at Wheaton, Ill., July 22 to 28. The preparations are well under way and the prospects are unusually bright for a memorable gathering. W. R. Moody has sent word that the Rev. G. Campbell Morgan will speak several times during the meetings. Addresses will be delivered by the Rev. R. A. Torrey, pastor of the Chicago Avenue Church, and superintendent of the Moody Bible Institute. The Rev. Johnston Myers, pastor of Immanuel Baptist Church, will speak on Monday, July 22. Promises have been received of missionary addresses by the Rev. Dr. Roy of the American Missionary Association; the Rev. Dr. Lounsbury of the Baptist Missionary Board, and Harry Monroe of Pacific Garden Mission. The Rev. Milford H. Lyon, superintendent of the evangelistic work for the Illinois Christian Endeavor Union, is expected to give a number of evangelistic addresses. L. Wilbur Messer of the Young Men's Christian Association of Chicago has promised to speak for the Young Men's Christian Association or send a representative to do so. The singing will be in charge of Mr. Williams, the evangelistic leader. His wife will be with him during the week. Messrs. Excell and Bilhorn may be with the conference for a part of the time. The afternoons will be reserved for rest, excursions and athletic sports.

The American Bible Society has laid out a costly and extensive plan of work in the Philippines, according to Dr. John A. Pearson, field agent of the society. He says: "It is variously estimated that there are between twenty-four and eighty-four different languages and dialects in the islands, and from correspondence with workers in the field I have learned that it will take ten different versions of the bible to reach them. It is estimated that translations will require all of one man's time for ten years, together with that of a native teacher as assistant.

The twelfth annual convention of the Brooklyn Christian Endeavor Union was very inspiring and very largely attended.

Official reports submitted at the convention of the Kansas State Christian Endeavor convention here today show that 540 senior and 271 junior societies reported with a membership of 9,870. The estimated membership of the state, including societies not reported, is 20,000. During the year the societies reported gave $3,340 to missions and $3,598 to other benevolences. The junior societies gave about $1,000 to missions.

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Woman and Home.

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This is the dress that my baby will wear;
Touch it with care, for my heart lieth there,
Filmy and white like a garment of mist—
Show me the fold that I have not yet kissed.
Give to my needle a song and a prayer;
This is the dress that my baby will wear.

This little sleeve with its ru...e and lace
Soon will encompass in tender embrace
Baby's wee arm, and the little pink hand,
Waving good-by back to shadowy land—
Waving farewell to the sweet angels there;
This is the dress that my baby will wear.

Here in my room—in my temple—I pray,
Sewing and dreaming, a peace to the day.
Each tiny band is a band round my heart.
Each bit of lace makes the fond tear-drops start;
Every stitch is a stitch and a prayer;
This is the dress that my baby will wear.

—Selected.

ONE WAY OF REVENGE.

H. Rea Woodman.

One lazy June day a beautiful white butterfly idling in the sunshine, lit on a Red Rose and sat there, slowly fanning himself with his big white wings, just enjoying himself, thinking of nothing in particular. After awhile, the Red Rose, who was very beautiful and vain, grew tired of the silence. She thought the Butterfly ought to admire her.

"Go 'way," she said, crossly. "I don't want you here!"

"But I am fanning you—it is a very hot day," said the Butterfly, waving his yellow-tipped wings gracefully, "I think it will rain."

"But I don't want to be fanned! Go 'way!" impatiently.

"Then I'll shade you," and the broad wings lay still, like tiny sails, spread to the breeze.

"I don't want any shade, thank you. I am not in the least warm," snapped the Red Rose.

A rose on the other side of the bush laughed merrily.

"Why, you were just fussing about the heat!" she said, "Before you came," turning politely to the Butterfly, "she really was."

"Well, I didn't say I wanted a worthless Butterfly to shade me!" scornfully tossing her crimson petals.

"I am not worthless!" cried the Butterfly. "Nobody ever called me that before! What are roses good for, if you please?"

"Why, we're good for lots of things!" replied the Red Rose, thinking very hard and talking very fast. "We go to funerals and make the ugly black coffins look beautiful—everybody says so! And we go to hospitals where sick people are, and cheer them up. And brides always wear us at all the big weddings, and we go to balls and parties and—and—everything! Roses are lots of use!"

The Butterfly laughed unpleasantly.

"Yes, but you—you have never gone to a funeral or a hospital,—you've never cheered anybody up. What are you good for—anything special?"

"Oh, go 'way—you are too stupid to talk to!" Then, turning languidly to another rose, "I don't care for butterflies—they're so stupid, you know."

The Butterfly's wings grew still again—quite still—and he said, quietly, "You don't like butterflies—honest now?"

The Red Rose was really very ignorant and silly, or she would never have answered as she did.

"No, I don't! So there, now! They think they're so smart and pretend to be so learned and traveled!"

The Butterfly did not answer this unladylike speech. He sat very still, his wings waving slowly and his bright eyes fixed absently on a Daddy-Long-Legs, who was solemnly striding along the top of a distant trellis. The white Butterfly was thinking very deeply, for after the Daddy-Long-Legs had dropped out of sight, the Butterfly continued to stare at the place where he had been, as steadily as before. After a few minutes' profound cogitation, the Butterfly smiled a philosopher's smile, poised his wings daintily, and serenely floated away. With vengeance in his heart and a smile on his face, he divulged his scheme to a great red-gold butterfly, whom he found asleep on a crimson poppy. Then they told a tiny yellow one, who had nothing to do and was delighted to assist in any sort of a scheme. Then they found three more in the pansy bed, talking and flirting with the golden-eyed pansies. It took considerable eloquence and persuasion to get these three, but they were finally prevailed upon and tore themselves away.

An hour later, a fluttering brilliant cloud of butterflies settled on the Red Rose. No word was spoken, but each butterfly seized a petal, pulled it out and dropped it on the grass. The discipline was excellent: in two minutes, nothing remained of the beautiful Red Rose but a green waxen calyx, and an irregular circle of crimson petals, like drops of blood on the green grass. Each butterfly, having pulled out two petals, quietly retired to a leaf to hear the official announcement and indication. From every direction birds and bees came flocking, attracted by the exclamations of fear and dismay from the roses. The butterflies waited calmly, and, when he considered the audience large enough, the white Butterfly, sitting on a white rose bud, surrounded by a brilliant and attentive audience—birds, butterflies, flowers and bees, made a speech.

"Doubtless, my friends," said the white Butterfly, sitting very erect and looking very judicial, that is, as erect and judicial as possible, for the white rose bud trembled from fear, "Doubtless, my friends, you are all shocked at the way we have treated the Red Rose. It is only right that we explain our action to you. The Red Rose was impolite—yes, impudent to me. Impudent, my friends, actually impudent. She said that butterflies were useless and stupid—stupid—she used that obnoxious word, she did indeed!"

Here the little yellow butterfly broke into wild applause, but was instantly silenced. The white Butterfly went on, "As was my plain duty, I reported the slander to the other butterflies in the garden. Upon consultation, they decided upon this course of action." (Cries of "No, No!" "Go on!" "Mistake!" from the butterflies and "Hear, hear!" from the bees.) "I my-

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self," continued the speaker, when the excitement calmed sufficiently, "I myself consider the plan at once dignified and conclusive. For what respect could you have for us butterflies if we allowed a rose to call us stupid? The Red Rose has at last accomplished something in the world"—here the white Butterfly's voice grew deep and sarcastic, "she has attended a funeral."

A burst of applause, mostly from the butterflies, followed these words. The roses were sobbing softly, and the bees mumbled, threateningly, among themselves. A tiny Wren talked excitedly with a big Blue Jay, or rather, talked at him, for the Jay was too mad to hear. All was confusion. From a bunch of bees. a big black-and-yellow Bee, with a voice like a toy drum, buzzed up to the white Butterfly.

"I don't care!" he bumbled, loudly, "It was a mean trick!"

"You're just saying that because you wanted the Red Rose yourself!" retorted the white Butterfly.

"No, that isn't it!" cried the Bee. And it really wasn't.

"Well, the Rose deserved it, anyway," said the Butterfly. And he honestly thought so.

Perhaps they both were right—it is a queer world.—Drake University.

Gratitude and Forgiveness.

As man is the only being capable of sinning, so ingratitude belongs alone to him. His memory is brief. Everything, in some way, expresses its recognition for what it receives. The flower turns its face toward the sun, and the little birds greet the morning with their sweetest songs; but man forgets his God. He goes to work at day with no sense of gratitude, and at night rests his tired head upon a thankless pillow. Sometimes we find it where we least expect. Jesus met it in the stranger from Samaria, and the poor woman in the house of Simon had no voice but tears. The conversions of modern times are just and valid, no doubt, as those of the apostolic age, but the intense gratitude that once marked forgiveness is no longer present. Faith and feeling have parted friendship. Emotion is regarded as a mark of weakness rather than that of genuine strength, but in the days of Christ men laughed and cried when He spoke the magic word, "forgive!"—Presbyterian Journal.

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THE CHRISTIAN CENTURY.

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The Spirit of Breadth
The Holy Spirit in the Development of Truth
Satan in the Guise of a Call
Where to Look for the Presence
The Maker and the Trader
Should the Church be Swept Away
The Kingdom of God
The Religious Outlook
Sociological Teachings of the New Testament
The Quiet Hour

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THE CHRISTIAN CENTURY.

Volume I. Chicago, June 6, 1901. Number 3.

EDITORIAL.

PRAYER.

A prayerful soul, brothers, through the face,
Like perfume through a rose;
No art can imitate the grace
Of spiritual repose.

The heart that talks with God in prayer
Unconsciously imparts
Some portion of the truths learned there
To other minds or hearts.

It needs no utterance of a word,
It needs no page or book;
What God speaks to the heart is heard
In every act or look.

Pray much; in pleasure, toil or rest
Call on that Unseen Force,
And let your heart kneel in your breast,
Communing with The Source.

—Ella Wheeler Wilcox.

THE SPIRIT OF BREADTH.

NOTHING is more tempting than the desire to be classified theologically as well as socially. We have men all around us who hunger to be known as "broad" or as "orthodox," as of "the new theology," or as "Bible Christians," and so on, according to their varying interests and associations. Of all their inclinations the one which is most alluring is undoubtedly the title "broad." That word carries with it such an atmosphere of freedom, of life, of sympathy, of genial energy that very few men indeed have not felt its attractiveness. And of course this feeling is sharpened by the universal desire to escape the terrible alternative of being called "narrow." In fact, there are many people who use the word "broad" as if it were an equivalent for the word true. We wish to ask, and it may be, to answer the question, what ought we to understand by the word "broad" and to what class of theological leaders is it appropriately applied?

In ordinary circumstances a man's breadth is supposed to be shown rather by the doctrines which he denies than by those which he affirms. Thus a Unitarian, or a man moving in that direction, is said to be broader than a man convinced of the Deity of Christ and holding some form of Trinitarianism. But if a man goes further off than Unitarians like Channing or Martineau, if he names our Lord easily and comfortably alongside and in the midst of Plato and Shakespeare and Goethe, he will most certainly claim to be "broader" than those who still give the unique supremacy to Jesus Christ. So, with the doctrine of the atonement a man who has given up the position that Christ is in any sense a substitute for mankind as he dies on the cross receives the honor of being called "broad" as compared with the man who holds to a vicarious sacrifice as the ground of forgiveness. The latter may be a more learned man, a more sympathetic soul, a deeper thinker, but he is not so broad as the former. In relation to the Bible the same distinction is apt to be made. The man who classes the Bible with the Koran and the sacred books of the East, is "broader," we are to understand, than he who, it may be, again with wider scholarship and wider vision, believes in the Bible as the word of the living God.

Undoubtedly there is something wrong here in our use of words and a prejudice is excited against some men which they do not deserve and an honor is given to others which they have not earned. It must be perfectly obvious the moment it is said that if God lives then the convinced Theist is a much broader man in his actual grasp of truth in the relation of his mind to the facts than the man who is in doubt on that subject. If the law of substitution underlies all history alike of nature and of man, and if on the cross God himself has come under the sweep of that law in sheer love for man, then the man who holds this with heart and soul and mind is really a much broader man than he who cannot see it and merely hates it.

Look at it as we may the word "broad" ought not to be applied to the opinions which a man holds unless we believe that they are true. Only to deny what the majority in the church have held is not in itself a sign of breadth of mind; for if the majority have been right, then they are the broad church. Pilate was not a broader thinker than Jesus because he was able to sneer at the profound convictions of his august Prisoner. The judge who called Paul mad because Paul had very definite things to say about the new gospel did not prove his own breadth thereby. Neither is the Theosophist broad because he smiles superciliously at the Theist, nor is the Theist broad because he says it is unscientific to believe in the miracle of the resurrection, nor is the Universalist broad because he says that all men ought to be saved and therefore all men shall be saved.

Origin of Term "Broad."

The fact is that the word "broad" was at first used in relation to certain exclusive claims made by certain sections of the Christian church. The first men to wear the title, and very unwilling they were to be so labeled, were men like Arnold of Rugby, Frederick Maurice, Charles Kingsley and Dean Stanley. They were so called because they refused to acknowledge the ecclesiastical pretensions of the High Churchmen on the one hand and of the Low Churchmen on the other. It was not theological conviction against which they directed their battle but the narrowness of sectarian claims. On fundamental matters of the faith Maurice held tenaciously to the central positions of the Church catholic. He defied the spirit of exclusion, of intolerance, of prejudice. It is a matter of history that the word "broad" which was first applied to these men against their will was gradually assumed by various groups of men on the ground that they denied certain doctrines and affirmed others. Thus it came about that a man's breadth is now measured by his capacity to deny or his incapacity to believe what ordinary Christians affirm and accept.

It is the Spirit of Breadth which is attractive. It is because that Spirit is pure and kind and keen and strong that so many men are fascinated by the name. We admire it wherever we find it, in a Luther or in a Spinoza, in a Martineau or in a Bushnell, in a Henry

Drummond or in a D. L. Moody. It is, therefore, an impertinence for any man to claim that he is "broad" merely because he does or does not profess to hold a certain opinion. That he arrogates the title for himself and his group makes us suspect that he neither understands nor possesses the Spirit of Breadth.

What Is the Spirit of Breadth?

What is that Spirit? We shall name just three qualities by which its presence in any man may be discerned.

In the first place he must hold his own conviction definitely, firmly and sincerely. The man whose faith is all a haze, is not broad; he is nothing. The basis of all spiritual life must be at last connected with certain powerful, clear beliefs, grounded in an ultimate authority and grasped as a prize that must be kept forever.

In the second place the "broad" man must seek to understand and even sympathize with the man who doubts or denies what is dearest to him. This is a gift of God's grace. It can only be won on our knees and in the school of Christ and his apostles, in the atmosphere of the real New Testament. It must not imply or create weakness in one's own convictions; it must grow out of the memory of one's own battles for the truth and not of insight into the complexity of the human mind. The subtlety of the influence of sin on all man's life and chiefly upon his opinions is the dread and deadly fact which the man of the broad spirit will always hold in view for his own humbling and the stirring of love in his heart toward all men.

And in the third place the Spirit of Breadth will keep a man from taking action against his brother man on doctrinal grounds. This is the hardest lesson for the narrow mind to learn. The narrow man thinks he is doing God service when he persecutes a heretic out of his own fellowship. To him exclusion is the immediate duty and a possible effort to enlighten and save his brother must come second. The Spirit of Breadth is the spirit of the Savior who would even die to save his brother from a false belief, and who sees that to shut that brother out of fellowship is the way to make his conversion infinitely harder to achieve.

In fact the Spirit of Breadth ought to fill those who hold with most conviction the profoundest truths of the gospel salvation through Jesus Christ, and to fill them more than any other. He is of the broad church who believes these highest things about the Son of God and goes forth in the might of love and truth to convince the world by the power only of the Spirit of God.

A PRAYER.

Duties are pressing on me,
And the time for work is brief;
What if with purblind vision
I neglect the very chief?

What if I do with ardor
What a thousand could, maybe,
And leave undone forever
What was meant for only me?

From that, O Master, save me!
Move my hand, thought, voice, and pen,
To their peculiar service
In this world of needy men!

And, oh! whatever labors
Are not finished with my day,
Let them be for self—for others
Grant the doing, Lord, I pray!

THE PLACE OF THE DOCTRINE OF THE HOLY SPIRIT IN THE DEVELOPMENT OF CHRISTIAN TRUTH.

THE Holy Spirit is no longer "the neglected term of the Trinity." Nor is the doctrine of the Holy Spirit any longer passed over in silence by the pulpit. No themes awaken more interest at religious gatherings than these which relate to the extent and nature of the Spirit's work. They are among the living issues of the day to the study of which many minds are turning.

That the elucidation of this vital doctrine should have been left to the present age is only what might have been expected. In the development of truth the revelation of God in the Spirit comes last. "The succession indicated in the terms Father, Son and Spirit is a philosophic and progressive culmination," says Dr. Parker. "The holy man is followed by the holy Spirit," says Bishop Andrews.

Looking at the doctrine of the Holy Spirit in its relation to the law of development which is the only way in which it can be intelligently viewed—we learn that the Spirit is now speaking to the church, giving to her an ever-enlarging revelation of Christian truth. He is leading her into all the truth, correcting her errors, dispelling her darkness, and giving to her a clearer knowledge of the ripening purpose of redemption that runs through the ages. He causes new light to break from God's Word and works, as fast as she is able to bear it. He has nothing essentially new to teach. The truth into which he leads the church is not the truth as it is apart from Jesus, but the truth as it is in Jesus. His specific mission is to reveal Christ; to unfold the glory of his nature; to bring to light what lays hidden in the depth of his consciousness; to make known something of the fathomless meaning of his words; to take the things of Christ and show their real significance to his people; thus leading them into all the truth which Christ seminally revealed alike in what he said and in what he did. His progressive revelation is a progressive revelation of Christ. All that he makes known is what has been hid in Christ as the flower is hid in the seed waiting for the time of unfolding.

A Growing Gospel.

And because the revelation of Christ which the Holy Spirit is now giving is a growing revelation, the gospel to be preached is a growing gospel. Although ever the same in its essential elements, being in this sense "an everlasting gospel," it is constantly enlarging in the thoughts of men, and in the circle of things which it embraces. We come to the end of many things, but we can never come to the end of the saving knowledge of the risen, living, reigning, conquering Christ whom the Holy Spirit is constantly revealing. The light which the Holy Spirit causes to break upon this benighted world from his teaching, from his cross and from his life is the light in which all men are to walk; a light which shineth more and more unto the perfect day.

The Holy Spirit is also imparting to the church an ever-increasing measure of the life of Christ. He is the agent by whom Christ is fulfilling the purpose of his earthly mission as expressed in the words, "I am come that ye might have life, and that ye might have

it more abundantly." The coming of the Spirit at Pentecost marks the beginning of a new creative epoch in which Christ works from the center of personality to the circumference of the social circle, until he becomes the indwelling life of the world. He gives to the world not a new ethical code but a new life. He breathes upon his people, saying, "Receive ye the Holy Spirit"; receive ye the breath of my life; let my Spirit dwell within you as the animating power in your lives. "The Holy Spirit," says Archer Butler, "lives in the soul under this dispensation as the Spirit of Christ." In Christian experience the Spirit of Christ is the spirit of man. So that "if any man have not the Spirit of Christ he is none of his."

Influence on Inner Man.

Signs of a power at work upon the inner man appear in every Christian life. The Holy Spirit in the heart works out objectively into holy, Christlike character. Those who have the spirit of Christ repeat the life of Christ. It was said of Dr. Scott of the Blantyre Mission in Africa, "To see him, and the Holy Spirit working in him made one as sure of the third person of the godhead as of the existence of Arthur's Seat." There is a kind of life which nothing, save the presence of the Holy Spirit of Christ in the heart, can explain. Christ is not dead—it was only his flesh that died. Quickened in the Spirit he lives again in the world. The new evangel in which his life is being written is the life of him in whom his Spirit dwells. He ascended upon high that he might fill all things with his affluent life; he descended again in the power of the Spirit as he had promised, that he might carry out this purpose by giving himself more and more for the life of the world.

That the Holy Spirit is giving to the church an ever-increasing measure of spiritual power means that he is giving an ever-increasing measure of himself. For he is the power of God in its highest form. He is Heaven's ultimate gift of power—a gift, moreover, not simply offered, but given. There is more of the Spirit's power yet to be got, but there is not more to be given. The fulness of his power ever waits for the readiness of man to appropriate and use it. The problem of utilizing reserved resources, which modern science is tackling with such marked success is the problem with which the modern church stands face to face. Now it is reasonable to assume that the resources of the spiritual world which are held in reserve for the children of God are just as ample, and just as adequate to the ends to be gained, as the reserved resources of nature. And if there was never a time when men drew so largely upon the stored-up forces of nature and made such an extensive use of them, never was there a time when the church drew so largely upon spiritual forces and used them for a greater variety of practical ends. The limit of the Holy Spirit's power is not yet reached; the possibilities touching what he can do for us and by us are not yet exhausted. For the larger work to which the church of to-day is called a larger measure of power is needed, and what is needed is provided. In the spiritual kingdom there is a perfect correlation between supply and demand.

The Day of the Lord's Power.

In view of the false judgments which are formed in reference to the place which the dispensation of the Spirit occupies in the plan of redemption, it is well to remember that the dispensation of the Spirit is the day of the Lord's power. The risen Christ is now accomplishing through the Holy Spirit what he failed to accomplish in the days of his flesh, which were the days of his weakness. He is gradually gaining the place of supremacy in the world's affairs which belongs to him by right. His kingdom is coming with inward power if not with outward pomp. From him originates a power which is constantly at work opposing and overcoming all the forces of wickedness, and working steadily towards an ideal righteousness. His Spirit is the source of all the moral progress of the age; as it is also the power by which the redemption of the world is yet to be accomplished. All expectations regarding the coming to earth of the kingdom of heaven that are not based upon the inworking of the Holy Spirit upon human souls, are vain. Unless the sociological movement of to-day is born of the Spirit it can never see the kingdom of God The only power that can regenerate human society is the power that can regenerate human souls; the only power that can bring into unity the discordant elements in human life is the power that can bring discordant lives into oneness with God. When at length the work begun at Pentecost is completed and a great multitude whom no man can number out of every nation and of all tribes and peoples and tongues are seen standing before the throne and before the Lamb a new humanity has been formed around a spiritual center, a new kingdom has been established by the operation of a spiritual power. The center of that new humanity is the Lamb, the power by which the kingdom is established is the power of the Holy Spirit.

THE POLITICIAN.

THE passing away of Ex-Governor Tanner of Illinois recalls his political passing, which occurred only a few months ago. The career of a man like Mr. Tanner is an interesting study, exhibiting as it does all the elements of a successful politician who scrupled at nothing to gain partisan and personal ends. No one ever questioned the political ability and diplomatic skill of this man. Without, perhaps, a single element of real greatness, he was still one of those characters around which the interests of a rather selfish grade of political organizers naturally revolved; because, however lacking in true leadership, he had the ability to become indispensable to those who were seeking to make use of the public interests for their own promotion or enrichment. In all the arts which make the typical politician of the time, he appears to have been accomplished.

And yet the administration of Mr. Tanner and his continuance in power have for so long a time constituted one of the most serious blemishes on the fair name of this great commonwealth, that not even the disposition to say nothing evil of the dead could silence the impulse to point the lesson of such a life as this. It is from such leadership that the Republic may well pray to be delivered. The universal sigh of relief which went up from the people of Illinois when at the last election of the chief executive of the state, the opportunity was presented for the first time in many years to make choice between men whose names were not synonymous with either dangerous political expedients or disreputable methods is an interesting commentary upon some of the burdens which the citizens of free states permit themselves to carry. Our politics is still too much controlled by men of this class to be the true expression of popular will. Not even the most ardent

friends of Governor Tanner would, for a moment, have contended that his administration was in the interests of honesty, or that he was the real choice of the people. The utmost that could be pleaded was that he was popular with the men who were able to control the elections, and better satisfied the political interests of his party than any other man in sight.

The overwhelming rebuke administered to him in the senatorial elections, and the rapid decay in the political machinery of the state is one of the cheering notes of our present public life, and may be believed to herald the day when men of honor and integrity will be the only ones who shall dare aspire to places of trust within the gift of the people. This time can only come as the people appreciate their political duties, and assert themselves with unflinching loyalty, not to party, but to principle; not to the rule of the politician, but to righteousness in the conduct of public affairs.

SATAN IN THE GUISE OF A CALL.

By the Visitor.

THERE are three stages in the work of a successful minister of the gospel. One needs to say a successful minister, because there are other sorts. It is not of them I am speaking at this time. The three stages may be characterized as, first, that of obscurity, the second that of popularity and calls, and the third that of a fixed and permanent work in which life comes to its richest fruitage. A ministerial career that is marked by these three stages may be said to be successful whatever may be said of those of different sort. Some of the characteristics of these three periods may be pointed out with especial reference to the dangers of the second.

Entering Upon the Work of the Ministry.

When a young man starts out in his life work as a minister of the gospel there is always a certain timidity and hesitancy and wistfulness in his bearing. He is full of hope not unmixed with apprehension as to the results of his work. He has for the most part a fitting appreciation of his own merits and hopes that he may have sufficient modesty and wisdom to merit the good approval of his people. Of course he feels that he has not yet reached the place for which he was intended. He has taken a small church because it was the best thing offered since leaving college and he is saying to himself that he proposes to make his mark here in such fashion that he will be noticed and needed in a larger field; nevertheless he is not impatient to get away. Indeed, like John Carmichael, he tells himself that he hopes he will not receive a call to a large city church before the expiration of his first pastoral year. If he is a wise young man he will understand that the opportunities offered him by a small pastorate are of the very highest value and that he will be likely to do more solid and extensive reading in the first year or two of his ministry in the small church where he has providentially been placed than in any subsequent year of his life. Happy is the man who knows this occasion and can use it to his highest advantage. From the stress and difficulties of a city pastorate a young man just from college or seminary ought to pray to be delivered as from a dread misfortune. He will probably not understand the reasons for this attitude at first, but his work will soon prove the value of two or three years of quiet study and reading while he is winning his spurs in his first pastoral experience.

The Turning Point.

Then comes one of the turning points of his life. His work has been noticed by a larger church and as they are without a minister they send him a tentative call which throws him into a state of mind. His work is prospering where he is and he himself is growing in self-command and ability to do the best work of his life, yet there is a fascination about this call which he can hardly describe. It is the beckoning of a hand that invites him to a wider field, ampler financial rewards, and, withal, there is that subtle flattery implied in the call which persuades him that his talents are too conspicuous to remain in the obscure place he now holds.

If he is a wise man he will carefully consider the meaning of this experience. Even a tolerable success is sure to bring him calls repeatedly, and many of these will be to fields which allure him with the promise of larger work and greater conspicuity. He may for ample and sufficient reasons decide to accept in due season one of these invitations to a more ambitious ministry. The probability is that such will often happen in the life of most ministers, but what the Visitor is anxious to affirm with emphasis is that the success of a man's life lies in inverse ratio to the changes in his pas- or three propositions. First, that if his work is at all successful there are many churches that will wish his services. There is nothing in this fact to flatter or unduly puff his pride. It is the experience of every man of fair success. Secondly, he must remember that the difference between a strong and weak man is the ability to regard these calls as the commonplaces of his work and the price which good service is likely to command in any field, but at the same time as the most subtle and dangerous temptation of his ministerial career. The call offers him an opportunity of evading the problem which is confronting him in his own ministry. There are some factors in his congregation with which he finds it difficult to deal. New demands are constantly made upon him and the friction of the machinery brings him at times to the verge of departure. It is just in such moments as this that the true metal of the minister is tested. The difference between the long pastorate and the short one lies in this ability of the truly strong man to grapple quietly and modestly with the difficulties of his position and surmount them while the weak man confronted by a hard situation grows peevish and impatient and is tempted by a call received at that moment to abandon his work and start in afresh with the whole foundation of a truly successful minister to be laid elsewhere.

Changes Sometimes Necessary.

I am not denying that there are reasons why a minister should change his field of operation at times. There are now and then misfits of men and place even where the man is a strong man and the place is ordinarily considered advantageous. But usually a man's reputation with thoughtful people is made upon the basis of the permanency of his work. I know several men who are considered excellent preachers, but of whom it is likely to be said, "Yes, he is a good man, but he doesn't wear." Such men become religious "rounders." They stay for a period of a year or even three or four years at a church and then leave because they haven't depth of root or power of adjustment or self-

restraint sufficient to give them the joy of permanence and the results that wait upon it.

Permanent Ministry.

There comes a third period in the life of a really great preacher, and this third period marks him as great. Circumstances deny this experience to some who may be in true senses strong men. But there is one experience that shows that a man may be considered a really strong and effective minister of the gospel. This comes to pass when his ministry settles itself into such permanent form that it is taken for granted that he is a fixture. I know of no more honorable place to which a man might aspire than that which is recognized as no longer a matter of question or doubt, but fixed and unchanging with a life tenure, and such a man has reached the point where he no longer receives calls. It is not because he is not greatly appreciated, for there are probably few churches that would not consider themselves honored by believing that they could secure him as a pastor, but he has been able to impress himself upon his own people and upon the church to which he ministers as a man who is not to be tempted away from the field where he believes God has placed him, and his work increases in geometrical ratio of value every year of his lengthening ministry. What church would have ventured to extend a call to Mr. Spurgeon to leave the Metropolitan Tabernacle, or to Phillips Brooks to leave Trinity or to Mr. Beecher to leave Plymouth, or to Frederick William Robertson to leave his small field at Brighton? It was not that these men had reached the highest place to which they could aspire, but it was because they felt they were in a situation which offered them amplest opportunity for service. Nor is the generation of great preachers of this class extinct. Who would not feel disappointed if he learned of the propable departure of Joseph Parker from the City Temple, London, or Washington Gladden from Columbus, or Frederick D. Power from Washington, or E. L. Powell from Louisville, or Geo. Darsie from Frankfort, or P. S. Henson or W. M. Lawrence from Chicago. Indeed, one would feel that there was a sort of insult in asking such a man to abandon his field and go elsewhere. The men and the place have become identified in some true sense. This is only a partial list of names that might be mentioned which have come to be effective most of all by the community of service in a single field.

Numerous Calls Not Greatest Flattery.

If then a minister is tempted to feel flattered by numerous calls to change his pastoral relations let him understand once for all that the highest compliment that delicacy of appreciation of a work which has become so fixed that it no longer permits any man to trifle with what is understood to be the greatness and permanency of the ministry in which God has set him. I never meet one of these "long-time" men without feeling an admiration for the greatness of their patience and courage which has led them steadily to decline all inducements to abandon under any stress of provocation a ministry which must at many times have been difficult and perplexing and yet which has grown richer to its fullness of value by the very passing of the years and is destined to leave itself on record not as a mere ripple on the surface of the water, to which so many ministers doom their lives by impatience or foolish ambitions, but to be a well-marked line upon the shore indented by increasing waves of power and purpose through a series of years that closes only with the passage to the highest ministry in the presence of the King.

NOTES AND COMMENTS.

Dr. Stalker on Evangelistic Work.

In answer to a query touching his attitude toward evangelistic work Dr. Stalker is reported to have said: "I believe in the diversity of the operations of the Spirit, and in the widest diversity of experiences. I work for long results and also for immediate ones; and I believe equally in catastrophic and educative developments."

Conscience of Politicians.

Dr. Guinness Rogers tells of a certain politician to whom he had made an appeal on the ground of conscience. "When I have to manage an election," said the politician, "I take conscience and everything of that kind and lock it in a box until after the affair is over." "And are you able easily to find it again?" was the pertinent retort.

Negation and Doubt.

The end of theology is knowledge, the end of religion is character. The first thing demanded of a religious teacher is that he have a definite and positive message. Hunger-bitten souls turn away with disgust from those who attempt to feed them with the husks of negation. Carlyle once said to a preacher who was airing his doubts before him: "I have plenty of doubts of my own, and have no desire to have their number increased. If you have anything to say that will help and strengthen me, I will listen to you, but if you have not, for God's sake hold your peace."

Bottomless Bathos.

What consummate asses some men and preachers can make of themselves! At the wedding of Dr. Herron and Miss Carrie Rand, Rev. Wm. T. Brown, the officiating clergyman, is reported to have said: "This is the time for the muse of a poet and the speech of a god." Rather was it a time for the scorn of men and the weeping of angels. To call that compact of companionship entered into "a sacrament" and "a divine event" is the sheerest nonsense. Nothing is more calculated to dissolve the bonds of our social order than such an open disregard of the sanctity of the marriage relation.

Cuba and the Platt Amendment.

The Platt amendment, giving the United States the right to interfere in Cuban affairs when it is necessary to preserve "Cuba libre" from destruction, has been adopted by the constitutional convention, but in such a way and under such comments and understandings, that it may make the path of the president very difficult. So thinks the New York Times. In other words, it may mean a war with Cuba or that the United States will have to give up entirely the oversight of that little island. This is not a reassuring view of the situation, but did we not go into the war with Spain that we might set Cuba free? We common folks who know nothing technically about the ways of politicians and latter-day statesmanship so understood it, and we are also of the opinion that truth and right do not as quickly change their nature or their obligation as politicians change their minds.

The Roman Church and Marriage.

Not with any sectarian feelings, but with profound regret, should we think of the Romanist views of marriage. While claiming to stand for such a high ideal of marriage, and practically claiming that marriages outside of their fold are irregular, in countries where the church has had full sway they have brought about a very deplorable state of affairs with regard to the subject. When the light was turned on in Cuba

people beheld a sickening sight. The following dispatch in the dailies shows the state of the case in our possessions in the Pacific:

"The monks in the Philippines are accused of all kinds of atrocities. It is reported that the spread of concubinage is due to their refusal to perform the marriage service without large remuneration."

This is the fruit of a system which usurps the place of a definite revelation given from heaven, and places men and women, body, soul and spirit, in the hands of mere mortals. The church is not the guide of the human race. Christ is. The Bible is a record of revelation. It is the light by which we look upon the face and heart of the Master. The church is a body of witnesses to the living and ever-present Christ. It is no little sin, as the fruits of it show, for even the church to stand between Christ and the people.

Creed Revision.

A substantial advance was made at the Presbyterian General Assembly in the matter of creed revision. The position taken is that a new statement of doctrine is to be issued which will be supplementary to the Westminster Confession. It will be of the nature of a declaratory statement. In view of all the circumstances in the case, this is on the whole a wise decision; but it will be a difficult matter to get up a statement of doctrine which will harmonize with the ultra Calvinistic theology of the Westminster Confession. When this same work was undertaken in the United Presbyterian Church of Scotland some one suggested that the words of the preamble "consistently therewith," which referred to the supposed harmony between the declaratory statement and the confession, be changed into "inconsistently therewith." There is good authority for saying that it is never advisable to sew a piece of new cloth upon an old garment.

Is England Decadent?

An article in the May Contemporary review on "The Economic Decay of Great Britain" says that country is on the downgrade and that she will be bankrupt in ten years, economically and politically, unless there are greater energy and genius than have yet appeared. "It is," says the writer, "perhaps the grandest and at the same time the saddest, spectacle in the world to watch the decay of a mighty empire. This spectacle is at present afforded by Great Britain, with the whole world as spectators." This vision is surely disquieting enough, even to England's relatives, but the possibility of it cannot be denied. Nations get their growth and serve their purpose in the world like individuals, and then other nations take the lead. The lights of English history are the brightest and its shadows among the darkest in the annals of the world. But should the nation even be blotted out, like the hypothetical blotting out of the fixed star, her light will shine on the pathway of the human race for ages to come; her shadows will be remembered as warnings. In the meantime let us remember that the pallbearers have not yet been selected for the funeral.

The Battle of the Giants.

Hon. Henry Watterson and William Jennings Bryan are trying to adjust their political differences before the court of public opinion—at least Mr. Watterson comes forward with a long statement of their differences. For that fact in itself we have no concern, but some of Mr. Watterson's utterances are decidedly interesting. We infer that he would divorce morality from statesmanship and put success—which with him seems to mean getting into office—above all other considerations. He says: "The baby Jonathan grown to manhood is going the gaits. It may be wrong. But moral platitudes will not stop him. * * * This may be good enough moral philosophy of the copy-book variety, but it is mighty poor statesmanship." A majority of the American people think Mr. Bryan's views of political questions wrong—about that we do not care now—but Mr. Bryan is right when he insists on taking morality into account in public questions. And in the long run that will prove to be statesmanship.

An English Millionaires Views.

An English millionaire is reported to have declared that the sweetest thing about having money is the power to tell anybody else "to go to the devil." Which makes one think of an incident in France. Foulon, possibly in the heat of excitement, said: "The people may eat grass." The remark was not forgotten, and later he was lynched; and to quote Carlyle's account of it, "His body is dragged through the streets; his head goes aloft on a pike, the mouth filled with grass; amid sounds as of Tophet from a grass-eating people."

It is very interesting to know what men of vast means are thinking. They have immense influence on the ideals of the nation, and when we know a people's ideals and methods of attainment it is easy to guess what they will finally come to unless turned aside by some new and unexpected force.

The New Revival.

That the air is tremulous with the near approach of some great spiritual movement is a very general belief. But let us be careful not to circumscribe the action of God's free Spirit. The Lord's thoughts are not always our thoughts, neither are his ways our ways. The blessing which is already on its way may be coming in a form in which we do not expect it. We may be looking for it in one direction while it is coming in another. God never repeats himself. The manifestations of his redeeming power are always more or less of the nature of a surprise. Hence the day of his visitation is seldom recognized when it comes.

More important than looking for the new revival is getting into the attitude that will bring it. When the conditions are supplied the blessing comes; when the water-pots are filled to the brim the miracle is wrought; when the church is upon her knees the holy fire descends. This was the attitude of the disciples prior to Pentecost. To quote the words of Dr. Alfred Cave, "They all continued in prayer—their prayer was persistent. They all continued in prayer—there was united petitioning. They all with one accord continued steadfastly in prayer—to the external association they added internal union. They all with one accord continued steadfastly in prayer—the difficulties in the way, and the absence of response did not shake their resolution." They believed in God and waited; and while they waited they set themselves in order.

The Presbyterian General Assembly.

The sessions of the general assembly of the Presbyterian church are being watched with great interest, not only by Presbyterians throughout the country, but as well by students of religious thought in all the churches. It is the ever-renewed struggle of venerable pronouncements of the past with the advancing and emancipating thought of the present, and as well with a larger vision which comes from the better acquaintance with the holy Scriptures themselves. There is, of course, the recognized di-

vision of sentiment which may always be expected in such debates. There are those who have no difficulty with the Westminster standards and advocate their maintenance unchanged. There are those, on the other hand, who wish them modified in such manner as to express the present views of Presbyterian scholarship regarding the teachings of holy Scriptures. Between these two forces there can be no acceptable middle ground, even though a compromise is finally reached. The whole situation is a commentary upon the inability of the church to formulate a human creed that can be more than temporarily satisfactory. The most simple solution of the matter would be the continuation of the Westminster creed as it now stands, regarding it as a venerable historic symbol of the church, giving at the same time full liberty of personal modification of views to the ministry of the church. This would save debate on the creed itself, which is not only inevitable as long as it remains, but would obviate the necessity of renewed discussion, at some future time, of any modified creed which might be formulated today.

CHICAGO NOTES.

Whatever else may be said against Chicago, it cannot be charged with dullness. As the Pittsburg Chronicle-Telegraph put it recently:

O, there's always something doing
In Chicago;
For sensations they keep brewing
In Chicago;
There is always some one posing,
And in some new way disclosing
That the freaks are seldom dosing
In Chicago.

Meeting of Theosophists.

The convention of the American section of Theosophical society, which met last week in the Athenæum building, was full of enthusiasm. The interest was deepened by the presence of Col. H. S. Olcott, the president-founder of the society. Those who think that the interest of people in the study of the occult is on the wane are mistaken. Man does not live by bread alone; he hungers for the spiritual, and if the church fails to supply it he will seek for it elsewhere.

Dr. Dowie Again.

John Alexander Dowie, "the divine heeler," as the Philistine wickedly dubs him, manages to get a great deal of free advertising, and here we are helping to swell the general result. The net of the law seems to be closing upon him. A true bill has been returned against him, and he has been indicted for trial before the grand jury for criminal neglect in connection with the death of a patient at Zion Home. It is to be hoped that a quietus will in some way be put upon him.

The Annual May Festival.

The annual May festival of the Sunday schools of Chicago and vicinity, held last week in the Auditorium under the auspices of the Cook County Sunday School association, was a great success. H. N. Fairbank led the chorus of a thousand voices, and the presentation of flags was made by Rev. P. H. Swift of the Wesley M. E. church. The time of this "gathering" raises the question why Chicago should not be made the center of a series of great May meetings such as are held in London. Centralization is the order of the day.

Endowed City Churches.

Fifty years in the life of a Chicago church goes back very near to the beginning of things. The First Congregational church is now celebrating its fiftieth anniversary in a series of meetings. Last Monday evening it entertained the Chicago Congregational club. Among many noteworthy features of that meeting was the prominence given to the consideration of the problem of the down-town church. The movement of population has left the old historic First church in the midst of a shifting population composed largely of working people. It must either move westward or change its methods of work so as to adapt itself to changed conditions. There is a growing conviction that it ought to stay where it is and widen its work so as to become more or less of an institutional church. The problem of city evangelization unquestionably demands the creation of large, strongly endowed churches in the congested districts, and with a multiplicity of philanthropic agencies for the relief of distress.

A Novel Movement.

A novel movement is under way to unite in an organization the young men's Bible classes connected with twenty-one Presbyterian churches throughout the city. The object of this society is to further the material and spiritual welfare of young men. Among the helpful things contemplated is the establishment of employment and boarding bureaus. The work of the society will be along the lines of the Y. M. C. A.

The Olympic Games in Chicago.

Chicago is rejoicing in the decision of the committee on the place for the celebration of the Olympian games; their deliberation a week since resulted in the choice of this city for the Olympian celebration in 1904. This is an interesting event, as it is the first time in the history of the games that they have been brought to this country, and indeed the Paris celebration of last year was the first time they had ever been held outside of Greece. The games date from 776 B. C., the days when Greece was struggling into unity, a period contemporary with the reigns of Uzziah of Judah and Jeroboam II. of Israel, and with the ministries of the prophets Jonah, Amos and Hosea. The games soon assumed a panhellenic character and included contests of strength, chariot races, horse races, wrestling, leaping, throwing of the discus and of quoites, the hurling of the javelin and other athletic features. The event will be one of extraordinary interest, and will have a unique character, making it almost as important as a world's exposition.

The Army Canteen.

The struggle to keep the canteen out of the army is not without its difficulties. Having once secured the abolition of this legalized infamy in army circles, there is, of course, a renewed effort on the part of all interested in the liquor traffic to reinstate it, and the efforts employed to accomplish this purpose embrace the wide-spread employment of the press in the attempt to create the opinion that the canteen cannot be wisely excluded from army posts, and that more harm is accomplished by this exclusion than by what is supposed to be its regulated use. We are sorry to see that even ministers of the Gospel are lending themselves to the propaganda of restoration. It is not easy to secure an ideal condition as long as men's appetites are depraved, but it is far better to run the risk of some violations of law than to have the law itself openly defiant of moral principle and pledged to the interest of the worst elements of our civilization. Christian people can scarcely contemplate with tolerance the agitation to restore this iniquity to an official position.

CONTRIBUTED.

THE DEVIL.

By Alfred J. Hough.

Men don't believe in a Devil now, as their father's used to do;
They've forced the door of the broadest creed to let his Majesty through.
There isn't a print of his cloven foot, or a fiery dart from his bow
To be found in earth or air today, for the world has voted so.

But who is it mixing the fatal draught that palsies heart and brain,
And loads the bier of each passing year with ten hundred thousand slain?
Who blights the bloom of the land today with the fiery breath of hell,
If the Devil isn't, and never was? Won't somebody rise and tell?

Who dogs the steps of the toiling saint and digs the pit for his feet?
Who sows the tares in the fields of time wherever God sows his wheat?
The Devil is voted not to be, and, of course, the thing is true;
But who is doing the kind of work the Devil alone should do?

We are told he does not go about like a roaring lion now;
But who shall we hold responsible for the everlasting row
To be heard in home, in church and state, to the earth's remotest bound,
If the Devil by a unanimous vote is nowhere to be found?

Won't somebody step to the front forthwith, and make their bow and show
How the frauds and crimes of a single day spring up? We want to know.
The Devil was fairly voted out, and, of course, the Devil's gone,
But simple people would like to know who carries his business on? —The Independent.

WHERE ARE WE TO LOOK FOR THE PRESENCE?

By James M. Campbell.

In the recently discovered "Logia" are the words, "Raise the stone and there shalt thou find me; cleave the wood and I am there." These words have been variously interpreted, the three most plausible interpretations being (a) that they refer to the finding of Christ in the sacrificial offering; (b) that they afford a suggestion of his immanence in nature; (c) that they refer to his presence in the common things of life. Dr. Henry Van Dyke, contending for the last of these interpretations, represents a young man as having made a fruitless quest for Christ in the church and its ceremonies, when Christ himself appears to him and says:

"Where the many toil together, there am I among my own;
Where the tired workman sleepeth, there am I with him alone;
I, the peace that passeth knowledge, dwell amid the daily strife;
I, the bread of heaven, am broken in the sacrament of life.
Every task, however simple, sets the soul that does it free;
Every deed of love and mercy done to men is done to me.
Thou hast learned the peaceful secret; thou hast come to me for rest;
With thy burden, in thy labor, thou art, Felix, doubly blest.
Nevermore thou needest seek me; I am with thee everywhere;
Raise the stone and thou shalt find Me; cleave the wood, and I am there."

In emphasizing the idea that Christ is to be found in the common life of man it is not necessary to ignore or undervalue his Presence in other things. That he is to be found in the sacrificial offering is one of the commonplaces of religion. The altar has always been the meeting place between God and man. To the Jews as they entered the door of the tabernacle was the pledge given by Jehovah, "There will I meet with the children of Israel, and the tabernacle shall be sanctified by my glory." (Exod. xxix, 43.) And in the Christian assembly the worshipers take up the song:

"The King himself comes near,
And feasts his saints today;
Here we may sit and see him here,
And love, and praise, and pray."

Christ in Nature.

That he is to be found in nature is implied in the declaration, "All things were made through him, and apart from him was not anything made, that hath been made." Nature is the expression not alone of his creative energy, but also of his redeeming purpose. Its message is one of propitiousness. Its undertone is judgment against sin, but its overtone is mercy triumphing over judgment. Nature is the original version of the gospel of Christ. It is his hand-writing that is seen in the clouds; his voice that is heard in the winds; his smile that is made visible in the flowers; his goodness that is revealed in the harvests that reward the labors of the husbandman. The grace of nature is none other than the grace of the cross. The truth, however, to which special attention is now demanded is that the unseen Christ is to be found to-day where he was to be found in the days of his flesh, namely, in the haunts of men, and in the things of common life. With his love for man unchanged how could he remain in heaven listening to the harpings of the angels when he was sorely needed down here among the sinning and suffering children of earth? The place to find a Savior is at the side of a sinner. A gentleman once called upon a celebrated physician. "Is your father at home?" he asked the little boy who answered the door. "No," was the reply. "Where do you think I could find him?" "Well," he said, with a thoughtful air, "You've got to look for some place where people are sick or hurt, or something like that. He is sure to be somewhere helping somebody." And where are we to find the Savior of sinners but down here among them in the midst of the strife; their friend in loneliness, their consoler in sorrow, their helper in temptation, their inspirer in the hour when the path of duty is trod with leaden feet; their faithful ally when bankrupt of hope because the door of honest toil will not open to their most importunate knocking. He is by no means absent from them in their happier hours. He is present at weddings as well as at funerals; but it is where there is want and woe that he is principally to be found.

"'Tis here, O pitying Christ, where thee I seek—
Here where the strife is fiercest, where the sun
Beats down upon the highway thronged with men
And in the raging mart. —Richard W. Gilder.

When we turn to the distinct statement that at the opening of the new age the Son of man was to be seen "coming in his kingdom" (Matt. xvi, 28), we are led to inquire if mistaken views do not continue to exist regarding the nature of his coming. Because his coming was to be dispensational was it on that account to be any the less personal? Because it was to take place in a kingly way, was it on that account to be different from his coming in the common life of men?

New Idea of Kinghood.

One of the contributions which Christ made to the world's thought was a new idea of kinghood. King-

hood in the world-sense was a thing of pageantry and pomp; according to Jesus it was a thing of moral supremacy. Jesus tried to have it clearly understood that his kingdom was not of this world. It was a spiritual, not a political dominion. Its insignia was not a scepter of gold, but a scepter of righteousness. The power by which it was upheld was not force of arms, but the power of love. In his wonderful series of paintings representing the principal scenes in the life of Christ, Tissot has caught the conception of the moral majesty of his peasant life. His life is regal throughout, but it is regal in a new way. Destitute of all the trappings of worldly greatness, it is made to stand out in all the matchless glory of its moral greatness. In the peasant king the life of the common man is glorified.

Jesus was the strangest king the world had ever seen. It was a strange kind of sovereignty that began in a manger and ended upon a cross. What is called his triumphal entry into Jerusalem was in reality his progress to the cross; but the way to the cross was the way to the kingdom. The idea of his kingdom was never taken seriously by his enemies. They treated it with ridicule because it was too unimportant to be treated with scorn. A king without a visible court, or throne, or army, or empire, what did Caesar care about the rivalry of such a monarch? When Pilate asked Jesus, "Art thou a king?" he answered, "Thou sayest it, because I am a king; to this end have I been born, and to this end am I come into the world that I might be a witness to the truth." A poor sort of a king this, a king whose empire was founded upon truth. Against such a well-meaning enthusiast Pilate had nothing to say, and he would have released him at once, had he not feared the people. The brutal soldiers, catching the mood of the hour, put upon Jesus a crown of thorns and a purple robe, and kneeling before him in mock homage, exclaimed, "Hail king of the Jews!" A sorry king! And yet of all the kings of earth the kingliest and the mightiest. The empire of the Caesars has perished, but his kingdom remains and grows. Before the throne of the Crucified the whole world bows in homage.

Christ's Kingdom Invisible.

The nature of Christ's kingdom is still unchanged. It is a kingdom of spiritual power humanly exercised. "The king eternal, immortal and invisible" is not seated upon a throne remote; he does not dwell apart "pavilioned in splendor." His presence chamber is more likely to be found in a humble attic than in a lordly palace. He comes to his people to-day in the same lowly ways in which he came to them in the days of his flesh. If then we are to see him as he has come, or as he is coming in his kingdom, we must get rid of all preconceived ideas of royalty. For this is a new kind of king. We must beware of falling back upon the old Jewish conception of his kingdom as a kingdom of outward power and glory. His kingdom cometh not with pomp and show. It is a spiritual thing. "The kingdom of heaven is among you, said Jesus to the people of his day. Alas that many in the present day should still be ignorant of its coming. Influenced by a narrow literalism they look for a kingdom that is yet to come, whose center is to be found in ancient Jerusalem. They forget that it has been said to the saints of the new age, "Ye are come unto the heavenly Jerusalem" (Heb. xii, 22). The walls of that holy city are slowly rising before our eyes; but it is an inevitable thing that those who look for a kingdom after the flesh, shall fail to see them.

The Emperor of China is kept out of the sight of common mortals, but he is seen in his kingdom—and just at present he is seen in his kingdom in a somewhat tragic and pathetic way. Christ is now as completely concealed from sight as he was before he became incarnate. But he has come in his kingdom and in his kingdom we may see him. His kingdom is a greater thing than many dream. Professor James Orr, in his recent volume on "Neglected Factors in the Study of the Early Progress of Christianity," contends that Christianity had a larger extension laterally, that is, in point of numbers; vertically, that is, in respect to the strata of society, and intensively or penetratively, that is, in its effect upon the thought and life of the age, than is generally acknowledged." In every direction the power of Christ extends beyond what men have dreamed. His influence extends outside the church. His spirit pervades society. He is king of the only real world-wide empire. Upon his head are many crowns. The universal dominion which is his by right he is coming to possess. To see the coming of his kingdom is to see the coming of the king.

May this word be added, that where Christ is to be found, there his people ought to be found? The words, "Where I am there shall also my servant be," were originally applied to the participation with Christ in his glory. They are equally applicable to participation with him in his service and suffering. A follower of Christ is one who goes where Christ goes. Christ's leading and the Christians following are both present acts. Where sin and sorrow abound, where the pale, pinched face of want bends over unrequited toil; where the bitter cry of the outcast is heard; where there are heavy burdens to unbind; where there are bleeding hearts to comfort; where there are fainting souls to succor, there the true Christian will be found. Where you find the Master you will find the disciple, and where you find the disciple you will find the Master.

THE MAKER AND THE TRADER.

W. D. MacClintock.

ONE can love only those who produce things—mothers, farmers, miners, artists. The hunter we should dislike, and the trader and arranger we may scorn. Even the teacher can barely be endured, and that not that he handles other men's ideas, but that he very earnestly endeavor to produce trained persons. The healer is merely a necessary evil and not in the perfect world.

The producer has so few, such independent elements to work with—raw and common material, his love of making and some skill. The first is everybody's, unlimited in quantity and always at hand. His love is his inspiration, his delight, and it creates a skill. He is the only one who can love things for themselves, because his love is in them and speaks out to him. It can be quiet and contemplate the thing he makes. He does not grow tired feeling its face, bending down his mind over and into its curves, indentations, edges; he goes over in fancy the moments of its making, reproducing the thrills of discovery or skill. He needs no other things to make this one a joy and never regards it as a means to an end or merely part of a whole or a syllabus. The contemplation of his work gives perfect satisfaction, being a joy both as a subject movement and object

product—the mind flying back and forth between them, never feeling a disharmony in size or fit. Mothers, poets and farmers know; all others are both shallow and inexact. They can tell you the daintiest shapes and most intimate needs. Every instant the face of child and crop changes, but love follows as fast as change. This discipline of the hand and eye, this absolute knowledge of the physical detail, this flexible awareness of the quick changes of life in the growing child or verse—this is the only absolute liberality. The traders' ease is mere indifference. Should his work fail or perish, the producer leaves with it or follows it with a large share of his own tender feeling; his love makes it immortal. Never while love lasts can the child still-born or early dead, the song that could not find expression, the wheat blighted by late frosts fade from memory and wistful regard.

The trader, the manipulator, does not love the things he handles. He regards them only as indifferent means to a further end; that end gained, he hurries it into another series and so forever. He but counts them for correct numbers, judges quickly their grades and sees them placed for catching the eyes of consumers. His child is but a member of a "large and respectable" family, for whom he savagely works, not with whom he closely lives.

His cattle suggest to him only the market. He thinks of books as property. This man instinctively forever rearranges, destroying all natural associations. If the lady-slipper is dainty in its pink peculiarity there in the deep woods, your trader must make it grow in his staring city lawn. Nothing must grow old with him; he occupies his days seeing something new. He is the executive officer—he makes all things move, dispart and recombine. He proves his greatness by the number of startling combinations he can effect. Hand him your dear thing, produced with love, he flashes it into a scheme with things before and after, it becomes one of fifty points. Your child sinks into the school, your idea into a many-headed syllabus, your personality into his corps.

This man thinks, he does not contemplate or love. Meditation is idleness to him and mystic jugglery. He delights to startle, he uses precious stones and precious hearts as balls to see how many he can keep in the air at once. As production runs from the maker to the user, this man falls upon it, delays, deflects, uses it for his own advantage, enhances its price, delights in making all depend upon him, and out of it all plays the benefactor to the race. In this situation he speculates, produces disharmony, refuses distinctions natural, sends things to wrong ends, now and again discovering a peace which is only his relenting. In the garden two were given plats, one for flowers and one for fruit. They were bidden exchange them at a spreading tree by a brook. A third lazy one stole under the tree, first as a humble helper of their exchange, soon as a trading despot. Since then the two work harder and never meet.

This trafficker in hearts makes nothing, loves nothing, learns nothing. The earth produces, the plants bloom, the children refine without him. Immortality grows not in a convenience. The wavelet in the ocean is dearer to love than he. The peasant's song at labor makes all his show and bigness idle. For all the beauty his hands have touched, all the pathetic or happy labor wrought into its texture, all the love still lingering there, all fail to make him love, consider, bend to their several selves. He is the sentient but eccentric and arbitrary lock upon the stream, on whose stony face the water leaves no impress, except of its height

University of Chicago.

"SUPPOSE THE CHURCH SHOULD BE SWEPT AWAY?"

W. H. Matlock.

One meets with this pessimistic supposition in perhaps an otherwise healthful book. It is heard in an otherwise good prayer meeting, where some devout disciple of Jesus responds to the maker of it, that the disappearance of the church would be followed by horrors and calamities, heralding the judgment of God on a wicked world and over a forgetful institution of his own founding. It may be read in otherwise good family journals whose editors are not exempt from sick headache. It may be read also alas! in the faces of many preachers of God's word and believers in the preached word, who have forgotten the "immutable things" of God, and whose anchor drags like that of a ship that has broken from its moorings. Let all such do as the poet Heine did when he felt his faith in God returning: "Quit herding swine with the Hegelians." Pardon, philosophers.

How many there are who shiver and shake, who quiver and quake whenever such possibilities are suggested. They seem to see the skyscrapers of New York city tumbling into the harbor; they seem to hear trumpets of destruction on every hand. The faith that remains calm is treated as sinful indifference. The true disciple, true because his faith in God is serene and inviolable, is mistaken by his more imaginative, feverish brother for a heretic; as if spiritual ague were a better test of faith in God than serenity of soul. At whose feet have they learned this? Certainly not at the feet of him who thought a grain of mustard seed a suitable symbol of a faith sufficient to put wheels under a mountain.

The Church Indistructible.

Is it possible to suppose that the church can be swept away? No. The church is not chaff. Nobody has a broom big enough. Nor does the man live that is herculean enough to do the sweeping. It can not be done; therefore, fearful soul, be consoled. Is it possible to imagine that the church can be burned away? No! For it is not a barrier to human progress, in spite of everything which might be said to the contrary. I have nothing to say in defense of the wood, hay and stubble; but the church will not be burned. It is not a wall between men and truth that they should tear it down. It is not a bastile for the human intellect, that men should raze it to make way for a statue of liberty. Its courts are large; its windows and doors and gates swing open toward the future and toward the light. The soul that flees from the beautiful temple of God and from the presence of Jesus will return to confess with shame its flight from the home of the soul, sweet home of the soul. Therefore be consoled.

Is it possible to imagine the church washed away? Now, if the theory of Thales is true, as many excellent minds maintain—with reference to the church at least—then there is indeed some danger that the church may ultimately return to its "first and essential

principle." I have no hesitancy in asserting the sufficiency of faith against even the possibility of the church being washed away. It withstood fire, another principle of early Greek philosophy, through long ages, in spite of the persistent efforts of good men to burn up the best that was in it. To the disciples of Heraclitus the church owes its long list of martyrs. The Hylicists have withdrawn from the field. The church has been victorious in the past. It will withstand and overcome all that now opposes it. It will not be washed away. God did not build it upon the sand.

Pessimism Rests Upon Fallacy.

The widespread pessimism as to the future of the church is deplorable. It seems to rest on a fallacy. Where else, pray, could pessimism find soil and nourishment? The fallacy is, men too readily identify the raiment with the body, the unreal with the veritable, the insignificant with the all-significant, the passing fancy of the age in which they live with the eternal fact that was, and is, and ever shall be. Will men ever cease to identify their own opinions with God's verities? This is the stupidity of the centuries. Naturally, since men grow pessimistic when God does not honor their opinions, when he allows what seemed to them to be an eternal verity to fall into disrepute, to reveal itself as a passing fancy. Form is but another name for fashion. The history of the church is its fashion plate. Fashions are transient. Religion, pure and undefiled, never changes except in the manner of its manifestation. It will animate and perpetuate any institution that is a suitable expression of its known realities. The church in so far as it is identical with pure religion, is indestructible; but the church, in so far as it is the form of religion, will suffer great changes in the future as in the past. Its forms, its ceremonies, may suffer violence. Attached to these because they are more palpable, many souls will be often distressed. But why identify the possibly transient with the surely permanent? Why identify first forms with first principles? Why mourn because the perishable passes? Mourn, if you must, but do not doubt the future over which God reigns. The permanent is the true source of joy. God is more than systems of theology. Rejoice in him. "Our little systems have their day, they have their day and cease to be." Because they cease men are pessimists. If they are swept away it is because God does it. He always leaves the permanent intact. Be satisfied with what he leaves on the threshing floor. He left the wheat of Jewish morality when he swept the chaff Jewish ceremonialism away. He left a purer worship when he destroyed the temple with its altars. It becomes men, even the most intelligent, not to challenge his judgment as to what shall be kept and what shall be cast forth.

The supposition with which this article began can have little meaning for a man whose trust is in the true God. The chaos is not any worse now that it was in the beginning. God still reigns and religion is still practical among men. The source and animating principle of the church still remains. The personality of Jesus dominates the imagination and intellects of tens of thousands of virtuous men and women. As long as human need and divine love exist contemporaneously in the world, some God-inspired institution will represent the one and live by the alleviation of the other. Pure religion will never be in disfavor. The institution that is the highest expression of it will be approved of God and men.

Norman, Oklahoma.

THE KINGDOM OF GOD.

By J. S. Hughes.

Adolph Harnach gives a summary of the teaching of Jesus. He sums them up under three heads, one of which is "The Kingdom of God." At one important point he seems to fail in comprehending the subject. I have heard pastors' associations of the leading denominations discuss this subject, and always with the outcome of a very confused understanding of its whole meaning. Harnack says: "The proclamation of this kingdom * * * culminates in the announcement that this kingdom is now coming in the hearts of the people. The proclamation of the kingdom therefore presents two phases according to one of which this kingdom is represented as something entirely in the future and according to the other it is a present possession. The central thought of Christ's teachings, namely, "The Kingdom of God," is not therefore a single idea. For us these contrasts, or these two phases, are hard to bridge over; to find the higher unity in this diversity must be the work of future generations."

This "higher unity," as the great German scholar calls it, is fully developed and illustrated in the revelation of the prophet John, given about the close of the century, the book which Prof. Harnack and all his school unwittingly abuse.

To say that the kingdom of God is in you and is with you and is to come to you in the future is perfectly consistent with John's conception of things. The same "higher unity" is seen when in John's teaching we read that "he that believes has eternal life and then that "we shall be like him for we shall see him as he is." Eternal life is both a present and a future possession and these are the two phases of a great single truth to be understood when John is comprehended. Many other seemingly incongruous teachings of holy scriptures are by this last and greatest teacher crystallized into a "higher unity." The church and the kingdom stand as substitute and substance. They are not coequal. The church of Christ is temporary and is a stepping stone to the kingdom of God. Those in whom the kingdom was, that is in whose hearts the kingdom of God was regnant, had to be cared for and preserved as a peculiar and elect people and as the church originated among the Jews the idea of separateness which had been the divine provision by which Israel had been saved from the contact with heathen nations it prevailed in constituting the church. Hence in all we see from Paul as well as from Peter has this ecclesiastical idea prevailing. This was characteristic of the whole movement from the day of Pentecost up to and beyond the middle of the first century, but after the fall of Jerusalem and the waning of the Jewish Christian church, John writes a last message, in which we find him preaching again the kingdom as Christ did at the beginning and when John reveals the conditions of the kingdom come as he saw it in vision one of the startling changes is that he "saw no temple therein." "The temple" is one of John's symbols for the church.

The light which the church gives is the light of candlesticks or of stars and "the kingdom come" is like the sun rising, which puts them out by its greater glory.

The church, as commonly understood, will never convert the world. It is in its own self-defense separated from the world to sanctifications in Christ and

when it essays to go back at the world with a vast load of ecclesiastical machinery and baggage of doctrines, ordinances, ancient, mediaeval, modern, an army of straggling, conflicting sects, saying to the world, "We have each come to save you; come and go with us and help save us from each other."

When the kingdom comes there will be no church. The ministries of Paul and of John were dominated by two different ideas. Paul's whole thought was "Come out of the world and into the ecclesia," while John's thought was not so much that we are to come out of the world as that Christ has been raised up over the world to rule it. That the world will be converted in the usual sense, that is, that all will become the spiritual children of God, seems out of the question; but that the children of God will some day get their eyes opened and will become active and aggressive instead of creeping around under the huge legs of mammon only to get themselves tolerated, is certain. They will rule the world in righteousness. Then will come "the kingdom of God."

The unbelieving and sinful will live the outward life of the Christian, which so many church members are doing now, because they will find it is so much better even for this world than the old earthly regime.

We have all seen the kingdom of God prevail in spots for a time at least. The sons of God were happy in the true life of God and the outside people were respectful, orderly and prosperous and set a high value upon Christ as a civilizing agency. The kingdom of God on earth means this condition of society throughout the world. Its inside is the faith in God which rules in the hearts of believers. Its outside is all who are walking under the righteous government of God administered by his people, without themselves being necessarily inwardly purified for eternal life.

It is the dual reign which John so well brings out by showing that the kingdom of God can be in you and in the world; a present and yet a future kingdom. The greatest change will transpire when Christians shall cease to regard their position in the world as one of mere toleration and shall arise and take on the characteristics that belong to the last age of the world and become active, positive and aggressive and take the thrones from under the world-power and place Christ upon them. The kingdom of God must compass two widely diverse conditions, its entrance into and its victory over the world.

From the first purity of its proclamation it swerved in the hands of its trustees and took on ecclesiastical infirmities, but at the close of the century John brings back its elementary status as the ideal and outcome of the struggle not yet understood by believers. On this plane the churches seem to move and the rapid rise and growth of Christian science and Dowieism and the like tell us plainly that the kingdom is larger than the church and that we are not equal to our opportunity nor to the spirit of progress. Christianity had to take root in the negative virtues, meekness and humility, it must blossom and fruit in aggression and victory. He who was shepherd will be "Lord of lords and king of kings in the kingdom of God."

Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and Heaven securely.
—Henry van Dyke.

A GLIMPSE AT THE SOCIOLOGICAL TEACHINGS OF THE NEW TESTAMENT.

M. B. Ryan.

SOCIAL DEGENERATION.

While the New Testament has a social ideal, it recognizes that the ideal is not the real. It contemplates society as degenerate. It recognizes the causes and the fruits of degeneracy, and reveals the means and the way of Redemption. Its message is "Salvation." And that salvation is a social salvation, as well as an individual salvation. Society cannot be bright while man is wrong. Sinful man implies a degenerate society.

The New Testament surpasses all sociological literature in its insight into the cause of social corruption. It deals, not with secondary causes, but with the fountains of social life. It begins at the beginning. In the light of its teaching social evils are laid bare at the root. This is an inestimable service, absolutely indispensable to any true social salvation, and for which the world must ever be dependent on this old, but ever new, book.

Sin is here. The whole compass of social degeneration is tersely indicated in Paul's statement, "Sin entered into the world, and death through sin."

Sin is a social disturber. We might say also that it is a social disturbance. Sin perverts the individual. It works thus on the very factors out of which society is to be constructed, and it works to destroy their social fitness. The moral integrity of the individual is a necessity to a true social structure. Sin upsets the moral balance in life. It institutes a moral schism. The moral nature becomes a battlefield where antagonistic forces contend for the mastery, and where the better impulses are often overcome by the baser. "Not what I would, that do I practice; but what I hate, that I do. * * * To will is present with me, but to do that which is good is not. For the good which I would I do not; but the evil which I would not, that I practice. * * * For I delight in the law of God after the inward man; but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members."

Beginning a Social Ruin.

Here is social ruin in embryo. The social factor is here being rendered unfit. How can the structure remain secure when its timbers are worm-eaten?

Out of this moral schism in the individual proceed all moral wreck and ruin, all social disturbance and destruction. The works of the flesh, "fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revelings and such like," all of them anti-social, spring rankly from this seed-bed. Men become "lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof." They are "filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity, whisperers, backbiters, haters of God, inso-

lent, inventors of evil things, without understanding, covenant-breakers, unmerciful..".

Disintegration of Society.

Here is not alone the ruin of the individual. Here is also the disintegration of society. This is social anarchy that we see here. And all possibilities of social evil are in it. In the sweep of this dread circle of iniquities, there is room for all social baseness, all civil misrule, all political perfidy, all commercial dishonesty, all economic heartlessness and cruelty, all military aggression and oppression, that have ever blighted this fair earth. Out of this Pandora's Box spring all social evils, in whatever guise the passing ages may bring them to us.

Social degeneration is due to a loss of the truth. This, in the individual, means a divided life, with the evil in the ascendency. In the social structure it means disintegration of its elements, the reign of selfishness, strife, ruin. With reference to God, it means that society has lost its center, and is the sport of malign influences, being plunged evermore into deeper helplessness.

Erie, Pa.

THE RELIGIOUS OUTLOOK.

Carey E. Morgan.

This department has had something to say concerning the reported shocking condition of immorality into which the Americans have suffered Manila to lapse. It is only fair to give currency to the testimony of the general in command as to the facts as he observes them. In reply to a remonstrance from the W. C. T. U., forwarded through Secretary Root, General MacArthur writes: "I am convinced that the city of Manila may to-day challenge comparison as to its moral and orderly condition with any city in the United States. This condition is the more remarkable in view of the general lack of moral tone pervading the seaports of the east; the fact that the government of the Philippines since American occupation has been necessarily one of emergency; that Manila is the headquarters of an army of sixty-five thousand men, the city through which this army must come and go; and that these many thousands of men are in the prime of life and are remotely removed from the restraining influences that might be exercised over them by their home surroundings." He calls attention to the fact that the care of the soldiers' health is almost the first duty of the officers, denies specific charges of having licensed or encouraged vice, and suggests that a committee should be sent at the government's expense to examine the conditions, stipulating only that for purposes of comparison they should also examine into the moral conditions of other oriental seaports. The issue between General MacArthur and his critics becomes one of fact. For my part, for the sake of decency and the reputation of everybody concerned, I hope that the general is right and his critics wrong.

The recent Missionary Conference of the Methodist Episcopal Church South, held in New Orleans, was a notable gathering.

Booker Washington made an eloquent appeal for his race, and is said to have won assent to its main contentions to a degree that a few years ago would have been impossible.

After a searching address on "Lessons from the Lives of Master Missionaries," by Bishop Galloway, the delegates made personal pledges to the amount of $51,000 for the endowment of a college at Soo Chow, China.

Mr. John R. Mott made an appeal which led thirty-three young people to offer themselves for mission service.

The Conference decided to send out twenty new missionaries a year for five years, and to raise $500,000 in addition to the regular annual offerings. In order to carry out this resolution and to prevent the dissipation of the Conference's influence, arrangements were made by which a corps of one hundred writers from among the delegates were appointed to write articles about the Conference for the denominational and secular press, during five weeks subsequent to the adjournment. Also a force of three hundred speakers, including thirty missionaries, were selected to go out among the churches to follow up the impressions made at the Conference and to make the "forward movement" a reality.

This looks like business, and will furnish inspiration and some hints on methods to other churches that are trying to raise a special twentieth century fund.

The tragic death in Italy of Rev. Maltbie Davenport Babcock, pastor of the Brick Presbyterian Church of New York city, last week, was universally regretted by American Christians of every communion. He had done a great work in Baltimore, from which city he went about two years ago to become the successor of that princely preacher, teacher and author, Dr. Henry Van Dyke. One of his members told me of the profound impression he was already making upon this historic church. He delivered a notable address at the Ecumenical Conference in New York city last spring. He was young and had a sunny disposition, and gave promise of long years of splendid usefulness.

A German paper, as quoted in the Interior, says that during the three years around 1895, three hundred and twenty Armenian churches have been converted into Mohammedan mosques. Five hundred and sixty-eight churches and seventy-seven Greek monasteries have been destroyed, and the priests and monks either forced to accept Islam or put to the sword. Fully one hundred thousand Christian Armenians, men, women and children, have been murdered, ten thousand more perished from hunger, cold and typhus fever, and five hundred thousand were driven from their homes and their property was seized by the Mohammedans. As many as two thousand four hundred and ninety-four Armenial villages were destroyed by the murderous fury of the Kurds and Turks.

Richmond, Va.

CONSCIENCE AND REMORSE.

"Good-bye," I said to my conscience—
"Good-bye for aye and aye."
And I put her hands off harshly,
And turned my face away;
And conscience, smitten sorely,
Returned not from that day.

But a time came when my spirit
Grew weary of its pace;
And I cried: "Come back, my conscience,
For I long to see thy face!"
But conscience cried: "I cannot;
Remorse sits in my place!"

—Paul Laurence Dunbar.

At the CHURCH

FIVE MINUTES' SERMON.

By Peter Ainslie.

*Jesus Christ the same yesterday and today and forever.—Heb. 13: 8.

This is one of the greatest passages of Scripture. The sentence that stands before this doubtless refers to those two early martyrs, James, the brother of our Lord, and James, the brother of the apostle John. These two men were the teachers and leaders in the church at Jerusalem. For their belief that Jesus was the Christ, they had paid the penalty of death. The writer of my text simply calls to remembrance their service and fidelity, and then reminds his readers that, to these two men, Jesus was all and in all—he was the soul of their existance. As he had helped those two martyrs, he would help all who trusted him, for he is the same yesterday, today and forever. He stopped to hear the prayer of a blind beggar. He did this once, and he has done it ten thousand times since. However humble we may be, Jesus hears us. It is not our poverty nor our ignorance that interferes with God hearing us or his fellowship with us, but seven hundred years before the birth of Christ Isaiah said, "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." God hears the cry of his people. There is not a sigh that escapes your lips, not a weight that bears down your heart, not a tear that falls upon your cheek, but that God knows it all and that same Jesus that heard the blind beggar stands before you as a common and personal benefactor. When the woman was brought in the very act of sin before him, Jesus forgave her and rebuked her accusers. He forgives all sin now and he rebukes those who are continually talking about the sins and faults of others. The scene in the temple in Jerusalem is not alone, but the same Jesus still lives, with forgiveness for the penitent and scorn for the self-righteous. It is difficult to understand that he was the friend of sinners and every one who loves him proves their love by their likeness.

The very model that the apostles and early disciples had we have. The last painter before whom Louis XIV. sat has a much more difficult subject to paint than when, in his twenty-third year, on the death of Cardinal Mazarin, he assumed the prime ministry of his own administration, but it is not so with us. The same Jesus that Paul modeled his life after, the same Jesus that Stephen so willingly died for, is the same Jesus before us today—as merciful, as gracious, as lovable and as powerful as in the days when he was the Son of Mary. Not only now, but he will forever be the same. God has shown us what eternity is and what heaven will be. That Jesus of the cross will be the same Jesus of the throne.

Our Father, we have seen more than we can understand. Draw thou closer to us and teach us that we may know thee better and love thee more. Amen.

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*This is the golden text for the Sunday school lesson for June 16, 1901.

Let us be like a bird, one instant lighted
Upon a twig that swings;
He feels it yield, but sings on, unaffrighted,
Knowing he hath wings.

BIBLE SCHOOL.

JESUS APPEARS TO JOHN.

Lesson, June 16, 1901, Rev. 1: 9-20.

9. I, John, who also am your brother and companion in tribulation, and in the kingdom and patienoe of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.
10. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.
11. Saying, I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.
the voice that spake with
12. And I turned to see me. And being turned, I saw seven golden candlesticks.
13. And in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot and girt about the paps with a golden girdle.
14. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;
15. And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.
16. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength.
17. And when I saw him I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last;
18. I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.
19. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.
20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

Elias A. Long.

In the last lesson we saw our ascended Lord appearing unto a persecutor of Christians; in this his appearance is to, and in behalf of, persecuted ones.

The Book, Its Purpose.

The Revelation was written by John to brethren and companions in tribulation (Chapter 1: 9). Tribulation means hard blows, as upon wheat in threshing. The book applies, among other things, to a period of distress "such as was not from the beginning of the world to this time, no, nor never shall be", language used by Jesus as he foretold evils to come. Matt. 24: 16, 19. Whether this terrible ordeal occurred in the Neronian and Jewish persecutions and in the destruction of Jerusalem (A. D. 64-70), or during the second general persecution of Christians under Domitian, about A. D. 96, is not certainly known. The preponderance of opinion now is for the earlier date. In any event, that dark hour found Rome and Jerusalem deluged with massacre. Chapts. 11: 8; 6: 9; see also 17: 6; 18: 24. Christians were flung to wild beasts or suffered martyrdom in pitchy torches that lighted the emperor's gardens. The apostle Peter was among those crucified; Paul had been beheaded; and agent John alone of the twelve was suffered to remain, and he is in exile. In such a time as this the present Revelation or Unveiling seems graciously to have appeared. Its purpose was to inspire hope by showing that Christ the Mighty One still lived to succor his children and to turn the tremendous conflict, between the powers of good and evil, into glorious victory. Chapt. 11: 15-17. In one place we hear the Master's "Fear not," and again and again "Behold, I come quickly," ending all in a magnificent assertion of hope, indicating the complete fulfillment of Old Testament prophecy,

regarding the glorious Messianic reign on earth, and which no temporary darkness could extinguish. See Chapt. 2: 7, 11, 17, 26, etc.; 18: 1; 19: 6, 16; 20: 9, 10; Chapts. 21; 22.

The Symbolism,

But writings designed for comfort to Christians, while the same writings predicted the downfall of enemies, could never be spread under the reign of fierce rulers like Nero or Domitian, unless the language was effectually veiled. As Christ had taught by the use of veiled language in parables (Luke 8: 9, 10), so here the use of symbols, seemingly for a like purpose, was adopted. A kind of imagery is employed, which, while it must have appeared grotesque and obscure to heathen informers, would, it is assumed, not be without plain meaning to those addressed. The style of the symbols used is for the most part colossal. See Psalm 36: 6; Chapt. 21: 16, etc. It is well to note that the writings were designed for Christians in places such as Ephesus (2: 1), where the cry "Great is Diana of the Ephesians" (Acts 19: 35) was on the lips of overpowering heathen, hence the need of showing that the living Christ and the things of Christ were supremely great. See Luke 1: 46; Psalm 34: 3. In the interpretation of the symbols it is necessary to observe that the oriental mind required that separate details should have separate symbols, without regard to anything like a harmonious picture of a combination of symbols. The figures do not so much stand for forms and substances as for ideas, a point which must be recognized in interpreting every part of this rich and helpful book. Numbers in the Apocalypse also are invariably symbolical.

Verse 9. Tribulation in Exile. "I. John." The last of the apostles. To him alone could Christ's suffering followers turn in these days of persecution for counsel and comfort. Under such circumstances he plainly asserts his own name in a way that was uncalled for in his calmer writings—the fourth gospel and the epistles. . . . "Your brother." Not now apostle, but brother and companion, member of God's family. Mutual tribulations draw us closer one to another. . . . "In tribulation—kingdom—patience." The persecution under the Roman Emperors were unspeakably awful. There are indications all through the gospels and epistles of the increasing current of tribulation which found its climax in those days. See Matt. 24:15-22; John 16:2, 33; Acts 9:16; Eph. 6:11, 12; 2 Tim. 2:3; 4:10-18; 2 Peter, 2; John's Epistles, Jude. It is indeed a "kingdom"—the reign of Christ in the heart—in the midst of terrible "tribulation" and of "patience." The kingdom is raised by patience in tribulation. See Chapts. 2:2, 19; 3:10; 13:10; 14:12. . . . "In island called Patmos." This island, about 70 miles southwest of Ephesus, was used by the Romans as a place of banishment for criminals. It was a mass of barren, bleak rocks, some rising nearly a thousand feet, and with a surrounding coast line of about 20 miles. . . . "For word—for testimony of Jesus Christ." Fidelity to God brought on bitter persecution under the reigns both of Nero and Domitian. Scholars who fix the date of this book in the days of the former compare this statement with Chapt. 6:9, "Slain for the word of God", etc.; also Chapt. 12:17, as indicating that John's life was spared from slaughter through exile. He may voluntarily have fled to this island for safety. Matt. 24:16.

Verse 10. The Comforter Present. "In the Spirit." In the midst of tribulation John was not alone. He was filled and quickened by the Comforter. John 14:16-18. "In the Spirit may also refer to a special spiritual experience, such as Paul speaks of in 2 Cor. 12:2, 3. He elsewhere in this book uses the expression repeatedly. . . . "On the Lord's day." Seemingly the first day of the week, and which meant so much to followers of the risen and ascended Lord then even as it now does. If we are not full of the Spirit on the Lord's day we never can be. Had the Hebrew Sabbath been meant it would have been so designated. . . . "Great voice as of a trumpet." See "The Symbolism" in introduction. Here we come to the great vision of our lesson. The trumpet was a token of the majestic voice of Him now glorified who when in the flesh spake as never man spake. It is not now "the still small voice" of God.

Verse 11. Mighty Trumpet Voice. "Saying." Now the great voice speaks with loud and far-reaching trumpet sound, filling John with awe. . . . "Alpha and Omega." Omitted in the R. V., where it appears in Verse 8 and Chapt. 21:6. These are the first and last letters of the Greek alphabet, meaning that he is the beginning and the end, or as we would say, from "a to z." . . . "What thou seest write." As Paul and Silas testified through songs of praise to their companions in prison, so John in his island prison is to testify to all the world through the instrumentality of visions. This command to write appears twelve times in the book. We are to proclaim such truths as we learn. . . . "Send unto seven churches." These churches actually existed. There were many other churches in Asia Minor at the time, but these seemingly were taken, as representative of the church of Christ in that and every age; and not of church alone, but of Christians who compose churches. Two groups of churches are named. The first three were those whose faith had remained pure through temptation and persecution. The remaining group of four comprised those whose spiritual life had been invaded by the worldly influences of the times unto weakness and corruption, sunken to the line of compromise with the world. Matt. 24:12.

Verse 12. Precious Light Bearers "Being turned I saw." For the first time now his eyes beheld the marvelous picture which, part by part, portrayed the characteristics of the glorified Christ and his church. In the seven messages to the churches used in this book a different portion of the picture of Verses 12-16 appears in each address. This might indicate the separate impression which the different features of the divine majesty as here set forth made upon John's mind. . . . "Seven golden candlesticks." The candlesticks "are the seven churches," as shown by verse 20. The most beautiful and costliest metal is used as a symbol of the church, and this is deeply significant of the church's preciousness in the sight of God. Rom. 10:15; Isa. 52:7.

Verse 13. The Glorified One. "In the midst of the candlesticks." Walking in and out among them (2:1). Compare Matt. 28:20; 18:20. . . . "Like unto Son of man." Christ's human kinship is emphasized to show that he is the same sympathizing, helpful, suffering Jesus who had lived and died on earth. It may have been necessary to state this, otherwise his glory as revealed to John might obscure his humanity and his sympathy for earthly brethren. . . . "Clothed to the feet." Not now stripped and naked bearing the world's sin (Matt. 27:28; John 19:23), but clothed with a high priest's robe. See Exod. 28:6-8, 31, etc. . . . "Girt with golden girdle" "around the breast" R. V., the girdle of royal righteousness and faithfulness, Isa. 11:5. John the Baptist wore a leathern girdle, Matt. 3:4.

Verse 14. Magnify the Lord. "His head and hair white." See "The Symbolism" at head. Indicating celestial purity and glory. The transfiguration robes were "white as the light." Matt. 17:2. White hair was not a sign of age, for, as our Golden Text shows, he is the same yesterday, today, forever. . . . "Eyes as flame of fire." All penetrating as fire or light is penetrating. He is the light of the world, the revealer of all things. To every one of the seven churches he said, "I know thy works." And so he says of all churches; so of all individuals. Acts 9:6.

Verse 15. Hear All People. "Feet like fine brass." Brass denotes stability and strength; it was one of the most useful and valuable metals of that day. . . . "His voice." In verse 10 it was spoken of as a trumpet, here as the sound of many waters. Symbolic of the idea that he will make himself heard even to the ends of the earth. . . . "Sound of many waters." One of the local colorings of the Apocalypse, perhaps incidental to John's being within hearing of the wild billows and tides of Patmos. Local coloring peculiar to the island, such as "mountains," "rocks," "sea," are frequent throughout the book. In Chapt. 14:2 the voice of many waters is spoken of as great thunder.

Verse 16. Sublime Signs. "In right hand seven stars." The right hand is an emblem of power. Stars are angels—that is, ministers or any sent ones. See verse 20. This with other passages like John 18:8 show how dear to Christ are those who labor in his cause. Deut. 33:3; John 10:28. . . . "A sharp two-edged sword." The word of God, especially as pronouncing blessing and executing judgment, is here meant. Chapt. 2:12, 16. This symbol elsewhere is used to indicate the searching power of the word, even "dividing asunder of soul and spirit." Heb. 4:12. . . . "As the sun shineth in strength." He is the Sun of righteousness.

The churches are but lampstands shedding forth the reflection of his light. Our own faces glow with the light of love when Christ's spirit dwells within us. He is the true light. John 1:9. He is the all-sufficient light. Rev. 21:23. He is the Light of the world. John 8:12; 9:5.

Verse 17. Reassuring One. "I fell at his feet." It was not the first time that mortal man was overpowered by the supernatural glory of the heavenly. Ezek. 1:28; Dan. 8:17; Acts 9:4. . . . "Laid his right hand upon me." The same sympathetic, helpful right hand which touched the leper and gave sinking Peter support. . . . "Fear not." On an occasion years before when John was present, the sound of many waters brought forth alarm that called out the same words of comfort (John 6:16, 21). It is an expression that often fell from the Master's lips. He still utters the same "Fear not." Do you in tribulation hear this sweet voice?

Verse 18. Resurrection Hope. "I am he that liveth and was dead." It was the same Jesus you saw die on the cross, thus again setting forth his humanity. . . . "Alive for evermore." As a King he had conquered Death. One way in which Jesus now is occupied is shown by Chapt. 2:1, he walks in the midst of his people. . . . "Keys of hell," not Gehenna, but Hades (R. V.), the unseen world place of the departed.

Verse 19. The Commission Given. "Write the things." As usual a human helper is called to proclaim the comforting, heavenly message. He was both to write and send. Chapt. 2:1. The things are the vision, already seen, the letters to the churches, the later visions that John beheld. . . . "Which are" actually present conditions. . . . "Which shall be" in the future of the church and in the glorious hereafter.

Verse 20. Mysteries Cleared. "Stars in right hand." Referred to in verse 16; the explanation here is that they are the "angels of seven churches." The number seven represents the whole number of ministers, that is, sent ones, for that is what "angels" mean. As the stars were in the right hand, so the idea is that all who minister in the church, all instrumentalities that are a help to the church, are in the sustaining hand of Christ, in his hand of power. . . . "Seven candlesticks are the seven churches." Referred to in verses 12 and 13. Seven in scripture is the complete number. It here means Christ's churches in their completeness; his precious light bearers (Phil. 2:16), to whom is entrusted the great commission; the success of which is Christ's greatest concern. The church's success likewise should be our greatest concern. He promises that the gates of hades shall not prevail against it. Christ is always in the midst of the churches. Verse 13; Chapt. 2:1; Matt. 28:20; 18:20. Each individual Christian is a part of that church and as such is an angel, a sent one. (Chapt. 22:17.) As stars were the symbols of living, working forces that comprise true churches, so faithful individuals who turn many to righteousness shall shine as the stars forever and ever. Dan. 12:3. Shall we be of that blessed number?

PRAYER MEETING.

Fred'k F. Grim.

LIGHTS IN THE WORLD.

Matt. 5: 14-16. References, John 5: 32-35; Phil. 2: 14-16.

As in nature, so in the realm of the spirit there are lights of different order. All have an important function to perform. But without the light of the sun—the center of our solar system—this would be a dark and cheerless world; but not more so than if the name and memory of Christ could be forgotten, and the light of his presence was extinguished. What would the Bible be if Christ were removed? He it is that illuminates the whole world, and if we but follow him we shall have the light of life. He speaks of John as a light in whose presence they were willing to rejoice for a season. But how deeply his first disciples must have been stirred when he said to them, "Ye are the light of the world. . . . Let your light shine before men." They are not words to be wrangled over or conjured with; they are of universal application. We shall not forget to pause in the midst of the hurry and bustle of this work-a-day life, and in meditation ask ourselves: Am I a light in the midst of darkness, gloom and despair? Is the world brighter, happier, and has it more of the heavenly joy because I am living?

Avoid Extremes.

Great temptation besets us to put our light under a bushel if it is going to involve us in difficulty. How many people reason in this fashion: "It is going to cost me something. I can't conduct my business just as I want to. It's a great annoyance, so I will just turn my light low for a few years or keep it hid, and then I can go along about as I please. If I am not too busy or too tired I will go to church when some "big preacher' comes along." Sometimes you will find these people at the conventions. They don't know much about what is going on, but then they join the procession and are found on dress parade. You may deceive yourself, and possibly you may deceive the world for a brief time, but be assurred you cannot deceive your Lord and Master.

Just let your light shine constantly and steadily. Don't wave it about and cry out: "Look here and see me." Light does not make any noise. It just shines. If a light burns low and gets to "sputtering," we get just a little concerned, and well we may, for there is something wrong. Your light will be turned into darkness and many will stumble and fall.

Nature and Purpose.

It is giving forth of itself. It is sacrificial; and only in this way can its purpose be accomplished. If the sun would refuse to shine it would be turned into darkness. We must keep in close touch with the source of divine power. We must "practice the thought" of the divine presence, and constantly hold communion with him who can supply our every want. The reason why so many are giving such poor lights is that the connection is not good, or it has been broken somewhere. Let us be careful not to find ourselves in the situation of the foolish virgins. They had their lamps, and alas! that is all some people have today. Their religion is in a book, or at best it is something to be apprehended intellectually, to be argued about and disputed over. Truth must be vitalized. "It must glow in human hearts, born on human tongues and shine in human lives."

Let us remember that the purpose is not self-glory, but to give light to dispell the darkness, to glorify God. What the world knows of the Bible and of Jesus is not what they have read, but what they have seen in our lives. Their eyes are blinded, so that they cannot see Jesus only as they see him through us. With a determined purpose let us hold forth the word of life, that our labor may not have been in vain, and that we may have whereof to glory with the apostle Paul, in the day of Christ.

CHRISTIAN ENDEAVOR

Charles Blanchard.

REVERENCE FOR SACRED THINGS.

(Topic for June 16. Ref. Ex. 3: 1-6.)

This story of the manifestation of the Divine Presence to Moses, while he kept the flock of Jethro, is suggestive of several things, from which we may get a needed lesson.

"The Backside of the Desert."

"And he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb." Finding God at the backside of the desert is one of the things that we may learn from this. Thus Moses

found God. Perhaps he never would have realized the Divine Presence had he continued to live in the palace of Pharaoh, as the son of the princess. "By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproaches of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of reward." By faith Moses made his choice—and it was a heroic thing to do. But it required yet greater faith, and the sternest stuff of genuine spiritual heroism, to continue forty years in the mountains of Midia, there to find God at last!

What we need is more of the backside of the desert sort of faith, that we may realize, as we do not, the Divine Presence, and be made strong, as Moses, the servant of God, to endure as seeing him who is invisible; and as Paul, who was three years in the desert of Arabia, that he might come to know the deep things of God and the mystery of grace.

God in Common Things.

"And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush." Finding God in common things, in out-of-the-way places, is another thing we may gather from this simple narrative. It is a beautiful symbol, this burning bush, of the Divine Presence. It tells us we may find God anywhere! O, how slow of heart we are to learn, as Moses was, as the disciples were, from the parables of the Lord. I'm glad God appeared to Moses in a bush —the very commonest of objects—and not in the palace of Pharaoh. Will we ever learn that God is not worshiped nor reverenced alone in temples made with the hands; neither in this mountain nor in yonder; but they that worship the Father must worship him in spirit and in truth! It is the question that perplexed the Master's life. It is the old problem that Paul met on Mars' Hill. We are terribly in the toils of tradition and temple service still.

Curiosity Not Reverence.

Another thing we have to learn is that curiosity is not reverence. "And Moses said, I will now turn aside and see this great sight, why the bush is not burned." It was necessary for Moses, the man of God, to be stopped and reproved. "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." O, that we had eyes to see the glory of God in the burning bush, and ears to hear the solemn word of warning against our almost universal lack of reverence! In reverence is one of the awful sins of the age.

HOW TO STUDY THE EPISTLES OF JAMES, JUDE AND PETER.

[Supplementary to the C. E. reading courses.]

Marion Stevenson.

The Epistles of James and Jude are unique treasures. They were written by two sons of Mary, the mother of Jesus, therefore by the brothers of our Lord. This fact invests them with a fine sentiment.

Before you study the writings, study the men. The home training of Jesus was the home training of James and Jude. These three boys had the same parents, just, devout, pious and pure. They shared the same privations, helped one another in the same tasks, climbed the same hills. loved the same valleys, learned the same lessons, studied the same Scriptures, heard the same traditions, went to the same synagogue on the Sabbath, traveled in the same companies to the great feasts.

When Jesus began his public ministry they did not believe on him. They did not understand him. They joined in the attempt of the family to put their insane relative under restraint. From his trial and death they stood aloof and hid themselves from his shame. They were not present at his cross, they left his burial to strange hands. We can understand how his baptism in shame overwhelmed their grief.

James a Slave to His Lord.

After his resurrection he appeared unto James. From that moment James became "the slave of the Lord Jesus" and rose to apostolic dignity in the church in Jerusalem. We may also believe that he spent some time in traveling and preaching the good news of the risen Lord.

He writes to the Jewish Christians scattered abroad. He is a Christian, but ever a Jew. His epistle is the word of the most primitive stage of the development of Christianity. Its sympathies are scarcely less narrow than the spirit of the old religion. It is concerned about proper outward conduct. Newer and more spiritual ideas of relation to God are scarcely hinted. It reads like the wisdom literature of the Old Testament. It is the literature of the first stage. Peter is the prophet of a wider view and a better purpose of Christ. Paul proclaims a still wider conception, John is the seer with clear vision of the perfect spiritual purpose and power of the only Begotten of the Father. Read the Epistle of John when you have finished the Epistle of James. We rise to the plane of John, however, only from the plane of James. No better guide to Christian conduct has ever been written for the beginner than the Epistle of James. It should be hid in the heart.

Study the epistle with the help of the Revised Version with marginal references. As you read make a note of the references to the books of Job, Proverbs, Psalms, the Pentateuch, Isaiah, Amos, and to various Old Testament persons and events. The Old Testament was the text book in the Nazareth home. James was acquainted also with the Wisdom Literature of the Apocrypha, Ecclesiasticus and the Wisdom of Solomon.

The marginal references reveal numerous allusions to the Sermon on the Mount. Doubtless James was in the audience when it was delivered. He makes more frequent reference to its teaching than to any other part of the Scripture. James has the same love of nature and the same fondness for the parable that characterized the teaching of his brother Jesus.

Complete the study of the epistle by making a table of contents of its teachings. Note what he has to say about conduct in trial, the relation of the word to conduct, respect of persons, the use of the tongue, true and false wisdom, strife and worldliness, oppression of the poor, encouragement for the oppressed, miscellaneous precepts, instruction to the sick. The everydayness of the epistle impresses us. It is indispensable to us.

(To be Continued.)

As I walked by myself, I said to myself,
And myself said again to me,
Look to thyself, take care of thyself,
For nobody cares for thee.
Then I said to myself, and thus answered myself,
With the self-same repartee,
Look to thyself, or look not to thyself
'Tis the self-same thing to me.

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

By the Rev. Alexander Smellie, M. A.

The Holy Spirit Given.

"When He, the Spirit of Truth, is come, He will guide you into all truth."—John 16, 13.

Monday, Acts 2, 1-11.

Very wonderful and very blessed were the effects of Pentecost. The recital of these mysteries and portents—is it nothing but a history? Is it the reminiscence of a vanished age of gold? Did Christianity set out on its course attended by miracles of uplifting and salvation which were never meant to be permanent? Must we look for "shades of the prison-house" closing about the church of God, which was born among those splendors and triumphs?

To ask these questions is to answer them. If my life is nerveless and ineffective, if the army of the living God is working a mournfully small deliverance on the earth, if there are few conversions of sinners into saints and of enemies into friends; it is not because the fire is quenched or the power withdrawn. It is because I and others are not receiving and employing the immeasurable resources of heaven which are freely placed at our disposal. God has not revoked the baptism of Pentecost. The endowment of the first century remains the endowment of the twentieth.

To-day I may enjoy the overflowing benediction of the Upper Room. To-day I may go forth to the battles of my Lord, strengthened with that unearthly might which dwelt in the Apostles.

Tuesday, Acts 2, 12-21.

The Holy Spirit can quicken me into a witness for Christ, as he quickened Peter. Yesterday you might have named Peter Mr. Ready-to-Halt. To-day, possessed by the truth and valiant for it, he has become Mr. Standfast.

I can guess with what sort of message the Spirit of Jesus will send me forth.

It will be one in which there is a grave and thorough-going doctrine of sin—sin which, in its guilt and blackness, deserves the wrath of God. There is need for the doctrine when a too-sanguine optimism is as popular as a too-despairing pessimism.

It will be one which holds Christ up for the acceptance of men, and, most especially, Christ crucified, the Substitute, the Sin-bearer, the Lamb of sacrifice and propitiation.

It will be one through which there quivers the passion to redeem. And it will be one in which the speaker forgets himself altogether, and is conscious merely of the Redeemer he seeks to commend, and the lost he seeks to gain.

Would that I were a prophet after this fashion!

Wednesday, Acts 2, 37-47.

People tell me that the era of miracles is gone. No more melancholy word could be spoken, if it were a true word. But it is false. Conversion is the standing and perpetual miracle of all the Christian generations.

The era of miracles ended! But when was its latest hour? When did the wonder-working God take his departure from the world? In the sixteenth century, in the time of the Reformation, I see multitudes pressing near to his throne and his gracious Face. In John Wesley's day, and George Whitefield's, I discover that sleeping souls are being roused and regenerated from Cornwall to Cumberland, and from the lifework of Charles Spurgeon and Mr. Moody; and from many a mission field in Africa and India and China and the islands of the Pacific.

"There were added unto them in that day about three thousand souls"; not of the Pentecost in Jerusalem only is the record true.

Thursday, Acts 4, 23-31.

Give me this boldness, my Lord, to speak for Jesus.

Never was Biblical scholarship more exact than in my time, more anxious to arrive at the truth regarding the sacred books, more abundantly justified by the striking discoveries which it has made. Never was there a more painstaking endeavor to communicate to all who will listen the real meaning of Scripture. Never was work in Christ's harvest field more carefully and more systematically organized. Never in the history of Christianity were philanthropy and self-sacrifice more zealous in seeking to win the sceptical and the outcast both at home and far away.

But I crave something more. I would fain speak the word with a boldness born from above.

Ah, well, the Divine Power, which made the Apostles ambassadors in deed and in truth, is waiting to equip me, so that my words, like Luther's, will be half-battles—no, not half-battles but complete and absolute triumphs. Let me receive the Holy Spirit in the quiet of the Upper Room, and in public my Master will win his captives and his citizens through me.

Friday, Joel 2, 28-32.

The Mystics said that there were three stages on the road to sainthood—Purification, Illumination, Union. Up to each of these stages it is the task and the joy of the Holy Spirit to conduct me.

He purifies. He disciplines me, he ennobles me, until I am changed into the image and the stainlessness of my Lord.

And he illumines. He makes the Bible shine as with the light of a transfiguration.

And he unites. It is the crowning mystery and the consummate gladness. He infuses into me a life which is nothing lower and nothing less than the life of Jesus Christ. I think my Master's thoughts. I throb with my Master's purposes. I bring my Master back in miniature to the world.

Saturday, John 14, 15-26.

Once, in a time of sickness, sickness that led him to the gates of death, John Woolman, that sweet and sublime soul over whom "the Dove seemed visibly brooding," had a vision. He forgot his own name; his separate identity was lost. Then he heard the angels sing, "John Woolman is dead," and he wondered greatly what these celestial voices might mean. But at last he felt a divine strength prepare his mouth, so that he said, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." And then the vision was opened to him. He perceived that there was joy in heaven over a sinner who had repented, and that the language, "John Woolman is dead," signified the death of his own will.

May God the Spirit unite me thus with Christ my Lord! May I know that I am in Christ, and that Christ is in me, manifesting himself to me in another way than he does to the world. Till I am a new man, a new creation, a child in the blameless family of God.

Sunday, John 16, 1-14.

It is not easy to describe that Power from on high which is within my reach. Power, even on its lower levels, eludes and escapes exact definition. Light and heat, the storm and the sea, the living seed and the permeating leaven, the wind rooting up the forest trees

and the dew refreshing the face of nature and the little child in the home—every one of them is invested with the mysterious quality of power; and yet who shall explain in what the quality consists? But, if its secret baffles my discovery, I am a witness of its effects; I can study it in the results which it brings about; I know it by its fruits.

I crave the witness of these things, the presence of the Paraclete, in myself. Through me may he convict the world of sin and righteousness and judgment. May he guide me into all the truth.

OUR PULPIT.

A NOTABLE SERMON.

Synopsis of a sermon preached at the Diamond Jubilee of the Congregational Home Missionary Society, by Dr. Lyman Abbott.

Text—"After this manner therefore pray ye, Our Father who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done in earth as it is in heaven."—Matt. vi., 9-10.

FOR something like nine centuries the church of Christ has been praying this prayer, and yet I wonder how much the church of Christ has really believed in the prayer—how much it has really believed that the kingdom of God was to come in the earth, and the will of God to be done in the earth, as it is in heaven. Take your concordance and examine the phrase "Kingdom of God" and set down in array the scripture texts, especially those uttered by Jesus Christ concerning the kingdom of God. This kingdom of God is at hand. It is one which the poor in spirit, the humble, the children easily enter. It is one which is open to the pagan nations. They will come from afar to enter it, while some of the children of Abraham will be shut out. It is a kingdom which it is difficult for the rich to enter and impossible for the self-satisfied and the self-righteous to enter. It is growing up on the earth; it is like a seed planted and growing secretly, men know not how. It grows from little beginnings to a great consummation. It grows under difficulty, and its growth depends upon circumstances. Sometimes it grows rapidly, sometimes slowly, sometimes it grows a little while and then fails and falls back again. Other things grow as well as the kingdom of God, evil as well as good, tares as well as wheat; and yet it is here. It is like a feast; the rich, the noble, the aristocratic, the educated, the cultivated are invited and they make excuses; one is too much occupied with his business; another is too much occupied with his property, another is too much concerned with domestic affairs; then the highways and hedges are sought for the poor, the lame, the halt, to come in. But to all the message is the same. The table is ready; all things are ready. Come! It is here; you have not to wait.

Invisible Kingdom.

And still, though it grows up here, and is here, and the message given to the disciples is to tell men that it is here, they cannot see it; they cannot say, "Lo here, lo there, look at it!" It is invisible; men cannot see it unless a new power of vision is given to them. It is not ostensible; it is not palpable. It is earthly, because it is on the earth, and yet it is celestial, because it is spiritual. It is human, because it is made up of men; it is divine, because it is the kingdom of God.

And when the consummation of human history is accomplished, the consummation will be written in this sentence: "The kingdoms of this world have become the kingdoms of Our Lord and of his Christ." The kingdoms of this world—still world kingdoms, the politics still human politics, the rule still human rule, and yet transformed so that the kingdoms of this world themselves are the kingdoms of our Lord and of his Christ. We are not to wait until the drama is over; we are not to wait until some great surprises are made in some future state; we are not to wait for the kingdom of God to be seen in the celestial city. The new Jerusalem is coming down out of heaven among men.

"Thy kingdom come, Thy will be done, in earth as it is in heaven." The ideal celestial, the realization earthly. The subject, men; the center and source and power divine.

I must assume what I should like to attempt to demonstrate, that the kingdom of God is to be on the earth, that Jesus Christ came to establish that kingdom of God on the earth, to found here upon this globe, out of living men, a new social order, and that he has appointed his church to take this work up and carry it on. We, his followers, are to herald this kingdom on the earth, organize this kingdom on the earth, suffer for this kingdom on the earth, and by our teaching, our organization and our suffering, build up this kingdom of God on the earth.

Essential Elements of Faith.

There are five points of Calvinism and there are five points of Christianity. Perhaps the five points of Christianity which I shall specify are not the five points some of you would specify, nor will I pretend to say that the five points of which I shall speak are sufficiently adequate and comprehensive to include Christianity. But I think you will all agree with me that they are at least essential elements in the Christian faith, and they are expressed by these five words: Revelation, redemption, regeneration, atonement and sacrifice. These five words have their individual and personal meaning, and on that great stress has been laid in the past, and not too much stress; but they also have a corporate or social meaning, and it is to these five words that I want to direct your thoughts.

1. In the first place, revelation is a personal word—the unveiling of God through Moses and David and Isaiah and Paul to you and to me, one by one. But this is not all that revelation means, and this is not even chiefly what revelation means. Says Dr. Samuel Harris of Yale Theological Seminary: "The Bible is not a collection of truths which God from time to time whispered in the ear to be communicated to the world as the uncharging formulas of thought and life for all. Revelation is God's majestic march through history, redeeming men from sin." The revelation of God is the revelation of a God in history as much now as at any former time.

2. Redemption has a personal meaning. It is the saving of the individual soul, and souls must be saved, one by one. But redemption is more than personal; it is organic, it is corporate. Christ is the Lamb of God that taketh away the sin of the world, not some sins from some men in the world. He is the God who is majestically marching through history, redeeming not individuals merely, picked here and there, but redeeming the world.

3. Regeneration is an individual matter. Each individual soul must be born into the spiritual life as each individual soul must be born into the earthly life. But regeneration is more than an individual matter; it is a corporate matter, it is social. The nation is to be born anew; the community in its industry, its gov-

ernment, its social order, is to be born from above. Socialism and Christianity are alike in that both of them seek a new social order. They are unlike in the method by which they propose to secure the new social order.

The method of Christianity is that of regeneration. Christ was not a reformer; he was a regenerator. That is to say, Christ said very little about the forms of society, and a great deal about the spirit and the life which was to animate society. Life involves a spirit and an organism, the organism through which it acts, the spirit which acts through the organism. The reformer wishes to change the organism; Christ left the organism almost wholly untouched, and devoted himself to changing the spirit. Government was despotic; he did not preach republicanism. Slavery was universal; he said nothing about slavery. He sought to put into the existing forms a new life that the new life itself might create new forms or use the old ones.

4. Atonement is individual and personal. Each soul must be brought into harmony with God. But atonement is more than individual and personal; it is organic, it is corporate. In that unity of the individual soul with God is the secret of the unity of the human race in itself. "God was in Christ," says Paul, "reconciling the world unto himself," and because he was reconciling the world unto himself he was reconciling all parts of the world to one another. The secret of unity is the recognition of God's fatherhood, and of Christ's redeeming work in the world. Christ has told us what is the secret of the unity of the human race. "Call no man your father upon the earth, for all ye are brethren," and again, "Own no man your master on the earth, for one is your master, even Christ."

5. Sacrifice is personal. Christ suffered and died once for all, for the sins of the whole world. Sacrifice is individual; it is personal. Christ died for me—you cannot state that so strongly that I will not say amen to it. But sacrifice is generic and corporate and continuous. I will not enter into the debated question whether we are to say that Christ died on our behalf or that Christ died in our stead, but this I will say—and I am sure you will agree with me—his death is idle for us unless we take up our cross and follow him. His death is idle for us unless we die with him, and his crucifixion is ineffective for us unless we also are crucified and rise with him. It is written all over the gospels; it is written all over the Pauline writings. The Roman Catholics are right in their statement that the sacrifice is a continuous sacrifice; they are wrong in thinking it is a mere show of sacrifice—the wine and bread upon the altar. It is a sacrifice in the home, in the store, in the shop, a sacrifice day by day by every man for his fellow men.

EXPOSITORY HINTS.

Perfection in Service.

"He gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints unto the work of ministry, unto the building up of the body of Christ."—Eph. 4: 11, 12. These words plainly teach that the multiplied agencies within the church exist for a practical end. That end is stated to be "the perfecting of the saints unto the work of ministering." Means of grace have for their end preparation for work. They are the food which is to give strength for the work of ministering.

The common version is misleading. There an official class, called "the Christian ministry," has been substituted for a ministering church. In the New Testament equality of responsibility is connected with equality of privilege. There is no priestly class. Of all believers it is said "ye are a royal prietshood." There is no official class called "the Christian ministry." Every Christian is a minister or servant of Christ. The offices and ordinances of religion are for the perfecting of all the saints unto the work of serving. It is not enough that Christians live decent lives. They are to live useful lives. It is not enough that they are good, they are to be good for something. They are to be the ministering body of Christ; they are to serve him by serving others; they are to fill up that which remains of his service to the world.

Through service comes edification. The saints are perfected in the work of ministering "unto the building up of the body of Christ." Service has a reflex influence upon the individual. It is a condition of spiritual growth. It is also the condition of church growth. In order to grow the church must put herself into vital and practical relation with the world, ministering of what she has to the whole circle of human needs, but ministering especially to those deep spiritual needs which it is her peculiar mission to supply.

Triumph in Christ.

"Thanks be unto God who always leadeth us in triumph in Christ."—II Cor. 2: 14. Two views have been taken of this verse. The first view is based upon the opinion that the figure contained in these words is that of a Roman triumph given to a successful general upon his return to the Imperial city. In the brilliant pageant he leads his captives through the gates in triumph. According to this view, God is represented as leading his people in triumph as trophies of his saving power; exhibiting those who were his former foes as willing captives overcome by love.

The other view represents God not as triumphing over his people, but as triumphing through them. Working in them mightily; making them strong for the conflict; transforming them from cowards into heroes, he leads them forth as his conquering legion. These two views are not antagonistic. The triumph of God over his people and through his people is said to be "in Christ." God conquers us through Christ; he makes us conquerors through Christ. Christ is the medium through whom divine power reaches us.

Our triumph is constant. God is to be thanked because "he always leadeth us in triumph in Christ." His conquest over us is continuous; our submission to him is unbroken. His conquest through us is also constant. He makes us successful in every conflict, leading us on, through the power of Christ, from victory to victory.

By his triumph over us and through us God "makes manifest through us the Savior of the knowledge of Christ in every place." The life in which God rules and reigns makes the name of Christ fragrant. For, since from him is the power, to him is the glory.

I asked the roses, as they grew
Richer and lovelier in their hue,
What made their tints so rich and bright;
They answered, "Looking toward the light."
Ah! secret dear! said heart of mine;
God meant my life to be like thine,
Radiant with heavenly beauty bright,
By simply looking toward the Light.

BOOKS...

"Constructive Studies In the Life of Christ, An Aid to Historical Study, and a Condensed Commentary on the Gospels," by Earnest DeWitt Burton and Shailer Mathews, University of Chicago Press. 1901, pp. 295. Price $1.

The makers of this volume have had in mind needs of students in academies and colleges, and in the advanced classes of Sunday schools. The volume is a contribution distinct and helpful to that higher type of Sunday school and Bible class work which is demanded at the present time and is certainly destined to displace the miscellaneous and unpedagogical Bible study so largely in vogue even yet, in spite of the protests of those who feel its inadequacy. The advantages of the volume lie in its introduction, on the subject of of Palestine during the last two centuries before Christ, its careful division of the life of Christ and discussion of the various portions of our Lord's career, with full references to helpful literature, both permanent and periodical, and suggestions for teaching. It is a book whose value will not depend upon the arrangement of any mere concerted course of studies in the life of Christ, but can be taken up at any time and carried forward by the appropriate section of any school or by a single class.

"What Is Your Life? or Aims and Aids to Success and Happiness," by W. J. Russell, St. Louis Christian Publishing Co., 1900. Price $1.

The table of contents of this volume indicates its scope and range, dealing as it does with such questions as "The Value of Time," "The Bad and Good Life," "Character Building," "The Business Life," "Christian Citizenship," "Amusements," etc. The essays are suggestive, and numerous references are made to standard and helpful literature. The book is not ambitious in its purpose, and it will be found excellent in its spirit and frequently suggestive.

"Satan, His Kingdom and Its Overthrow," by W. E. B. Fleming H. Revell Co., Chicago. pp 51. Price 10 cents.

Mr. Blackstone is the author of several books dealing with eschatology from the ultra pre-millenial point of view. The effort of this booklet is to rehabilitate the doctrine of Satan, which the author conceives to be in danger of neglect.

"Messiah's Second Advent, A Study in Eschatology," by Calvin Goodspeed, D. D., LL. D., Toronto. Wm. Briggs, 1900. pp. 284. Price $1.

The author is professor of systematic theology and apologetics in McMaster University, Toronto. The work is an able statement of the post-millenarian, and shows conclusively the unsubstantial foundations of pre-millenial arguments and interpretations of Scripture. Perhaps the greatest defect of the work lies in its literalism, which fails to separate between figure and fact in Biblical teachings regarding the last things.

"Parliamentary Rules Made Easy," by Mrs. Emma Lord Langan, Kansas City. Hailman & Co. 25 cents.

A convenient presentation of the principles of procedure that should regulate deliberative bodies. Any who are called upon to preside over or who have anything to do with gatherings of the kind would find this book of value.

A book by Wm. Boyd Carpenter, Bishop of Ripon, on "The Religious Spirit in the Poets," has just appeared. It is fortunate in not being an attempt to formulate the theology of the poets. This would be an entirely gratuitous undertaking. It is not impossible that a poet may be a theologian—but his theology is neither his power nor his charm. The probability is that he is not a theologian at all. The true theologian has such a care for consistency as to clip the wings of fancy; the true poet must be free.

Theology aims to enclose all truth. It analyzes, systematizes, classifies and labels. It must be all-inclusive and its parts mutually consistent. This task is interesting, but has not yet been accomplished.

Such a habit of thought stifles freedom. It quenches the muse. If this were done in furtherance of truth, it would be well—but there is more truth in our best poetry than in our best theology. There is more truth than poetry in the best poetry. There is more truth in poetry than in logic.

Spiritual truth is more a matter of insight than of syllogisms. Spiritual truth is warm; logic is cold. Truth is a circle; logic is a square. Logic attains to demonstration of truth. It is the instrument of reason. Poetry is the article of faith.

Bishop Carpenter is right in maintaining as he does with force the kinship between religion and poetry. He is also just in holding that there can be poetry without religion and religion without poetry. As a matter of fact, however, such instances are rare.

The book opens with the suggestive remark of Benj. Jowett to a young girl whom he found reading a semi-theological book, that Wordsworth would be more suitable. This is the key-thought of the first chapter and, indeed, of the book.

After discussing general principles in chapters on "Kinship Between Religion and Poetry," "Religion and Literary Inspiration," and "The Genuine and Superficial Religious Element," the author treats of the religious spirit in selected poets and poems. If it shall succeed in impressing the wisdom of Jowett's advice upon its readers it will prove a useful book.

Preachers will be wise when they recognize that it is more profitable for them to feast on the poets—the real poets—than upon the theologians, that is, if they care that their thoughts should have in them the breath of life. Poetry is not mere sentimentalism. It can be as robust and as invigorating to the mind as logic. Perhaps it is well to say that both logic and theology have a useful place, and there is no intention to decry the latter. But they are not everything, even in invigorating mental training of the preacher.

The zeal for Kipling was a tribute to the vigor and virility with which he has declared his vision of things as they are.

Tennyson is gentler and not so rugged, but he, too, has a vision. He sings of the problems of life. He feeds us. No doubt a theology might be extracted from his works but he has not done it. It would not have been artistic. It would not have been according to the analogy of nature or revelation. His thoughts are not labeled; they are living.

FRESH AT NIGHT.

If One Uses the Right Kind of Food.

If by proper selection of food one can feel strong and fresh at the end of a day's work, it is worth while to know the kind of food that will produce this result.

A school teacher of Media, Kan., says in this connection, "I commenced the use of Grape-Nuts Food five months ago. At that time my health was so poor that I thought I would have to give up my work altogether. I was rapidly losing in weight, had little appetite, was nervous and sleepless, and experienced, almost constantly, a feeling of exhaustion. I tried various remedies without good results, then I determined to give particular attention to my food, and have learned something of the properties of Grape-Nuts for rebuilding the brain and nerve centers.

"I commenced using that food and have since made a constant and rapid improvement in health in spite of the fact that all this time I have been engaged in the most strenuous and exacting work.

"I have gained twelve pounds in weight and have a good appetite, my nerves are steady and I sleep sound. I have such strength and reserve force that I feel almost as strong and fresh at the close of a day's work as at the beginning.

"Before using Grape-Nuts I was troubled much with weak eyes, but as my vitality increased the eyes became stronger. I never heard of food as nutritious and economical as Grape-Nuts. Please omit my name from print." Name can be given by Postum Cereal Co., Ltd., Battle Creek, Mich.

General & Church News

The Christian News Department will be made a prominent feature in The Christian Century. Our aim will be to give a comprehensive view of the things which are deemed of vital interest. In the collection of news we invite the co-operation of our friends in all parts of the country. An indispensable quality of these items will be brevity. A book worth one dollar or upwards will be given each week to the person sending in the best list of news items of general interest for this department. The book offered this week is Dr. Trumbull's Yale Lectures on the Sunday-school, the regular price of which is $2.

CHICAGO AND VICINITY

Rev. Frank W. Gunsaulus, D. D., preached the baccalaureate sermon to the senior class of the Chicago Law School June 2 in Studebaker Hall.

Immanuel Baptist Church, Elgin, has received fifty-three additions during the year and a quarter of the pastorate of Rev. H. F. Wright.

Rev. Dr. William Fawcett, pastor of the Methodist church of River Forest, will dedicate a church at Winnipeg June 9, and deliver the ordination sermon before the Methodist conference of Manitoba.

The First Congregational church of Elgin, being now entirely free from debt, was dedicated May 12, on the sixty-fifth anniversary of its organization. The dedicatory sermon was preached by President Blanchard.

Rev. J. W. Conley, D. D., of Oak Park delivered the alumni address at the Cedar Valley Seminary, Osage, Iowa, May 25. He also is to preach the baccalaureate sermon at Denison University, Granville, Ohio, June 9.

The pulpit of the Forty-first Street Presbyterian church was filled by the Rev. Cleland B. McAfee, D. D., pastor-elect, Sunday, May 26, a large congregation gathering to hear him. He expects to begin his pastoral work about July 1st.

The remaining indebtedness of $3,500 on the Forty-seventh Street Methodist Church was paid this week. This was accomplished through the generosity of G. F. Swift, who added $1,750 to his previous contributions, making over $6,000 paid by him.

Alumni of the Western Theological Seminary (Episcopal), 1113 Washington boulevard, have elected the following officers: President, Rev. J. C. Sage, Dixon, Ill.; vice president, Rev. H. R. Neeley; secretary, Rev. A. B. Whitcombe; treasurer, Rev. J. C. Cole.

At the General Lutheran general synod meeting in Des Moines Rev. F. W. Meyer of Chicago urged the importance of taking advantage of the opportunities in Chicago with its large German population and the growing demand for Lutheran churches.

The seventeenth yearly commencement exercises of the Danish-Norwegian Theological Seminary of the University of Chicago took place in the Scandinavian Pilgrim Church May 10. There were six graduates. The seminary during the last year has been attended by twenty-seven students.

The forty-fifth annual commencement exercises of Garrett Biblical institute were held May 2 in the chapel in Memorial hall in Evanston. Six orations were delivered by members of the graduating class. The resignation of Dr. C. F. Bradley as a member of the faculty was accepted.

Young Men's Christian Association.—Commencement exercises of the Secretarial Institute and Training School took place May 31. There were twelve graduates. The annual statement of the institute showed rapid strides in the last year and promised still greater improvement.

Rev. Austin K. de Blois, Ph. D., pastor of the First Baptist church, Elgin, has been given a three months' vacation, which he will spend abroad. His church has subscribed $3,300 for repairing and decorating the church building in addition to raising $1,000 more for annual expenses this year than in any previous year.

Rev. P. S. Henson, D. D., pastor of the First Baptist church, Chicago, and Mrs. Edith Boyden are to be married July 2. After this Dr. Henson will take his vacation during July and August. He will address some Chautauqua assemblies and is one of the preachers at the Delaware Avenue church, Buffalo, during the Pan-American Exposition.

The thirteenth annual rally of the Young Ladies' Missionary Societies and the Societies of Christian Endeavor of Chicago and vicinity was held in Pilgrim Congregational church June 1. Dr. Emily Dillman Smith, appointed to Foochow; Miss J. Arnott, under appointment to Africa, and Rev. Dwight Goddard of Foochow made addresses.

Rev. Alfred C. Kelly, late pastor of South Chicago Baptist church, but now of the Central Baptist Orphanage, was presented May 23 with the four volumes of the autobiography of Charles H. Spurgeon. The gift came from some fifty or more German brethren and sisters, who united with the church during the last year of Mr. Kelly's pastorate.

The corner stone of the new Grace Episcopal church, Oak Park, was laid June 2. Addresses were made by Bishop McLaren, Bishop Coadjutor Anderson and Rev. E. V. Shayler, rector of the church. There was a grand choir of 200 voices, made up of the choirs from St. Barnabas', Calvary, the cathedral, St. Martin's (Austin), Holy Communion (Maywood), and Grace Church (Oak Park).

Lake Forest University.—The Rev. James G. K. McClure, D. D., who has notified the Board of Trustees of the Lake Forest University that he wished to be relieved as president of the institution served four years in that position without pay. The Rev. Richard D. Harlan of Rochester, N. Y., has been offered the presidency. Dr. McClure prefers to resign the presidency rather than retire from the ministry. He is pastor of the Lake Forest Presbyterian Church. Since he became president the university has secured $190,000 in interest-bearing endowment and four large buildings have been erected on the campus. They are Lois Durand Hall, the dormitory for women, erected at a cost of $30,000; Alice Home, the hospital, the cost of which was $10,000; the Arthur S. Reid Library, costing $34,000, and the Reid Chapel, costing $34,000.

Presbyterian Ministers' Meeting.—The ministers' meeting on May 27 had for its topic the paper of Rev. S. M. Campbell on "The Problem Before the Smaller City Churches," which was discussed with interest. Rev. Dr. C. B. McAfee, by request, gave an outline of the proposed plan of federating the Bible classes of young men in city Presbyterian churches. The plan involves a central office and a paid secretary. A combination of the young men seems desirable for mutual strengthening and for promoting the Christian welfare of newcomers to the city. The scheme provides also for social privileges and aid in various directions.

Diocesan Convention.—The sixty-fourth annual convention of the Episcopal diocese of Chicago convened at

WHERE'S THE USE?

Drugging with Coffee and Keeping Sick All the Time.

A coffee drinker is liable to a smash almost any time and without much warning. A New York man, C. W. Bedford, 1065 Lex. Ave., says that when he was in apparently perfect health, weighing about 185 pounds, with good appetite, he suddenly had a severe attack of gastritis. He lost his appetite and the doctor put him on a rigid diet and gave him remedies, but all to no purpose. He says, "Everybody I met had a cure and I tried a lot of them. I lost weight until I reached 144 pounds. I had those nasty gastric staggers.

"About the middle of the summer, when on a vacation, a friend asked whether I drank coffee or not. Being told that I did, he suggested that I quit it and take Postum Food Coffee and Grape-Nuts breakfast food. I laughed at him and told him that I was through with special articles of diet.

"One day the nerves had another bad smash and I concluded to quit coffee and see if that was really the cause of the trouble.

"Next morning I had Postum for breakfast and it was well made, and tasted good. I also had Grape-Nuts for breakfast, and from that day my troubles begade to fade away.

"I am steadily gaining in flesh, can sleep naturally, and can eat whatever I want. What is the use of a man's drinking an article like coffee that poisons him, and causes such troubles as I have had when you can have a delicious Food Coffee like Postum that builds up instead of tearing down?" Health is worth more than all the coffee on earth.

the Cathedral May 28. Bishop McLean preached the annual sermon. A scathing denunciation of the municipal government of Chicago closed the address. The officers elected are: The Rev. Luther Pardee, secretary; the Rev. J. M. Ericson, assistant secretary; F. F. Ainsworth, treasurer. In the Diocese of Chicago there are fifty parishes and about forty missions.

The committee appointed by the presbytery of Chicago (United Presbyterian) to organize the congregation at Evanston, Ill., completed its work May 22. Twenty-six members were received, five on profession of faith. Two elders were ordained and installed, Adam Tait and Wm. R. Wilson. The outlook is encouraging.

A council representing eighteen Baptist churches met with Bethel Church, Chicago, May 23, to advise concerning the recognition of its pastor, Mr. D. B. Jones, as a regular Baptist minister. Until three years ago Mr. Jones was a member of the Methodist Episcopal church. The council approved his recognition.

Bohemian Conference.—Thirty-five ministers from all over the United States attended the opening session of the First Interdenominational Bohemian convention May 29 at Bethlehem Congregational church, Loomis, near Eighteenth street. The object of the meeting was to discuss the religious needs of people of Slavonic extraction and plan an extension of church work among them. Representatives of the Presbyterian, Methodist, Baptist and Congregational churches were in attendance.

Woman's Auxiliary of Chicago Diocese.—Representatives from every Episcopal parish and mission in the city attended the seventeenth annual meeting of the Woman's Auxiliary at the Church of the Epiphany. All the officers were re-elected. They are: President, Mrs. John Henry Hopkins; treasurer, Mrs. James T. Hoyne; corresponding secretary, Miss Mary L. Banks; recording secretary, Miss Florence Beckett; vice presidents, Miss Katherine D. Arnold, Mrs. V. B. Fullerton, Mrs. W. D. C. Street and Mrs. Eleanor M. Duncombe.

Baptist.

Women's Home Mission Society.—The year's receipts were $69,976.79, with a deficit of over $4,000. Last year seventeen young women graduated from the Missionary Training School at Chicago.

One hundred and fourteen new members have been received into the First Church, Cedar Rapids, Ia., since the Rev. Henry Alford Porter became pastor two years ago; forty-one by letter and seventy-three by baptism and experience.

At Bay City, Mich., the First Church closes its year with a record of seventy new members received, thirty-eight by baptism, twenty-six by letter and six by experience.

The semi-annual meeting of the Quincy Baptist Association was held at Plainville, Ill., May 23-25. The first day was devotetd to Sunday school work and the next to the young people.

Rev. Dr. William Dandridge Thomas, one of the most widely known Baptist ministers in Virginia, and for the last twenty years professor of philology in Richmond College, died in Baltimore May 21.

Rock River Association.—The annual associational meeting is being held with the First Church of Sycamore, June 5-6. This meeting marks the sixty-first anniversary of the organization. The association includes thirteen churches of the denomination. In this number are three Swedish churches. The total membership represented is about 2,750.

At the Anniversaries.—The "Sunday School Problem of the Twentieth Century" was the title of an important address delivered by Dr. C. R. Blackall. He asked and answered the questions: Is the Sunday school what its name implies, or does it merely afford opportunity for personal exhortation and spiritual application? Have the methods employed in management and teaching been so effective in results as to warrant their continuance? Rev. James Edmunds urged suitable training courses for Sunday school teachers. On the matter of co-ordination of the missionary societies, the action taken favored closer co-operation by an annual meeting of the executive boards of the several societies for consultation, and recommended that delegates to the annual gatherings shall, so far as possible, be identical, uniform qualifications for voters being adopted by each society.

The Missionary Union.—For a number of years there have been annual deficits, but this year the report shows the turning of the tide. There has been a decrease of debt, the year having paid its own expenses and $7,300 on past deficits. The donations from churches and individuals amounted to $361,000, and the grand total of receipts from all sources has been $687,706.13, exclusive of famine funds. During the year nine men and eight women have been sent to the foreign field.

Home Mission Society.—The year began with a debt of $32,200.90, but the receipts have been sufficient to liquidate the debt, carry on the work on an enlarged scale, and leave a balance of $203.41 in the treasury. This gratifying result is made possible by the very large receipts from legacies amounting to $159.323.65, which is almost $50,000 more than the annual average for the past ten years. The total receipts for actual working purposes were $684,910.71.

Seventh Day Baptists.—The quarterly meeting and ministerial conference of the churches of Southern Wisconsin and Chicago was held at Milton Junction, Wis., May 24-29.

Congregationalist.

There are now 601 Congregational churches in Massachusetts, with 113,235 members, a gain in membership of 269. During the year 3,385 joined the church on profession and 3,022 by letter. The Sunday schools numbering 600, report 120,286 members, a gain of 5,075.

During the nine years of labor of C. B. Moody as pastor of Pilgrim Church, Minneapolis, Minn., 442 have been received to membership, a large proportion on confession, 49 of the number uniting in 1900. The present membership is 445.

Dr. J. F. Dudley.—During his six years' pastorate of the First Church, Dak., the number of families connected with the church has doubled, nearly a hundred members have been added to the church, a floating indebtedness of $3,000 has been cared for, and the college carried through a financial crisis. Dr. Dudley will round out with this pastorate nearly forty years' service in the Northwest in Minnesota, Wisconsin and North Dakota. His ministry has been spent with four churches, and has been one of the most notable in these years of the making of the Northwest.

The Minnesota Congregational Club had a spring outing at Lake Minnetonka and elected the following officers: A. C. Anderson, St. Paul, president; Rev. R. P. Herrick of Minneapolis, first vice president; Rev. T. M. Edmunds of Mankato, second vice president; Rev. W. A. Snow of Minneapolis, secretary; Walter N. Carroll of Minneapolis, treasurer and W. B. Geery or St. Paul auditor.

Iowa Association.—The sixty-second annual meeting began at Burlington May 21. A review of the past century and a forecast the signs of promise were among the topics presented. A new departure, a Sunday school convention, occupied one afternoon. "Education at the Turning Point of the Centuries," "The State of Religion," at this same point, and "Type of Piety the New Century Needs," were the live subjects of addresses delivered by Prof. Fairbanks of the State University, Rev. A. L. Frisbie and Rev. Mr. Smith. Prof. Graham Taylor spoke on "The Church for the Twentieth Century." "The Church and the Laboring Man" was the subject of a reasonable discussion by the newly elected president of the State Federation of Labor.

Michigan Association.—The state reports a net gain of thirty-eight in church membership for the decade, but a small reduction in the membership for the year due to the obliteration of little churches or decay of towns where lumbering interests have fallen off. There is a corresponding decrease of 1,000 in Sunday school membership. The benevolences have greatly increased, however; they amount to $107,000, a large part being gifts for Olivet College. The Home Missionary Society has come to the end of the year with its bills paid

and $6,000 in the treasury, but the receipts from the churches have fallen off steadily for seven years. There would have been a deficit this year but for a legacy of $5,000. For the first time in many years the Home Missionary Society has been able to undertake new work in the Northern Peninsula, where a general missionary, Rev. F. Bagnall, is pushing things, and in the new portion of the Lower Peninsula where emigrants are settling up land recently stripped of timber. For the first time state contributions for Home Missions have exceeded local needs.

South Dakota.—The thirty-first annual State Association meeting had two very practical and hopeful features: two open parliament hours. One was led by the State H. M. Superintendent on Pastoral and Ministerial Work. A question drawer called out such questions: How would you act in visiting at homes where the church affinities are doubtful and the conditions sensitive? Is it wise for a pastor to join secret societies? If a pastor marries on his own field, is it wise for him to remain? When should a pastor leave a field? Are short pastorates injurious to a church? Should a pastor ever withdraw a resignation? Should a pastor take money for funerals? How should the invitation to the Lord's Supper be given? The other hour was given to the recommendations of the "Committee of Nine."

The Disciples.

Summer Bible School.—The school will meet for the first time in Hopkinsville, Ky., June 16 and will continue thirteen days. J. B. Briney of Missouri is principal and instructor in Christian Evidences. Chas. A. Young, a professor in the University of Virginia, will lecture on The Great Teachings of Certain Books of the Bible. Prof. Young will also preach to a great mass meeting on "The Divine Christ." W. H. Pinkerton of Paducah will give three lectures on as many periods of Church History. J. L. Hill of Madisonville will lecture on Homiletics. A profitable feature of the program will be a series of conferences on Sunday school and Endeavor work, the prayer meeting and other practical problems.

Children's Day.—Last year 182 schools in Kentucky gave $2,935.04 for Foreign Missions. In Kansas there are only about one-half as many churches. In Kansas 229 schools contributed; in Iowa 296 schools; in Missouri, 374; in Illinois, 397; in Ohio, 383.

Morris St. Church, Indianapolis.—The meetings still continue. Up to May 22 there had been thirty-six additions during the meeting, twenty-nine of these being by primary obedience. Since January 1 there have been sixty-two added to this congregation, and many more are "almost persuaded."

The Church of Christ at Canton, Ill., is ten years old and has 400 members. They recently celebrated their tenth anniversary.

Rev. S. D. Dutcher, of Oklahoma City, Okla., has had 65 additions to the congregation during his first three and a half months' work. This is a great field and he is building up the church rapidly.

The annual convention of the Northeastern Iowa Christian Churches closed on May 23 a successful session of three days at Marshalltown, Ia.

Bethany, Mo.—The new church is very satisfactory. Toward the house $11,000 has been paid in one year, leaving only $350, and that is provided. The school membership has increased its average attendance more than 300 per cent, all under the efficient leadership of Pastor F. J. Stinson. Enrollment now 225, the best in the history of the church.

Fort Smith, Ark.—The meeting continued for eight weeks, and 163 persons came forward. About 125 were candidates for baptism. At the beginning of the present year lots were purchased for a new building, and this enterprise will now be vigorously prosecuted. Since the meeting closed 13 have been added, all but one by confession. The membership is now about 450.

The Church of Christ at Lincoln, Neb., in two months has received twenty-seven new members and raised a building fund of $2,100, and secured a good site for building.

Growth of The Disciples Church.—The missionary conventions of this church body, outside of the International C. E. conventions, have been the largest, so it is claimed, of any religious organization. The membership in Illinois is reported very strong, numbering 124,000. Missouri leads the states for membership with 168,000, then follow Kentucky, 115,000; Indiana, 114,000; Texas, 76,000; Ohio, 75,000; Iowa, 56,000, and a total of 1,250,000 in the Untied States.

The programme for the convention at Minneapolis includes Professor H. L. Willett of the University of Chicago, Rev. F. D. Powers of the President Garfield Memorial Church of Washington, D. C., and J. H. Garrison of St. Louis, well known to Christian Endeavorers generally as one of the trustees of their united societies.

School of Pastoral Helpers.—Held its first commencement at the Central Christian Church, Cincinnati, May 12-14. The class sermon was delivered by J. A. Lord, editor of the Christian Standard. An address was delivered by Dr. H. L. Willetet. A. M. Harvuot, who more than any one else may be called the founder of the school, presented the diplomas to a class of eight graduates.

The baccalaureate services of Christian College, Columbia, were held in the Christian Church, graduating class numbering thirty-one. The institution excels in its musical training, both vocal and instrumental.

Bro. Geo. L. Snively of Jacksonville, Ill., has resigned his pastorate in that city to become general secretary of the Benevolent Association of the Christian Church, whose expanding work, including the maintenance of three Homes, has come to demand the services of such a man in the field.

Episcopal.

Central Pennsylvania.—The thirtieth annual convention of the diocese was held May 21 and 22. The reports showed a year of gratifying progress. Confirmations have been larger in number than usual, and a number of new churches have been built or completed.

The 200th anniversary of the organization of the parish of St. Paul's, Edenton, N. C., was celebrated May 22, in connection with the eighteenth annual council of the diocese of East Carolina.

Sunday School Graded Instructio
For two years past the diocese of Florida has had a committee at work for the purpose of finding or preparing a practicable system of graded instruction for Sunday schools. At the fifty-eighth annual council this committee presented a scheme for graded Sunday school study covering a period of six years. This was approved by the council, and the committee continued, with instructions to give special attention to the selection of textbooks, or the preparation of lessons, where not otherwise obtainable, suited to the teaching of the system. When the scheme has been perfected it will be offered to the consideration of the church at large.

Diocese of Iowa.—Encouraging progress was reported at the forty-ninth annual convention held May 21 in Des Moines. There is evidence of a thorough awakening throughout the diocese and of a "mind to work" on the part of clergy and people. A beautiful new church has been built at Charlton, costing $22,000. New churches are contemplated at Oskaloosa and Albia. The foundation of a new church is laid and paid for at West Union. Lots have been paid for at Britt; one nearly paid for at Shenandoah and West Union.

Sunday School Conference.—The second annual meeting of the Sunday School Commission of the diocese of New York was held at the Cathedral of St. John the Divine, New York City, May 20. The Holy Communion was celebrated and the opening address made by Bishop Potter. The topics treated were "The Present State of Sunday School Education," by Rev. Pascal Harrower, chairman of the commission; "The Obligation Upon the Pastor to Know Child-Nature," by Rev. Dr. Alford A. Butler of Faribault, Minn.; "The Desirability of a Comprehensive and Systematic Order of Study For Our Sunday Schools," by Rev. Dr. Lawrence T. Cole, warden of St. Stephen's College, Annandale, N. Y.; "How Shall Such an Order of Study

Be Co-ordinated with the Development of the Child-Mind?" by Prof. S. T. Dutton of Columbia University.

Long Island.—In almost every department of diocesan life and endeavor there has been a steady and constant growth. In thirty-two years the number of communicants has quadrupled, the number of clergy increased twofold and the number of parishes doubled. In the past convention year 2,000 have been confirmed, making a total of 50,000 in thirty-two years. The missionary work of the diocese is exceedingly gratifying. Forty-four mission stations are being maintained at a cost to the diocese of only $10,000.

New Cathedral for Ohio.—During the past year $300,000 has come into the hands of the trustees, which, with the sale of the site of the old cathedral property, will enable the great enterprise to be begun at once. Some years ago a large and beautiful site was secured, at the corner of Euclid avenue and Perry street, in Cleveland. On the rear of this property a fine stone parish building, three stories high, has been already erected, with a chapel, church club rooms, school rooms, gymnasium, dormitories, and with modern improvements and facilities for all kinds of church work. The plans of the cathedral show it to be one of the most beautiful structures of this character in all the middle west, to cost $600,000.

At Wabasha, Minn., May 23, Bishop Whipple consecrated a new church edifice of stone costing $20,000, a memorial of Mrs. Thos. Irving given by her husband.

Lutheran.

Fortieth Biennial Convention.—Rev. W. S. Freas, D. D., of Baltimore, was elected president. An address of welcome was delivered by Governor Shaw, the Mayor of Des Moines, etc. The synod will be in session ten days. June 1 the convention celebrated the twentieth anniversary of the establishment of a western superintendency of home missions and the appointment of Dr. Samuel B. Barnitz of Des Moines as western secretary.

The annual session of the Franckean Lutheran Synod opened May 23 at Troy, N. Y. It continued over Sunday, June 2.

The Rev. J. A. Treas, who resigned his work at Red Wing, Minn., to accept a call to Portland, Ore., has entered upon his duties. He is a graduate of the Chicago Lutheran Seminary.

Rev. Louis Zahn, pastor of St. John's Evangelical Lutheran Church and visiting elder of the Quincy Synod, dropped dead while making an address at the laying of the corner-stone of a new school building.

The new Orphans' Home at Waverly, Ia., of the Lutheran Synod of Iowa and other states, recently completed at a cost of $35,000, was formally dedicated May 30 in the presence of 5,000 people.

The Twin City Central Luther League held its sixth convention May 27 in St. Mark's English Evangelical Lutheran Church, North St. Paul. Lutheran literature and "Practical Work for Our Young People" were among the subjects presented.

Methodist.

The next semi-annual meeting of the Board of Methodist Bishops will take place in Cincinnati in November.

The Iowa state Methodist camp meeting will be held on the old Methodist grounds at Clear Lake, Ia., July 17 to 28, and will be conducted by Rev. Dr. R. N. McKaig of Minneapolis, Rev. Dr. C. W. Blodgett of Cincinnati assisting during the closing week.

The Ministerial Conference for the Indianapolis district has held a three days' session at Mooresville, Ind., from May 19 to May 22.

A quarter of a million converts are alleged to have been made and added to Methodist Episcopal Church membership during the last winter. This statement is made by Secretary Cooper of the Methodist Forward Movement, and by him is based upon returns from 150 Presiding Elder districts.

Rev. H. S. Abbott, who is president of the Georgia Conference of the Wesleyan Methodist Church, and superintendent of the Southern District of that church, has resigned his position and will remove to Marion, Ind., where he will take a year's vacation.

The St. Paul district Epworth League of the Methodist Episcopal Church opened a convention at Stillwater, Minn., May 25, to continue through June 2.

The members of the First German M. E. Church of St. Paul, Minn., celebrated the fiftieth anniversary of the founding of the church May 24.

The fiftieth anniversary of the Wesley M. E. Church of Trenton, O., was celebrated by jubilee services through the week beginning May 26. Dr. John S. Heisler, the first pastor of the church, preached the evening sermon.

The Iowa Conference Twentieth Century Convention was held at Ottumwa, Ia., May 28 and 29, for the consideration of advanced work along Methodist lines.

Presbyterian.

The first church at Pasadena, Cal., has had another large accession of forty-five members. Of these twenty-one were upon confession of faith. The pastor, the Rev. M. J. McLeod, has certainly great cause for encouragement.

Since the last quarterly communion the Third church, Sioux City, Iowa, Rev. C. F. Ensign, pastor, has added to its roll twenty members, eighteen being on profession. There were six baptisms of adults.

Cumberland Presbyterian.—At the general assembly session at West Point, Miss., the committee on centennial education endowment movement reported $203,000 raised for college and theological seminary endowment since the inauguration of the movement two years ago; this in addition to the million dollar James Militon University being established in Decatur, Ill. Six colleges and the theological seminary are named as the only objects of the endowment funds being raised.

Southern Presbyterian.—Dr. N. M. Woods of Memphis was chosen moderator of the forty-first annual session of the general assembly at Little Rock, Ark. Rev. S. L. Morris of Macon, Ga., was made secretary of home missions. The assembly divided the synod of Mississippi and Louisiana on state lines. The synod of Memphis was divided and the synod of Tennessee was created.

Church Extension.—At a meeting of representative Presbyterians held in the Second church, St. Louis, recently it was decided to raise $100,000 for church extension. Dr. Frank W. Sneed pledged his congregation for $25,000 if the other churches made up the other $75,000. The fund is to be raised in shares of $10 each, payable annually at 10 per cent. Rev. Dr. C. A. Dickey addressed a mass meeting of Presbyterians in Washington-Compton Avenue church on the following Sunday evening in the interest of the movement, the result of which, together with the efforts of the members of the Twentieth Century fund committee and the pastors of the city, was the raising of nearly the entire amount.

Presbyterianism in Minnesota.—The growth, especially in southern Minnesota and in Mankato Presbytery, has been phenomenal. Thirty-eight churches have been organized in this one presbytery in the last ten years. The church membership has grown 125 per cent, and the population has increased 35 per cent. Sixty-eight per cent of all additions were by confession of faith. The actual loss by death and removal has been 41 per cent of all additions.

Topeka, Kas.—Four years ago the Rev. J. D. Countermine, D. D., was installed pastor of the First church. During that time he has baptised sixty-three infants and 134 adults; received into the church, 625; present membership, active, 1,152; reserved roll, 150. Raised for benevolences, $19,314; for congregational expenses, including repairs and payment of old debts and mortgages, $35,838; total moneys raised for all purposes, $55,152.

First Church, St. Louis.—While nearly every church in St. Louis presbytery has given toward benevolences, the First church, Rev. W. J. McKittrick, pastor, deserves special mention. The total amount raised for all purposes during the year just closed was $44,549, of which amount only $12,000 was used for congregational expenses.

Ministerial Changes.—During the past month three Presbyterian pastors in St. Louis resigned their charges. Rev. Dr. J. M. Spencer left

the People's church (South) to become the president of Westminster Female college in Fulton, Mo.; Rev. H. M. Campbell closed his work at the Cote Brilliante church and is to go to the Mesa church in Pueblo, Colo., and Rev. Dr. William H. Bates resigned the Webster Grove church owing to poor health.

Creed Revision.—The general assembly adopted the following: "That a committee be appointed and instructed to prepare and submit to the next general assembly, for such disposition as may seem to it wise, a brief statement of our reformed faith, expressed as far as possible in untechnical language, the purpose of this statement being to give information and a better understanding of our doctrinal beliefs and not with a view to being a substitute for or an alternative of our confession of faith."

"That this committee be instructed to prepare amendments of chapter 10, section 3; chapter 16, section 7; chapter 22, section 3, and chapter 25, section 6, of our confession of faith, either by modification of the text or by declaratory statement, but by a declaratory statement so far as possible, so as more clearly to express the mind of the church, with additional statements concerning the love of God for all men, missions and the Holy Spirit. It being understood that the revision shall in no way impair the integrity of the system of doctrine set forth in our confession and taught in the Holy Scriptures."

The United Presbyterian Church.—The board of church extension reports receipts for the last year as $81,846.96. Of the 909 congregations in America, 172 have not contributed to this work. The board of ministerial relief reports an endowment fund of $116,090; the year's receipts, $36,415, and expenditures $31,517. Five thousand dollars by the general assembly was appropriated for the establishment of a mission at Dolaib Hai, Soudan. Steps were ordered to be taken for the establishment of colleges at Asyut, Egypt, and Gordon, India. Ten thousand dollars was appropriated for ministerial relief and $100,000 for home missions. The Women's General Missionary society reported that contributions during the year were $31,478 and disbursements $31,707. The society supports thirty-nine women in the missionary field and maintains a boarding school for girls in upper Egypt.

General.

CHURCH FEDERATION. — Under the name of "The Federation of Church and Christian Workers in Toledo and Vicinity," a close union has been formed, the object of which is to extend religious work into every home in Toledo, O. Nearly all evangelical bodies in the city were represented at the meeting, May 29, and even greater interest than expected was shown in the organization. The government of the federation is vested in a council, composed of the pastor and two delegates from each church and one delegate from each organization other than a church. The council will have no authority over the churches or over any society, its powers being simply advisory and executive. The following were elected to serve for one year: President, Rev. Dr. R. W. A. Powell, First Presbyterian; vice president, Thomas Tracy, St. Paul's Methodist Episcopal; secretary, Rev. G. B. Wiltsie, Monroe Street Methodist Episcopal; treasurer, Alfred Milmine, First Baptist; executive committee, T. F. Randolph, Central Congregational; J. T. Jones, St. Paul's Episcopal; Rev. E. D. Wettach, Grace Reformed; Rev. F. P. Rosselot, Memorial United Brethren; and the Rev. H. F. MacLane, Norwood Avenue Church of Christ.

State Sunday School Convention.—The forty-third annual convention of the Illinois Association opened May 28 in Bloomington, Ill. There was a very large attendance, every county in the state being entitled to twelve delegates, except Cook, which is not limited. The principal speaker was Dr. J. Wilbur Chapman of New York City. His leading address will be on Wednesday evening on "The Bible and the New Century," and Thursday evening on "The Work of the True Preacher." Prof. H. M. Hamill and Mr. Marion Lawrence were also among the speakers. The convention elected the following officers: President, Knox P. Taylor, Bloomington; first vice president, L. B. Vose Macomb; second vice president H. H. Rassweiler, Naperville. Executive committee W. S. Rearick, Ashland; I. W. Schill, Polo; W. B. Rundle, Clinton; H. O. Stone, Bloomington; H. L. Lay, Kewanee; R C. Willis Toledo. Knox Taylor elected president, is a noted evangelist of the Christian Church.

Brooklyn Sunday School Union.—The seventy-second anniversary was celebrated Friday, May 24, by a parade of 90,000 children, in nineteen divisions each with its own line of march. The parade was noteworthy for its remarkable display of patriotic emblems —whole platoons of children were arrayed in the national colors; flags and sashes were worn by the elders.

The Dunkards.—Eight to ten thousand persons attended the biennial conference of Dunkards which opened May 24 at Lincoln, Neb. The conference was held on the State fair grounds and the seventy-acre tract was covered with tents, in which the members made their homes during the week.

The twentieth international Christian Endeavor convention will be held in Cincinnati July 6 to 10. Arrangements are made for six meetings to be held simultaneously, in Music Hall, the Odeon, the two exposition halls and in adjoining churches.

Salvation Army.—A tract of land valued at $25,000 has been given for farm colony purposes. Efforts are being made in Cleveland to raise $25,000 for the extension of colony work. There are twenty homes for fallen women in this country, with accommodations for 500 girls. Last year 1,500 women passed through the rescue homes. "This of itself means a great deal," says Col. Booth-Tucker, "but the true significance of this work lies in the fact that 80 per cent of the women who entered the Salvation Army homes came out good women, have remained so, and, with the help of God, will continue to live pure and useful lives."

Moody Bible Institute.—The summer school which opened June 4 offers free to both men and women courses for the study of the Bible and practical methods of Christian work including instruction in music. Rev. James M. Gray, D. D., of Boston will conduct a synthetic study of the Old Testament books and General Epistles. He will also give practical instruction in the preparation of Bible readings and addresses and conduct a weekly teacher's meeting in the International Sabbath school lesson. Associated with Dr. Gray will be Prof. N. Fay Smith of Mt. Hermon, Mass.; Rev. Wm. Evans of Rogers Park, Ill.; John H. Hunter, Rev. R. A. Torrey and J H. Todd of Chicago, and Rev. G. Campbell Morgan of East Northfield, Mass., who has just arrived in this country to promote the Northfield Extension Movement.

The Winona Bible Conference will be held at Winona Lake, Indiana, August 17-27. Rev. John McNeill of Scotland, whom Mr. Moody counted one of the greatest preachers in the world, will preach every evening during the conference. Rev. George T. Purves, D. D., LL.D., of New York; Rev. James M. Buckley, D. D., editor of the Methodist Christian Advocate; the Rev. Cornelius Weelfkin, D. D., church of Brooklyn; Rev. W. G. Moorhead, D. D., United Presbyterian Theological Seminary, Xenia, Ohio; Rev. George L. Robinson, D. D., McCormick Theological Seminary, Chicago, Ill.; Bishop J. W. Hott, D. D., of the United Brethren church, Dayton, Ohio; the Rev. L. W. Munhall, D. D., the distinguished Evangelist; Mr. S. D. Gordon of Cleveland, Ohio; Mr. S. H. Hadley of the McAuley Mission, New York city; Mr. Todd H. Hall, the Detective Evangelist, and very many others will make addresses. A conference for pastors and church officers will be held daily under the direction of a successful pastor. The Young People's Conference will be under the direction of Mr. John Willis Baer, secretary of the United Society of Christian Endeavor. The children's meetings will be held daily under the leadership of the Rev. J. W. Van DeVenter of Scotland. A conference for evangelists directed by Rev. L. W. Munhall, D. D. will be held and also a Missionary's Conference

Woman and Home.

MORE LOVE TO CHRIST.

More love to thee, O Christ!
More love to thee!
Hear thou the prayer I make,
On bended knee;
This is my earnest plea—
More love, O Christ! to thee,
More love to thee!

Once earthly joy I craved,
Sought peace and rest;
Now thee alone I seek,
Give what is best;
This all my prayer shall be—
More love, O Christ! to thee,
More love to thee!

Let sorrow do its work,
Send grief and pain;
Sweet are thy messengers,
Sweet their refrain,
When they can sing with me—
More love, O Christ! to thee,
More love to thee!

Then shall my latest breath
Whisper thy praise;
This be the parting cry
My heart shall raise—
This still its prayer shall be—
More love, O Christ, to thee,
More love to thee!

Elizabeth Payson Prentiss.

EARLY CONVERSIONS.

A farmer on a cool afternoon was gathering his sheep and lambs into the barn, to shelter them from the weather. His minister asked him why he was so anxious to get the little lambs in. He replied:

"If they stay out all night they will freeze to death before morning."

"But," said the minister, "why not let them stay out several nights to see if they are going to live, and then take them in?"

The farmer's child had recently professed conversion, and he had said she was too young to join the church, that she had better wait to see if she was going to be pious. His own conduct about the lambs convinced him of his error, and he consented for his child to be taken into the fold.

A little girl was refused admission into the church because they thought her too young. She leaped upon her pastor's bosom and said:

"Jesus did not treat me so when I went to him; he received me, and now you turn me away."

The pastor clasped her to his bosom and said:

"No, my child, we will not turn you away." And she was received.

Some of the most consistent and useful Christians that ever lived were converted at seven, nine, ten and eleven years of age. And the Lord says, "I love them that love me, and they that seek me early shall find me."

A cabman signed the pledge for Rev. Charles Garrett, but soon after broke it. Conscience-stricken and ashamed, he tried to keep out of the way of his friend; but Mr. Garrett was not to be put off. One day he found the poor, miserable man, and, taking hold of his hand, he said:

"John, when the road is slippery, and your cab-horse falls down, what do you do with him?"

"I help him up again," replied John.

"Well, I have come to do the same," said Mr. Garrett, affectionately; 'the road was slippery, I know, John, and you fell, but there's my hand to help you up again."

The cabman's heart was thrilled. He caught his friend's hand in a vice-like grip, and said:

"God bless you, sir; you'll never have cause to regret this—I'll never fall again."

And to this day he kept his word.

Am I to thank God for everything? Am I to thank him for bereavement, for pain, for poverty, for toil? Must I lift up my hands over my dead and say: "Father, I thank thee that thou hast taken away my friend?" Is it pleasing to my Father that loss should be pleasant to me? Is it good that I should be told to give thanks in everything? Be still, my soul, thou hast misread the message. It is not to give thanks for everything but to give thanks in everything. It is not to praise God for the night but to bless him that the night is not deeper. I have read of the Son of Man that he gave thanks over the symbol of his broken body. Not for the pain, but for the mitigation of pain, did the Son of Man give thanks—not that his body was broken, but that it was broken for me. In thine hour of sorrow give thanks like Jesus.—Matheson.

Illustrating the fact that Jesus sympathizes with and seeks to help the poor and needy, one tells of a visit he once made to a doctor's home: "Is your father at home?" I asked a small child on our village doctor's doorstep. "No," he said, "he's away." "Where do you think I could find him?" "Well," he said, with a considering air, "you've got to look for some place where people are sick or hurt or something like that. I don't know where he is, but he's helping somewhere."

GIVE WHAT COSTS.

Another time the mother told them that it was nearing Christmas, and asked them what they could spare for the children who had no playthings. The one who did not like to give, said: "Mother, you know I like to keep my things. I love my things." "Yes," said his mother, "but as you have a new rocking-horse, I thought maybe you would like to give your small one to some poor little boy." A short time after, to the mother's surprise, she found the little fellow with a hammer, striking the horse as hard as he could. His mother exclaimed: "What are you doing?" "Oh, mamma," the child replied, "I am breaking my horse, because it will be easier to give it after it is broken." In that moment it came to me, how many of us find it easier to give when life is going and we can no longer use the money, or we give ourselves to God when broken by sickness. It is easier then—but is it noble? Is it the grand way to give that which costs us nothing? There was a deep lesson in this to me. The noble Psalmist of old said he would not give to God that which cost him nothing. The joy is in real self-sacrifice—to give what we love—to give what we value. I am very much afraid it is with some of us as I heard it was with a congregation—among a people who used to say Amen. The minister said in prayer: "Lord, we give thee our hearts," and the people said Amen. "Lord, we give thee our lives," and the people said Amen. "Lord, we give thee our money," but there was no Amen!

WHY NOT?

There is nothing more inspiring than the story of a triumphant life; a life that overcomes great difficulties, works itself clear of sharp limitations, and issues at last in a large, free activity. It is an old story, but it remains the one story of which men never tire, but which seems to assuage a thirst of the soul. For the end of life is freedom and power, and those of us who miss these supreme results of patience and toil and char-

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acter feel that we have been defrauded of that which was our due. The old stories of magic carry a deep meaning under their wild extravagances; they betray the mighty passion of men for supremacy over things material and over inferior orders of life. The man with genii at his command could build palaces in a night, and rejoice in a marvelous mastery over the forces against which so many of his fellows seemed to measure their strength in vain. These magical successes are only dreams of the real successes which all men and women crave; which the noblest and most aspiring must conquer, or lose utterly the joy and sweetness of living. These successes are, fortunately, not external, though they are generally accompanied by visible trophies: they are achievements of character, and are independent of conditions and largely of human recognition. The man whose life, outwardly all defeat, is steadily expanding in its interests and sympathies, steadily growing in power to bear and suffer and be strong, has the blessed consciousness of coming into his kingdom. No outward disaster, no external obstacle or limitation can ever defeat a true life; it can escape all these things as the bird escapes the perils of the snare and the net by flying above them. This highest of all successes lies within the grasp of every earnest man and woman, and it is rarely without attestations of its presence and value, even in the eyes of those who take small account of spiritual things. There is a force which streams from a noble nature which is as irresistible and pervasive as the sunlight. The warmth and the vitality of such natures, while they invigorate the strongest men and women about them, penetrate to the heart of clouded and obscure lives, and minister to their need. There is no success so satisfying as that which is embodied in one's character, and so cannot be taken from him, and the influence of which, embodied in the character of others, is also indestructible.

THE VISION OF CHRIST.

"O Christ, dear Master, if I could but see thee face to face, and feel the reality of thy blessed life!" I prayed. . . .

But at that moment my servant came to me with a broken cup, much prized, and now useless; and after coldly remarking that she ought to have had more care, I bade her go away and not disturb me; so she went away, unhappy and unforgiven.

"O Christ, dear Master, if I could but hear thy blessed tones speaking to me!" I prayed yet again. . . .

But a little disturbing voice cried loudly and sadly at my door for a broken doll, and I bade the baby go away and not break in upon my quiet hour.

"O Christ, dear Master, if I could but have a token of thy personal love for me!" I prayed yet a third time. . . .

But no voice or vision came to me, so I rose from my praying, and went about the house. My servant sang not as usual over her work, nor did she greet me as I passed; and there, in a corner, asleep with the recent tears on the little pale cheek, lay the child and her broken doll, and her first great grief.

And somewhere in my heart a voice spoke out clear, so that I could not choose but hear: "Forever, and forever, I, the Christ, am that which asks for love and compassion. These asked for both from thee, and thou gavedst not. Thou shouldst have looked for Me in them, and they would then have found Me in thee. Thou canst not find Me until thou art able to lose thyself in love and compassion. If thou wouldst know Me, thou must be Me."

So I picked up the baby and her broken doll, and spoke words of tender good cheer to my servant, and led them both out into the sweet garden, and the afternoon sunshine, to gather flowers and fruit; till, by-and-by, the air was full of laughter, and smiles were on all our faces.

Oh, then I knew that behind our smiles was the face of Christ, and in our happy tones his voice.

For Christ is the love that redeems, and the compassion that heals, and the unselfishness that brings joy, and makes man happy, even as God is happy.—L. Ormiston Chant, in Woman's Herald.

When a man declares to me, "I cannot believe in miracles," I reply, "I can, because I have witnessed them." "When and where?" "On a certain street in this city is a man who was a week ago given over to every form of vice and brutality, and who is now a good citizen, an honest workman, a kind husband, a loving father, a pure upright man. Surely, that is such a miracle as makes me forever believe in the possibility of miracles.—Prof. Drummond.

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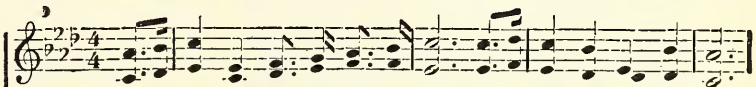
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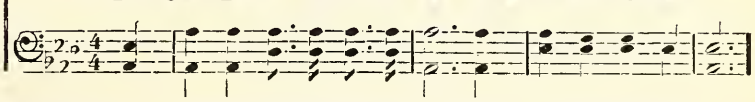

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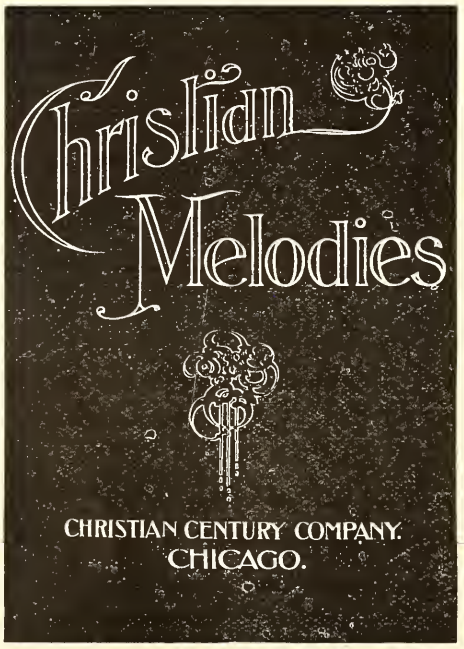

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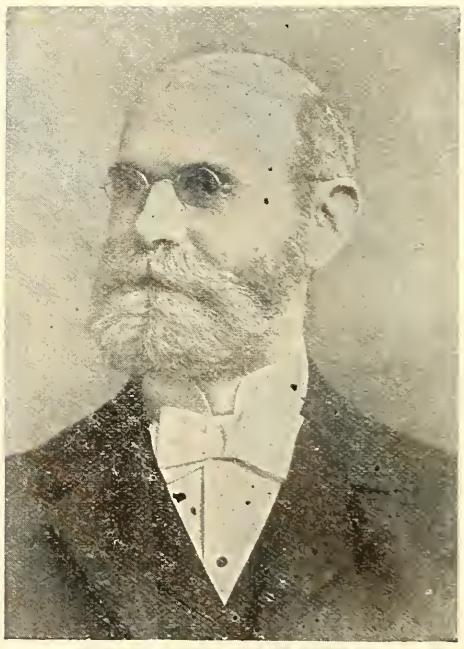

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Vol. I. Chicago, June 13, 1901. No. 4.

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THE CHRISTIAN CENTURY.

Volume I. Chicago, June 13, 1901. Number 4.

EDITORIAL.

A CALL FOR MEN.

"God give us men. A time like this
Demands strong minds, great hearts, true
Faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue,
And scorn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking;
For while the rabble with their thumb-worn creeds,
Their large professions, and their little deeds,
Mingle in selfish strife."

THE BIBLE FROM JESUS.

IT REQUIRES only a cursory investigation of the Holy Scriptures to determine the fact that the outstanding personality revealed therein is that of our Lord. Perhaps it cannot be said exactly in the phrase of the old theologians that on every page of the Bible Christ is revealed; but certainly his personality makes itself felt in both Old and New Testaments. It is perhaps from the point of view presented in the New Testament that this can best be observed; for here it is a commonplace that he is the central figure of every situation. The Gospels declare their purpose of portraying his character as a means of producing faith in the readers. They are the record of those things which the early disciples of Jesus were accustomed to say in their public proclamations of his life. Indeed the Gospels are made up apparently of just those sayings regarding Jesus which were in current use in the early church, and which had come thus to be common property as appearing first in the utterances of the apostles who had companied with Jesus and knew of his work. The book of Acts is the continuation of this narrative with emphasis upon the things which Jesus continued both to do and teach through the ministry of the apostles guided by the Holy Spirit. Everywhere the motive of obedience to Jesus is apparent and it is in his name that every word is spoken by the preachers whose figures are drawn with such artistic skill. In the Epistles also the motive is that of bringing Christian believers to an apprehension of the mind that was in Jesus, and thus reproducing his life in the world. The Apocalypse is the revelation of Jesus as the King of Kings in a time when the weak and despairing church needed a word of power to hearten it for its struggle with a persecuting Rome. Certainly it does not require long examination of the New Testament to determine the centrality of Jesus. He is its motive and object. It all springs from his life. Without him it would have no meaning or value; and, indeed, that it could not have had existence may be affirmed in the most sweeping sense.

But the Old Testament is from Jesus also in a sense which may be overlooked by one who is guided solely by the historical or critical motive in his examination of its pages. It was the confident affirmation of the old theology that the Old Testament was full of Jesus, and upon this hypothesis it proceeded to read the events of his life indiscriminately into all sections of the older Scriptures. So thoroughgoing and enthusiastic was this supposed labor of love that when simple historical passages seemed to afford no ground for reference to the life of Jesus resort was had to allegory, and it was affirmed that the chief value in Scripture lay not in the simple meaning but rather in those implied and suggested teachings which lay in the circle of symbol and figure. Under this treatment any possible meaning could be extorted from a text of Scripture; and men apparently supposed themselves to be honoring their Lord when they thus disfigured his word by attempting to reduce it to a dead level of allegorical theology. It only remained for a closer and more reverent scholarship to discover the fallacy and the violence which inhered in this forced method of exegesis. When one after another the passages confidently quoted as referring to Jesus were found on closer perusal to yield no allusions to him by any just method of interpretation, the question naturally arose whether it could be truly affirmed that there was in the Old Testament any reference to him whatsoever.

The reaction which thus resulted from a fantastic exegesis of the Old Testament has carried far as all reactionary movements are likely to do; yet there has been much gained in the process. However destructive it appeared at first to be it was certainly worth while to know how much weight the ground on which we are now standing will sustain. One does not wish to be walking over bridges which are liable to break beneath him, however well they may have supported previous generations. It is therefore one of the satisfactions of present methods of Old Testament study that they bring the student to a fresh examination of the claims of Jesus as voiced in the Old Testament, and that the tests which present scholarship applies to these ancient Scriptures more and more vindicate the claims of our Lord to a presence and possessorship in the Old Testament which if less fantastic than the old apologists believed is certainly more convincing and abiding. The presence of Jesus in the Old Testament does not lie in the domain of mere prediction, though this has its place, and an important place. Time will not permit present entrance upon this alluring theme, but it may be said in passing that the argument from Messianic prophecy is not only unimpaired but vitalized and strengthened by the processes of modern criticism. It is lifted from the domain of mere details, and shown to be a providential movement issuing appropriately in the life of our Lord.

But what engages us here is the fact that the Old Testament, like the New, has its motive and purpose in the life of Jesus aside from the fact that the prophets predicted a coming Deliverer and Savior. The whole of their work demands him as its appropriate end and explanation. The evolutionary process postulates a goal to be reached; and he is but a dull student of Old Testament history who does not perceive that process unfolding under the eye of the beholder, and through the guiding power and presence of the divine life in that

history, as nowhere else manifested. It would perhaps be enough to say that the prophets expected the Messiah to come, and looked forward to the days of his advent; but when to this we add the fact that their own work formed an ascending pathway along which Israel was led toward some great culmination yet unseen, it is felt that the progress was not meaningless nor random. It was direct, precise, methodical. The prophets were working toward an ideal whose exact terms they were never able to state. That peering, wistful look of theirs as they sought to know the meaning of times and seasons which God had in his own keeping is one of their most striking characteristics. We can see as they could not how the ministry of the Messiah was to complete their expectation. Without that life the story of Israel would be a narrative without a sequel, a torso without a head. In Jesus Christ Hebrew history found its appropriate climax and consummation. What is true of the historical books of the Old Testament is equally true of the psalms, of the law, of the wisdom books, and of the apocalypses. They were all gravida Christi, heavy with Christ, and thus finding their motive in his anticipated work they were the products of that providential movement which culminated in him; and of which he in the spirit of his work was the author and director.

The Church is not therefore the maker of the Bible as is so frequently affirmed. It can no more be said that the Church has produced the Bible than that the Bible has produced the Church; for Christ is the author of both; and while they have acted and reacted upon each other, sometimes almost in the relation of cause and effect, yet deeper than either have been those springs of power from which both have issued. The Bible is the human expression of that Eternal Word of God which found partial expression in prophets and sages of the olden time, partial expression in the apostles of our Lord, partial expression in the books of holy Scripture, but full and absolute expression in the life of Jesus. The partialness of the other expressions, to-wit, those of prophets, apostles and holy Scriptures, was as necessary and indispensable as the completeness of expression in the life of our Lord. Without that partialness these mediators of divine truth could never have accomplished their purpose of reaching humanity. Without that completeness our Lord would have been excluded from the high tasks for which he was prepared. Inspiration could never have been a process of galvanizing imperfect material into an instant perfection, whether limited or permanent. To so affirm would be to discredit the very utterances of holy Scripture. Our Lord's voice is alone the perfect medium; our Lord's life and message the only perfect revelation, of divine truth. God who at various times and in fragmentary ways spoke in time past unto the fathers in the prophets, in the last days spoke unto us in his Son. It is this fact which gives to Jesus the unique position of possessor and author of the Word of God. From him we receive disclosure of his nature and of those processes by which a particular people was prepared for his coming. To him, however, dimly seen and partially understood, the Old Testament writers make their appeal. The kingdom of God, to which they looked as the embodiment of divine purpose in the world could be realized only in him; and this in varying degrees they dimly foresaw. The writers of the New Testament appeal to him constantly as their Master and authority. He recognized both as his possession and heritage. Upon the Old Testament Scriptures he laid his hand with a sense of possessorship, saying "This day is this Scripture fulfilled in your ears." He sent forth his disciples, commanding them to speak everywhere in his name and to interpret and apply those truths which he had uttered. Both old and New Testaments therefore are from Jesus and are to be judged in the light of his possessorship and of that unique authority which he claimed for himself, and by virtue of which he was greater than prophets, apostles, or Scriptures. Their partialness resulted from their human elements. His completeness lay in his perfect blending of the human and the divine. That unique ministry which began with the incarnation and closed with the cross and the resurrection, has proven the divine life and power to be resident in him.

LETTERS TO THE BOOK-LOVER.

THE DISASTERS OF SUBTILTY.

My Dear Friend:

You are of course an admirer of that most fascinating literary artist, Mr. J. M. Barrie. You have laughed and wept as you sat at "A Window in Thrums." You have been carried, astonished and yet abashed through the sudden changes of "The Little Minister." You have looked with reverence into the beauty of motherhood and sonship as you heard him speak to you, his hand on your arm, about "Margaret Ogilvy."

But it is "Tommy" I am concerned with to-day, the Tommy, whom it took two large volumes to bring into the world and carry through his brief career to his humiliating end. Some men and all women hate Tommy, and I cannot pretend to love him. But at the same time I have a profound interest in him, and that because he is so true to life. This of course is not what you believe, but I must ask you to listen to me for a while. That there are many people who answer directly and completely to Mr. Barrie's picture of "Tommy" is not what I mean. But it is certain to my mind that there are many of us who correspond to that type and whose chief task in life has been to escape becoming Tommies. A most remarkable corroboration of this came under my own experience the other day. A friend was discussing the character and history of a man whose name has been much in our mouths recently. This friend had known him intimately for many years and his analysis was that of a keen student of character. As he described that man I, silently and with utter amazement, found him using one after another nearly all the terms under which Mr. Barrie has depicted "Tommy."

It is true, of course, that in Mr. Barrie's picture there is an element of exaggeration. It is one of Mr. Barrie's little weaknesses that he likes, now and again, to use pretty strong colors. We feel this in some of the descriptions of Pym, in such an event as Tommy's proposal to Mrs. Jerry, and in the picture of Tommy when he "ricked his foot" to hide the fact that he had been shamming lameness. But even these criticisms we state with fear such as Tommy's teacher, Cathro, felt whensoever he dared to find any fault with that subtle hero.

There are two words by which more than any others, the working of Tommy's mind is set forth. These are "sentiment" and "artist." Tommy was born with the artistic nature. He had an instinctive love for the process of idealizing, whether in the use of words, or in the reconstruction of past history or in the con-

templation of nature and of human life around him. He perceived as the true artistic nature does the value of form and color and sound. He could not have deliberately destroyed a bird or crushed a lovely flower, nor could he be content to use a word which did not exactly and exquisitely fit into the feeling or the fact which he wished to identify and to name. To write down an inexact word was like breaking a lark's wing or throwing a fresh Marshal Niel rose with dew drops on it into the fire.

It is one of Mr. Barrie's most powerful devices that he begins his study of this artistic sense in Tommy while he is yet a child, and long before he is able to bring his use of it under the criticism of conscience or the control of judgment. Along with the enjoyment of this artistic view of things Tommy came into the possession of that most subtle and dangerous of all inner experiences, the sentimental view of life. The sentimental is not identical with the artistic mind, but it can enter into a very close alliance with it. Tommy unawares had the Greek notion that the virtuous is the beautiful; all events therefore that were heroic or pathetic, where virtue of any kind shone upon his sensitive soul, made him quiver with emotion. Now Tommy enjoyed this emotion, found that by merely imagining such events he could stimulate it, and proceeded to do so. Then he formed the habit of valuing every fact in the light of these feelings; and then, alas! every other person came to be valued in the light of their subjective feelings as well as his own. To see them happy made him happy, and he would at last do anything to save himself the pain of seeing them in pain. When, in London, as a young lion of society, he found himself talking mournfully to a lady, he thoroughly enjoyed the whole complex of interacting forces in that experience. He pictured himself as a mourning lover, for example, and threw himself so truly into the situation that some glamor of a lover's woe swept over his heart. But he saw that this fancied woe of his was evoking the sympathy of his fair confidante and the sight of her tender feelings made another chord of tender feeling resound in his own heart.

This dramatizing habit grew upon Tommy from his earliest years and it led to all his ruin. The power of course belonged to his artistic nature and it fed with fierce flames his sentimental valuation of all things. Sir Walter Scott tells us in his "Journal" that he had formed in early life this habit of living through all kinds of purely imaginary scenes and events where he himself was supposed to be an actor. With a smile he adds that whether dangerous or not, this habit had enabled him to give all the pleasure for which the readers of his novels were in the habit of thanking him. But some poison had entered into Tommy's soul which made his imaginary dreams corrode his power to deal with reality. For him the supreme law of life was to do the wonderful, the dramatic, the thrilling thing; when he sacrificed himself for others he did it in order to save other people's feelings, not their rights. He would pretend to know or not to know, to be or not to be anything, if only he could give pleasure to some other heart. This was his sin, the essence of his terrific distortion of the moral nature in him. Even when Elspeth announced her engagement he deceived her in order to make it easier for her. The supreme crisis came, and Mr. Barrie dwells on that with almost appalling thoroughness, when he proposed to Grisel. Sentimental attitudinizing made him accept her, prevented him from undeceiving her, kept him hovering round her when she had found out his loveless heart, made him at last marry her with the resolve to be true to her, and with the conviction that it was very noble to make that resolution! It may be said that throughout this book Mr. Barrie has not been studying merely the artistic self-consciousness, nor the sentimental valuation of life, that cancer of the modern world, which is corrupting religion and philanthropy, government and literature, philosophy and art. He has studied the subtle mind as it enjoys its own subtilty. The sentimental mind tries to be heroic even in its dreams and cries with Tommy, "Am I not a wonder?" But the subtle mind, again with Tommy, sees that this is unheroic and then praises itself and feels itself safe because it can see that fact. The subtle mind is that which watches the inner life of self for the mere pleasure of that sight. It is very intoxicating. Further, the subtle mind by playing with its own motives learns to play upon the motives of others. Hence Tommy's unearthly power of managing other people. Corp said that he would always "find a wy," and he always did. He startled poor old Aaron Latta, as if he wielded an unearthly gift, when he told him many of his secret thoughts and interpreted his moods. Even Grisel, keen and true as her insight was, could not escape the control of her "magerful Tam." His subtilty outwitted her. This is a most dreadful power. It is seldom wielded in this way by good men for good ends. It is the property of the mind that has deceived itself to deceive others and to drag them down to destruction.

And, then, for I must add one word more, Tommy's doom came upon him when neither he nor any one else knew or could know whether he loved or did not love another woman than Grisel. Mr. Barrie's genius reaches his height when he depicts that dreary and most awful collapse of the moral consciousness. Tommy had lost the power to distinguish between reality and pretence in his own mind. Sentimentality and the enjoyment of the subtle mind made him at last the prey of that uncertainty and that passion which must be on the verge of insanity. Why does the world unanimously resent the close of Tommy's life? If our interpretation of that last scene is right, then after that there could only be a despairing shame or a gradual redemption to tell of. But how can a human soul be redeemed which has come to such complete self-sophistication as that? Where is reality to get in and touch the real man buried somewhere there under the rubbish of a sentimental conscience and an intellectual sensuality? If Mr. Barrie could answer that he might have shown us the redemption of Tommy, otherwise it was better to kill the body in any contemptible way when the soul, the moral capacity, was dead already. For Mr. Barrie is quite merciless to the dead soul. "His last reflection before he passed into unconsciousness was, 'Serves me right.' Perhaps it was only a little bit of sentiment for the end." We hear much of the psychology of religion nowadays. There is much of it in this book for those who have eyes to see. I have written to you about it because I am profoundly interested in that deep, deep psychological question, How can the subtle mind, the sentimental conscience, the self-deceiving deceiver be redeemed? There is one very beautiful passage where Mr. Barrie approaches the problem. "The accursed thing to me is not the accursed thing to you, but all have it, and from this comes pity for those who have sinned, and the desire to help each other springs, for knowledge is sympathy, and sympathy is love and to learn it the Son of God became a man."

But, then, ah, me! poor Tommy was not saved, and his biographer says that the last judgment he passed

on himself, although it was true, was uttered not for truth's sake, but for sentiment! Yours truly,

Chicago, June 6, 1901. A Bookman.

BELIEF AND ACTION.

It is often asserted that it does not matter what a man's beliefs are if his life is right. Beliefs are held to be not merely of secondary importance, but of hardly any importance whatever. The life, it is said, is the only thing worth speaking about. Now, it must be admitted that conduct is more important than creed, that life is more important than the thing which sustains it. There is a sense in which everybody can endorse the words of Pope:

"For modes of faith let graceless zealots fight.
He can't be wrong whose life is in the right."

But the bottom question in all this is: How is a man going to live right if he does not believe right? "A man without a belief," says Beecher, "is like a bird without a tail. A bird's tail feathers are for him to steer by, and if he has no tail he cannot steer himself." A man's beliefs control his actions. As a man thinketh in his heart so is he."

Break up the word belief, and you will find it composed of two old English words, bi lief—by-life; a man's belief thus being regarded as the thing by which he lives, the mainspring of all his activities, the soul of his soul, the life of his life.

Carlyle says: "The fearful unbelief is unbelief in yourself," and Emerson adds, "Self-trust is the essence of heroism." It is not so. The most fearful unbelief is not unbelief in self, although that is in one respect bad enough; but unbelief in God, and the essence of heroism is not self-trust, but trust in God.

The very reason why faith is made indispensable to salvation—the very reason why it is made the hinge of the soul's destiny, is that it connects the soul with the source of saving power. Unbelief is separation from God, and separation from God leads to godlessness. Unbelief is the sin of all sins because it is the breaking of the chain which binds man to the Infinite. There is no strength in unbelief. It takes away the inspiration to holy living, and makes moral duty a dead lift.

The development of certain words in common use shows the close connection between belief and action. Infidelity meant at first a want of faith; and a want of faith came to be looked upon as a want of faithfulness. One who is faithful, is literally one who is full of faith, and the common use of the word implies the growth of a conviction that one who is full of faith will be faithful to every trust reposed in him. The Norman word miscreant originally meant unbeliever, and the changed meaning of the word is evidence that experience has shown that one who is an unbeliever is apt to degenerate into a scoundrel.

We thus see that a man's beliefs are of prime importance. They are practical, operative forces in his life. It is this that makes faith in God, and in God's Christ such a vital thing. It is the root of righteousness, the source of every grace. A holy life lies enclosed in the act of Christian faith as the oak lies enclosed in the acorn. St. James declares that "faith without works is dead." Is is a dead pole stuck in the ground and not a living tree. Living faith and good works are inseparable. They are like the famous Siamese twins who were bound together by a ligament that could not be cut. Those who say they have faith, and have not works are guilty of the same kind of fiction as the gentleman who said that he knew one of the Siamese twins, but did not happen to enjoy the acquaintanceship of the other. Wherever faith is found his twin brother works is found also. They exist together, they grow together, they decay together, they die together. In life and death they are undivided.

Merry in God.

Sir Thomas Moore writing to his wife when news reached him that the great mansion of the Chelsea with its offices and granaries had been destroyed by fire, said: "I pray you, Alice, with my children to be merry in God," and he adds, "Find out if any poor neighbors have stored their corn in the granaries, and if so, return to them what they have lost." To be merry in God one must make others merry.

The Living Word.

It is possible to strangle the life out of the Scripture by the over-rigid principle of literal interpretation. We may rack the Scripture simile beyond the true intent thereof, and instead of sucking milk, squeeze blood out of it. What boots it to hold possession of the casket if we lose the jewel it contains. The Word of God is more than sounds which strike the ear or signs which strike the eye; it is living message from a living Being. "The words that I speak unto you," said the Christ, "are more than words; they are spirit and they are life."

The Restraining Power of Truth.

"Where there is no vision the people perish."—Prov. 29: 18. A more correct rendering of this text would be, "Where there is no vision the people are lawless." The revised version reads, "Where there is no vision the people cast off restraint." That is undoubtedly the meaning of the words. If the vision of God and of his holy law be taken away the sense of moral accountability is weakened and the tiger of man's sinful nature is unchained. The open vision checks rebellious passion. Anarchy is the legitimate offspring of atheism.

The Mystery of Life.

We are surrounded with mystery. The inexplicable meets us on every hand. If left unaided and alone we find ourselves most pitiable; the lonesomeness of despair would encompass us. When viewed from the standpoint of this world, life with many must be felt to be a series of failures. Without some guiding star of hope we would find ourselves breathing the miasma of cynicism and pessimism. The awful weight of the world's burden of sin and woe must of necessity bear heavily upon us at times if we have entered into the fellowship of Christ's sufferings. There comes the impulse to get out of it all and live our own life in peacefulness and serenity. But we know the futility of that, and moreover it is cowardly. What we need is to get away from the maddening strife of this world, just for a few moments each day and then occasionally for a few hours, that we may commune in a very personal way with an ever-present and living God. May he become so real to us that we will be conscious of this Divine Comforter in all the conflicts and discouragements of life.

NOTES AND COMMENTS.

Reform in Sunday School Helps.

As some good, wide and careful reading of the reports of recent religious gatherings reveals the fact that one of the prominent questions before the churches is the necessity of the reconstruction of our methods of Sunday school work. Great changes are eminent. Sooner or later lesson helps must go and in their place will come permanent text books. There is also coming a graded system closely resembling that of the public schools.

The Gifts of the Presbyterians.

The gifts of the Presbyterians for all purposes amounted last year to more than $15,000,000. They closed the year with their missionary treasuries free from indebtedness. Their 20th century fund, to be applied to different branches of church work, has risen above $3,500,000. This is an encouraging showing. The Presbyterian church has a rich constituency and they are liberal. Their ministers are faithful in presenting the doctrine of stewardship and that is bearing fruit. When money is consecrated to the cause of Christ it will become truly one of the greatest forces in the world.

Progress in Municipal Governments.

Dr. Albert Shaw comments in the May Review of Reviews on the meaning of the recent municipal elections. He takes the view of an optimist and thinks there are many good signs that cities are working toward higher ideals. There are on the whole better methods of technical organization; partisanship is being banished from elections and appointments, the independent vote in several large cities being the determining factor; more attention is being paid to schools and buildings; fine new asphalt pavements are displacing the old ones; and public buildings and parks are receiving attention never before given them. Some day we may know how to build a "city beautiful."

The Bishop of Rhode Island on Divorce.

Bishop William Neilson McVicker of Rhode Island has written an interesting letter on the divorce question. He assails the clause in the divorce laws which makes non-support ground for divorce and points out that many who get divorce on such a plea are at the same time rolling in wealth. Some of these petitioners drive on Bellevue avenue, Newport, in regal style and preside at feasts, the price of which would keep an ordinary family in luxury for a year. It is certainly a piece of technical irony to grant a divorce in such a case for non-support. Along with the repeal of this clause, or at least its modification, should go another, and that is partial divorce, and divorce with alimony. In our opinion, if not essentially immoral, these statutes contribute to immorality.

Reconciliation of the Booths.

There are rumors in the air of a possible reconciliation between Ballington Booth and his father, General William Booth. This on many grounds would be a good thing; but it is difficult to see how there can be a union of two organizations so diametrically opposed to one another as the Volunteers of America and the Salvation Army; the former being democratic and the latter being autocratic. The rise and prosperity of the Salvation Army is one of the marvels of modern history; the work it has done among the poor and distressed is beyond all praise; yet its organization is a strange anomaly in a day in which the idea of freedom and equality prevail. It is not a brotherhood, but an absolute monarchy; and an absolute monarchy which can be prevented from becoming a despotism only by the tactfulness and good sense of the man in whose hands all ultimate authority is lodged.

Exit Dr. Herron.

The deposition of Dr. Herron from the Congregational ministry was a quiet and dignified proceeding. The only bit of theatrics in connection with the affair was the reading of Dr. Herron's letter of protest and defence. In the main it was a tirade against "the coercive family system," and when stripped of its glittering rhetoric it was an unequivocal plea for free love. It arraigned the leaders of the church for their "pitiless digging at the roots of the sacred sorrow and tragedy of a life, in order to get at its secret, and prove thereby that its teachings are false, and its deeds evil." Nobody will be hoodwinked by this sophistical reasoning. Ordinary people will still persistently maintain that "a tree is known by its fruits"; nor will they be turned aside from the unvarnished fact that the man who has posed as a prophet of righteousness has trampled under foot the most sacred principles of morality. The cold-blooded, heartless way in which, after deserting his faithful wife for his "intellectual affinity" with whom he was to "scale the heights," he repudiates all responsibility for his children, is the cruelest cut of all. A man that can do this— but we forbear. Let the curtain be rung down on this pathetic domestic tragedy.

A New Question in Life Insurance.

The question is being discussed by some insurance companies whether any discrimination ought to be made against Christian Scientists, Faith Healers, and people of that ilk. Opinion is divided; officials of some of the leading societies holding that there is a much lower death rate among this class than among those who depend upon material remedies. Others are equally confident that those who discard surgery and medicine constitute what insurance men call bad risks. The question in dispute can be settled only after a wide and careful induction of facts. While incalculable injury is often wrought by the rejection of medicine, the therapeutic power of these cults must not be overlooked or undervalued. But there is nothing in them of therapeutic value that is not found in a still larger degree in Christianity. God is the health of the good man's countenance; and Christ is the healer of all the ills of humanity.

Pan-American Bible Study Congress.

Plans for the Pan-American Bible Study Congress to be held in Buffalo July 17-31, in connection with the Pan-American Exposition, are progressing rapidly and a splendid program is already announced. The Congress is to be held at City Convention Hall, Virginia street and Elmwood avenue, in forenoon sessions, 9:30 to 1 p. m. Opportunity for discussions will be given at each session. Sunday services will be held at Convention Hall, commencing at three o'clock. The subjects considered include The Present Status of Bible Study, The English Bible and Its Different Versions, Bible Reading and Study in the home, in the church, in schools and colleges, and in seminaries; distinctive features of Sunday school work in the United States and other countries; the study of the Bible as literature; the Bible and the stage; the Bible and the child; the power of the Bible, and the future of Bible study.

In addition there will be presented the various methods of Bible study as used by the different organizations which have this end in view. Among those who are scheduled to speak are Prof. Frank K. Sanders of Yale University, Prof. Shailer Matthews and Prof. Herbert L. Willett of University of Chicago, Prof. W. W. White of Montclair, N. J.; Rev. E. Blakeslee of Boston, Prof. H. M. Hamill of Jacksonville, Ill.; Miss Finie Murfree Burton of Louisville, Ky.; Rev. J. E. Gilbert of Washington, D. C., and Rev. C. R. Blackall of Philadelphia, Pa.

Woman and the Bible.

Some people are unconscious humorists. In asking for an expurgated Bible, with all references to the "inferiority of woman" and all suggestion of blame attaching to woman as the "author of sin," left out, Mrs. Elizabeth Cady Stanton takes her place among this class. What a strange book the Bible would become if every one cut out of it the things they do not like. It is true that in the Old Testament the Hebrew idea regarding the inferiority of woman obtains; but the Bible is a progressive revelation, and in the New Testament the inequality of sexes vanishes; for in Christ Jesus there is neither male nor female, for all are one in him. The trouble is that many of our mannish women reformers not content with the obliteration of sex equality would also blot out sex distinction, claiming for woman the right to occupy the same sphere as is occupied by man. The modern woman ought to remember that she owes her exalted position to Christianity. In knocking away the ladder by which she has risen she at the same time knocks away the ladder by which she is to rise.

Professor Gilbert's Book.

Speaking of Professor Gilbert's book entitled "The First Interpreters of Jesus," which has just been published, the Christian Register, the organ of the Unitarian denomination, says: "While in many particulars Professor Gilbert's teaching is as orthodox as that of any other leader of the new theology, parts of his interpretation of the writings of Paul, Peter and others could not be called orthodox after any recognized standard. In regard, for instance, to the nature of Jesus he quotes the language of Paul as if he meant exactlly what he said, and no more. His method is that of any Unitarian theologian, and brings him to the conclusion that Paul regarded Jesus as in every respect a true man, or, as in derision it was once phrased, 'a mere man.'" The Register quotes approvingly the words of Professor Gilbert: "Hence we say that Paul ascribes to Jesus a human origin, and that this include both body and spirit," and it sums up by saying of his teachings, "We do not see how, by any stretch of interpretation, they can be called orthodox, using that word in its accepted meaning." There cannot be the slightest doubt that, with regard to the doctrine of the person of Christ, Professor Gilbert stands squarely upon Unitarian ground.

To Get Rid of the Tramp.

The number tramps is so considerable in many sections that the matter has been taken into serious discussion by those responsible for the public weal. A recent convention in Philadelphia representing about sixty towns and cities decided to drive tramps out of the state. The means to be used are very simple. It is proposed to force the tramp to work. This will do good, but how much like worldly wisdom is such a solution of so grave a problem. Merely applying the lash may only aggravate the situation. Would it be a solution of the problem to drive the tramps out of every state and drown them in the ocean? Would not the same causes that have produced the tramps we have produce annually a like crop? Why not hunt for the causes and thus pluck up the root of the matter? One of the causes will be found to be a lack of discipline in childhood; another, such defects in our industrial system as compel some men to be idle and beg for bread; another, inherited tendencies which it may take generations to eradicate; another, imaginary stories of romance and adventure which take too strong hold of youth of certain temperament and lack of equilibrium of personality; but by far the greatest cause of tramps is the saloon. Close the saloon and you have practically solved the tramp problem.

SCOTCH CAUTION.

Scotch caution has become proverbial. There was no lack of that national characteristic in the countryman, who, when asked if he could play upon the fiddle, warily answered that "He couldna say, for he had never tried." An admirable example of this same quality is furnished by the answer given at a catechetical examination to the question from the Shorter Catechism, "What are the decrees of God?" "'Deed, sir, he kens that best himself." To the question, "Why did the Israelites make a golden calf?" the safe and shrewd reply of a little girl was, "Because they hadna ye're breaking something there besides the stanes!"

What consummate tact and grace are contained in the sly, covert rebuke administered by a shepherd to an eminent geologist who was thoughtlessly making use of his pocket hammer one Sabbath morning. "Sir, ye're breaking something there ——— the stanes!"

The following example of juvenile shrewdness and caution has a flavor all its own. A little boy when asked how he stood in his class at school, invariably answered, "I'm second dux," meaning in school parlance, I am second from the top. The members of his family being well aware that his habits were the opposite of studious, at length interrogated him as to the number of scholars in his class, when he hesitatingly answered, "Ou, there's jist me and anither lass."

For the subtle blending of dry humor with coolness and caution what can excel the following? An Englishman in the company of Scotchmen was enlarging upon the wonders he had seen in India from which he had lately arrived. Among other marvelous things he mentioned the fact that he had seen and shot a tiger, forty feet in length. Not to be outdone, a Scotch gentlemen present said that in his own country were to be seen things no less wonderful, and instanced the recent capture of a skate-fish, which exceeded half an acre in extent. The Englishman, stung by this bit of pointed sarcasm, left the room, and afterwards demanded satisfaction for the insult which had been offered him. To the friend who had acted as mediator the author of the skate story very coolly replied: "Weel, sir, gin yer freend will tak' a few feet off the length of his tiger, we'll see what can be dune about the breadth o' the skate."

"I find the great thing is, not so much where we stand, as in what direction we are moving. To reach the port of heaven, we must sail sometimes with the wind, and sometimes against it—but we must sail, and not drift, nor lie at anchor." —Oliver Wendell Holmes.

CHICAGO NOTES

Temptations of Ministers.

At the meeting of the Congregational Ministers' Union last week the subject discussed was the tempting of ministers. The chief temptations were said to be laziness, self-seeking, and insincerity.

Free Text Books.

The question of free text books is now before the Board of Education. The movement is opposed by advocates of economy, by Roman Catholics and by publishing firms that have vested interests in the present order of things. Something like a plebiscite is being taken among the parents. It seems to be doubtful whether there is any great demand for it outside the board itself. There is much to be said on both sides of the question. Few, however, question the desirability of providing text books for indigent pupils.

The Root of the Matter.

In his report upon the state of religion Dr. Percival laid special emphasis upon "pleasure seeking" as a cause of spiritual indifference. He said that the answer now practically given to the first question in the Shorter Catechism, "What is the chief end of man?" is, "Man's chief end is to have a good time." There is too much truth in the indictment. Equally pertinent was the answer of a little boy who, blundering better than he knew, said man's chief end is to glorify God and to annoy him forever. Certainly some people do give God no end of annoyance.

Causes of Low Death Rate.

Surprise is sometimes expressed at the low death rate in the city considering its overcrowding and its unspeakable filthiness. Two reasons may be given for this. In the first place the population of Chicago is largely made up of young and vigorous foreign-born people, and in the second place—being a new city—the soil has not been impregnated with the accumulated filth of generations. But let things go on as at present—let there be no civic repentance and purification and Chicago will become one of the world's pest holes.

Tenement Conditions in Chicago.

The City Home Association has just issued a report on tenement conditions in Chicago which presents a startling picture of the filthy and unsanitary condition of large areas of the city. Referring to the congestion of population in the residence districts the report says: "Considering the size of our dwellings, our density of population is most appalling. It is very probable, if we would compare the height of the dwelling and its density of population in the Jewish, Italian, Polish and Bohemian districts with the like in districts elsewhere, the real density would equal the worst in the world." An English reformer, after studying at first hand the condition of the city, declared that he found in it a depth of squalor and of destitution not to be matched anywhere else.

The Swearing Habit.

The action of a prominent Chicago firm forbidding swearing among its employes—not on moral grounds, but because it breeds dissension and lowers the efficiency of the workmen—has led to a discussion of the habit of profane swearing. That it is a growing habit is but too apparent. One can hardly walk along the street without having his sensibilities shocked. It is confined to no particular class. The children at play imitate their elders, and give expression to language so horrible that we must in charity presume that the little ones do not know its meaning. Swearing is often thoughtless, mechanical. It is not always an indication of the lack of moral principle, but it always shows a lack of sense. It is a foolish and profitless habit. "He knew not what to say, so he swore," is often the only explanation that can be given for indulgence in this habit. But it is more than senseless, it is sinful. It is the empty froth of perverted speech that marks out the perverted heart as the slime on the path marks out the reptile. An important part of the work of redemption is the purification of the tongue.

C. M. Sheldon Coming to Chicago.

The Rev. C. M. Sheldon of Topeka, Kansas, author of "In His Steps," and other popular books, is to supply the South Park Congregational Church during the month of July. Mr. Sheldon attracted wide attention by his attempt to edit the Topeka Capital for a week, as Jesus would have done. Despite the exploitation he has received, Mr. Sheldon is a modest man. His great success and popularity have not spoiled him in the least. He is an earnest, hard-working pastor; and his visit to our city will be looked forward to with interest.

A Well-Placed Gift.

It was a disappointment to many people that P. D. Armour left so little in his will to benevolent objects. He evidently followed the more excellent way of leaving it to his family to continue his work of philanthropy by personally dispensing his garnered wealth. Mrs. Armour has just decided to add $250,000 to the recent gift of $1,000,000 made by her and her son, J. Ogden Armour, to Armour Institute. This supplementary gift is for the erection of a school of engineering, to which is to be attached a model workshop. It has been announced that Dr. Gunsaulus is about to resume the Presidency of this institution. It is fortunate that he will continue to give it the touch of his guiding hand.

Death of Edward Kimball.

Edward Kimball, who died at the home of his son in Oak Park on Wednesday last, was a somewhat remarkable man. He was known all over the United States for his success in raising church debts. He is credited with raising over fifteen million dollars. His services were given to churches of all denominations. He was a striking personality and was possessed of great tact and persuasiveness. But perhaps his greatest work was that of molding the life of D. L. Moody, the evangelist. He was the instrument of Moody's conversion, and started him in his evangelistic career. While somewhat erratic he seemed to fill a niche peculiarly his own.

SENSITIVENESS.

Time was, I shrank from what was right,
From fear of what was wrong;
I would not brave the sacred fight,
Because the foe was strong.

But now I cast that finer sense
And sorer shame aside;
Such dread of sin was indolence,
Such aim at Heaven was pride.

So, when my Savious calls, I rise
And camly do my best;
Leaving to Him, with silent eyes
Of hope and fear, the rest.

I step, I mount, where He has led;
Men count my haltings o'er;
I know them; yet, though self I dread,
I love His precepts more. —*Cardinal Newman.*

CONTRIBUTED.

THE LIVING VOICE.

It seemed like the gardener's footstep—
His dress like the gardener's dress;
For her eyes were filled with weeping,
And her heart with heaviness.
But O! at that sweet word, "Mary!"
Doth the soul within her rejoice;
It may be the gardener's semblance—
But the voice—it is Jesus' voice!

Forgotten the nights of vigil,
Forgotten the dawns of tears;
Her Lord is standing beside her,
His greeting in her ears!
Could mine be a bygone rapture,
The moment—the place—my choice,
I would be the maid in the garden,
When she knows it is Jesus' voice!

THE PRESENCE IN THE CHURCH.

By James M. Campbell.

WHAT is the church? Inwardly, it is a spiritual fellowship composed of those who have seen the risen, living Christ and have made personal and absolute surrender to his authority. Outwardly, it is the body of Christ, the society in which he perpetually abides, and through which he is manifesting himself to the world.

The vital core from which the church ideal and actual has grown is found in the words, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18: 20). Ubi Christus ubi ecclesia, where Christ is there is the church. Equally true is it that where the church is, there is Christ. He is ever in the midst of those who gather together "into his name," making it the center of common attraction, the sphere of mutual fellowship.

These words are not a promise for the fulfillment of which we are to wait, but a pledge in the fulfillment of which we are to rejoice. Jesus does not say, "Where two or three are gathered together in my name there shall I be in the midst of them"; but "there I am in the midst of them." Where two or three draw together and are drawn together unto Christ, he is beside them, making himself one of the number, and making himself one with them in all they seek to attain. How he does this we need not stop to inquire. It is enough to know that the divine Christ is an omnipresent Christ. The theory of the ubiquity of his glorified body, which Luther propounded to support his view of the eucharist, is far from satisfactory. By intruding an element of bald literalism into the realm of the spiritual, it substitutes a greater mystery for a lesser. There are some things which lie beyond the reach of human comprehension, and this is one of them. The mystery of the universal, personal presence of Christ we can never hope to fathom; but the fact itself need not on that account be to any of us the less real. That he is everywhere, and at all times present with those who meet to call upon his name, Jesus himself declares; and surely in his word we have sufficient ground for faith. And seeing that he is present in all the assemblies of his saints, instead of praying to him to fulfill his promise and meet with them, they ought to fall back upon the absolute and unrepealed pledge of his presence, and say, "How blessed is this place! Surely this is none other than the spirit's meeting place with Christ—the house of God and the gate of heaven!"

A Distinguishing Characteristic.

The presence of Christ in his church is that which marks it off from all other organizations. Of his unseen presence it is the living embodiment. Its very existence is a proof that he has risen from the dead and that he has returned to dwell with his people. Its continued existence is the proof of his continued presence within it. He is its indwelling life. All its vital movements of thought and activity are from him. All its power for good is from him. In all its gatherings he is present. And yet of his presence there is no outward sign whatever. No shekinah appears in the Christian meeting house as an aid to faith. The presence that so profoundly moves the hearts of the worshipers is unseen, yet of its reality they are no less fully assured than they are of the presence of their fellow worshipers. Into the ear of the listening Christ they direct their prayers; by his sympathy they are soothed; and as they come from his secret chamber, others, detecting on their garments the aroma of heavenly grace, take knowledge of them that they have been with Jesus.

According to the New Testament representations of it, the church is a very simple thing. It is not something that Christ instituted so much as it is something which grew from the seed which he planted. The word which Jesus used for church is, in the margin of the Revised Version, translated "congregation." And that is what it means—the congregation or assembly of those who, impelled by the need of fellowship, have come together upon the confession of his name. In the Catechism prepared by the National Council of Free Churches of England, the church is defined as "that Holy Society of believers in Jesus Christ, which he founded, of which he is the only Head, and in which he dwells by his Spirit." Accepting this definition—than which a better could hardly be given, the question is forced upon us, In what relation does Christ now stand to this Holy Society which he has founded, and in which he dwells? The reply to that vital question is that he is its enlightener, guide and ruler.

1. Enlightener. He still walks in the midst of the seven golden candlesticks keeping the light of truth burning. It is the presence of his Spirit which makes the Bible, which otherwise would be a dead letter, glow with light, and pulsate with life. By his Spirit Christ keeps in connection with every member of his church, speaking to him, interpreting to him his will, and leading him into all the truth. All the light that shines in Christian hearts; all the light that shines from the church, comes from the Presence of Him who is "the sun of righteousness"—"The light of the world."

2. Guide. According to Lightfoot, the Rabbins say that when two or three are sitting in judgment Shebanai is in the midst of them. And so where two or three meet in the name of Christ to consider the interests of his kingdom he is in the midst of them to guide them in their deliberations. Absolute dependence upon Christ; belief in his unseen Presence; confidence in his unerring guidance are essential to the highest life of the church. When these things are surrendered the gravest evils follow.

It is commonly said that Newman was driven into the Roman Catholic church from a deep distrust of reason. There was another and deeper cause. What

he really doubted was not only the sufficiency of reason as a guide; but the sufficiency of the unseen Christ as a guide. He could not see how it was possible for Christ to control the affairs of his church without some outwardly imposed form of authority. An advance movement from the Anglican half-way house of centralized authority to the final goal of a single and supreme authority in the Roman church became inevitable if the premise he had accepted was to be carried to its logical conclusion. The same battle between spiritual and temporal authority is being fought to-day in the Church of England. And well will it be, if in the midst of the smoke of battle, the momentous issue involved is kept clearly in view; for it is none other than that of sight versus faith; bondage versus freedom; visible leadership versus invisible leadership; the headship of a fallible man versus the Headship of the infallible Christ. The substitution of temporal headship for spiritual headship is the great apostasy and it can come only as the result of the atrophy of the faith of the church in the Presence and leadership of her unseen Lord.

3. Ruler. The unseen Christ is the actual ruler of the church. For the larger recognition of his sovereignty he patiently waits. He has made himself dependent upon his church for the exercise of his sovereign power. The authority given to him he has delegated to them. Into their hands he has put the keys of the kingdom. They are to sit down with him on his throne; they are to declare his judgments; they are to administer the affairs of his kingdom; they are to do his works; they are to be to him hands and feet and mouth; they are to go for him into the abodes of poverty and vice; they are to put themselves at his service, allowing him to make what use of them he pleases; thy are, as his representatives, to aim to express his mind, to do his will, and to make his kingdom real and visible on the earth.

Recognition of the Presence.

One of the things demanded of the church of to-day is a more definite acknowledgment of the Presence of her reigning Lord. It is not enough to rest in a historic connection with the Lord of the past; the church must live in actual connection with the Lord of the present. It is not enough to see what he has done for the church in ages past, or what he is going to do for it in the ages to come, the question is what is he doing for it now? Is he its actual ruler and leader in the present? To lay hold anew upon the strength of her unseen king, to see him at the head of his sacramental host leading it on to victory, will bring the church a new influx of conquering power. When the noble four hundred Scotch ministers surrendering their livings, marched out of the Assembly Hall in Edinburg, taking as their watchword "The crown rights of Jesus Christ," and reaffirming the original position of the Scotch church, that "the Church of Christ is spiritual, not having a temporal head on earth but only Christ, the one king and governor of his church," they kindled a fire of evangelical life in Scotland, which, by God's grace, burns until this day.

Speaking of the deeper movement of spiritual life in the Nonconformist churches of England, Dr. A. Mackennal recently said: "There is a sense of dependence upon the unseen presence and effective grace of Christ, which promises a spiritual awakening of large and enduring results." No more hopeful sign could anywhere be seen in the ecclesiastical sky than a return to a simple faith in the Presence of the unseen Christ in the midst of his church, as her enlightener, guide, and ruler—a faith which, just in proportion to the hold which it gets upon Christian hearts, transforms the church somnolent and discomfited into the church militant and triumphant. A recognition of the living Christ will make a living church; a recognition of the working Christ will make a working church; a recognition of the conquering Christ will make a conquering church.

Lombard, Ill.

EDUCATING POWER OF THE LIFE AND CHARACTER OF CHRIST.

J. A. Beattie.

IN the school of Christ as in every other there are three factors—the persons to be taught, the teacher and the subject-matter. The educational influence of the teacher also depends upon three things: the kind of subject-matter employed, the teacher's acquaintance with it and with the persons to be taught, and the teacher's spirit and purpose, life and character.

In the light of these three factors taken separately and as a product, let us ask what is there in the life, conduct and character of Jesus that gives him influence over the minds and hearts of men?

Considered negatively by the educating ability and guiding influence of Christ are not to be understood the fame, the reputation of the Savior for the reputation of any one has very little to do with ability in education only in so far as it gives confidence, the hearing ear, the attentative mind and the understanding heart. While reputation in general—his reputation and yours and mine—is valuable, it is not character. On the other hand, it is character which gives all the reputation that is worth having and all that any one can hope will endure. This is the case because character is within and of the man—a part of the being himself—while reputation is without. Character is a plant of so slow a growth that it requires time to develop. Reputation, good or bad, may come from a single act and within a day or week.

The Distinction Drawn.

Character is in fact what is, while reputation is what seems to be. Character is the true measure of a man to himself, to the church, to society and to the state, while reputation is the estimate others have made of him in these relations. Character is not an effect, or a result of which accident is the cause. Rather it is that stamp upon the moral nature of the man which makes such an impression upon him, when good, that he recognizes his relation to truth and righteousness, to manliness of bearing and to nobility of conduct—yea, that he is in the world with the opportunity to secure divine approval and to accomplish for himself and for others divine ends. It was not, therefore, the fame of Jesus in any large measure which gave him his power among the people, but rather his character which gave him his reputation.

Neither was it the Savior's ability to work miracles and to exhibit signs of divine relationship which gave his life, teaching and character influence and educating force. The wonders he wrought, the signs he exhibited and the many manifestations of God's presence which he made to the people had their place, their meaning and their influence then and have now, but

they are not the things in Christ and in his teaching which draw us to him and cause us to put ourselves under his tuition.

Christ's Qualifications as Leader.

Turning from this negative side to the affirmative let us ask: What are some of the positive qualities which commend Christ to us as the one to be chosen as friend and guide, as teacher and example? 1. Jesus knew and appreciated every element, every want, every capacity and every aspiration of man. The body with its need of food and clothing; the mind in all its wonderful powers and almost divine capabilities; the moral nature in all its longings for fellowship with kindred beings and the spiritual being in its deathless yearnings for immortal life and endless glory are all recognized by this great Teacher as parts of the complex unity we call man. Not only so, but Jesus makes provision for man's development, for his cultivation in appreciation and training in apprehension that his social nature may find nourishment and gratification in the exercise of those graces and virtues which beautify and ennoble. Yea, the way is opened through such teaching and we find in the golden rule and elsewhere for the exercise of those things which fit us in mind and disposition, which form the habit and character, and which inspire the thought and purpose for the greatest usefulness and fullest enjoyment and that not simply for the present, but for all the future.

2. The Savior is to be accepted as our great Teacher because he taught the truest and purest principles with regard to life and conduct and because in all respects his own life conformed to that which he desired his followers to become. Two or three illustrations from the Savior's teaching will make this statement perfectly clear. Take, for example, the sayings in the first part of the sermon on the mount and what do we find? Compare these utterances with every known thought and act and we find that they are not only in harmony with each other and with all that is genuine in human life, but also, that they are the expression of the Savior's own life and character. Study for a few minutes the seven of the nine beatitudes, as they are called, which relate to personal motives and individual conduct and what is the result? They furnish not only some general principles by which conduct may be measured; the key to the divinely constructed scheme of redemption; the frame work about which the system of Christianity has been built; the guiding principles of the Apostles in their efforts among the people and in their letters to the churches, but they are also, so far as Christ was of man and a partaker of man's nature, the elements which enter into the highest ideals it is possible for us to have of manly qualities and worthy motives, of human sympathy and helpfulness, exhibited on the part of the Savior to the highest and best possible degree of perfection.

Character Emphasises Teaching.

It is this embodiment of principles in character and this setting in action and conduct which give such emphasis to the teaching of Jesus when he says: "Blessed are the poor in spirit"; "blessed are the meek"; "blessed are they that mourn"; "blessed are they that hunger and thirst after righteousness"; "blessed are the merciful"; "blessed are the pure in heart"; and "blessed are the peace-makers." Two things in this illustration from the Savior's teaching give us the lesson as it relates to the educating force and benign influence of his character.

1. The value which is placed upon these graces and upon their possession.

2. The condition of the individual members of society and of society itself when these virtues are wanting. He who is adorned with these seven graces is promised the kingdom of heaven; an inheritance in the earth; comfort in sorrow; perfection in righteousness; fullness of mercy, and to be called a child of God.

The value of these graces is indicated also by a contrast with the opposite qualities; proud in spirit, arrogant in behavior, pleasure in sin, hating righteousness, impure in heart, despising mercy, and disturbing the peace. These elements, or qualities, last named, when found in the life, conduct and character of any one so destructive in action, so deadly in tendency and so terrible in results that their presence puts an end to peace and happiness, to truth and industry, to thrift and progress, to culture and refinement, to joy and satisfaction, yea, to all things worthy of manly efforts and womanly attainments. Another illustration of the comprehensive nature of Christ's instruction, of the pure and lofty character of the principles he taught and of the fact that every excellence in precept was exhibited in his own life as an example for man is found in what is usually called the Lord's Prayer. An analysis of it will show how fully this lesson is taught and to what extent the conduct and character, the heart and purpose, the spirit and mission of Jesus set forth its meaning. "Our Father who art in heaven," which shows our reliance upon God and our need of his ever-present and protecting care. "Hallowed be thy name," which teaches us not only that God's name is holy, that reverence is to be upon our lips, and that we are to stand with uncovered heads in his presence, but also that we are to exalt his name by growing into the likeness of his divine image. "Thy kingdom come," which assumes that the inhabitants of the earth have not all become subjects of his divine government and recognizes the fact that not all professed citizens of the kingdom of God are loyal to their pledges of citizenship. "Thy will be done, as in heaven, so on earth," which accepts God's presence everywhere and realizes that the desires of God should be the life and delight of men. "Give us this day our daily bread," which implies that we are dependent upon God; that it is from his bounty we are fed; and that his hand provides the growing corn and the standing harvest. "And forgive us our sins," which acknowledges that we have come short of the glory of God; that we need his pardoning mercy; and that we rest in his love and confidence. "And lead us not into temptation, but deliver us from evil," which places our weakness in his strength; which realizes that temptation is on every hand; that we need some one to make for us a way of escape—some one to show us the cleft rock of safety and the high tower of defence.

"Tommy," said the visitor, "have you read the books in your Sunday school library?" "Some of them," he replied, rather doubtfully. "Can you tell me what happened to the boy who went fishing on Sunday?" "Yes, he caught three catfish and an eel." "How do you know that?" "'Cos I was with him." —Washington Star.

Somebody once said to D. L. Moody: "Have you grace enough to be burned at the stake?"

"No," was the reply.

"Do you wish you had?"

"No, sir, for I do not need it. What I need just now is grace to live in Milwaukee three days and hold a convention."

A GLIMPSE AT THE SOCIOLOGICAL TEACHINGS OF THE NEW TESTAMENT.

By M. B. Ryan.

Social Redemption.

Of all the schemes for social redemption, that presented by the New Testament is at once the simplest, the amplest, the most consistent and the most sublime. Of the necessary elements, none are lacking; all are here in their highest perfection.

Christ the Agent.

Christ is the Savior of society. In person and position he is eminently fitted to this mission. He is the Truth. A loss of truth lies at the basis of all social disorder. Social redemption requires a recovery of the truth,the enthronement of the truth in human life and relations. Christ makes this possible. Christ's enthronement in human hearts is the key to social salvation.

He is the ideal individual. Sin has perverted the individual, thus spoiling the social factor. Christ is the perfect individual, in whom there is no moral schism. To have Christ formed within us is to be restored to moral wholeness, consequently to social fitness.

He is the "Son of Man." Sin has shattered the social bond. The race is distracted. Social antagonisms have supplanted social peace. Jesus springs out of the race. The race is summed up in him. He is its one perfect representative. The race finds a meeting place and a ground of reconciliation in him.

He is the God-man. Sin has divorced man from God. Society is thus set adrift. Jesus invites the human and the divine in himself. In him society once more finds its center. On him the structure has a foundation. The essential feature of social degeneration is a loss of unity. Christ is a uniter. He brings the sheep of different folds and makes one flock. He breaks down the middle wall of partition and makes one new man of the separated factions.

The Kingdom of Heaven—The Agency.

The kingdom of heaven is the regnancy of the Truth. It is the agency for social redemption, as well as the outcome of it. It is a renovating force, heavenly in its origin, silent yet aggressive in its progress, supplanting evil with good, impelling reformation, fostering a superior life, ushering in social reconstruction. Under its influence society swings into the orbit of Truth, and social order takes the place of chaos.

The Gospel—The Instrumentality.

The preaching of the truth is the instrumentality for social salvation. Social redemption is not a thing of swords and cannon; nor is it wholly a thing of ballot-boxes and legislatures, of judicial benches, and executive chairs. It is a spiritual thing, that must take place first of all in the heart. All false ideas, ideals, practices, institutions, must be counteracted, overcome, destroyed, by the truth. Sin itself must be driven from the heart by getting Christ, who is the Truth, into it. The truth must, to this end, be proclaimed.

Hence the command, "Go ye into all the world and preach the gospel to the whole creation." "Preach the word!" Hence Paul's determination to know nothing else among men save Jesus Christ and him crucified. "For seeing that in the wisdom of God, the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe."

The Methods.

The New Testament pursues a logical method in social redemption. It begins with the individual. It does not attempt to build a good society out of bad men. Individual regeneration is the condition of social reconstruction. The birth from above is a prerequisite to entrance into the kingdom of heaven. No superficial readjustment of social conditions can restore society to its lost wholeness. There must be a vital change in the social factors. The beginning point in social redemption is with the individual, as this is also the beginning point in social degeneration. Society is neither lost, nor saved, in the mass. Christ, preaching to one woman, suggests a basic principle in social redemption. "Everyone," "whosoever," are keywords in social methods.

The product of the new birth is a "new creature in Christ Jesus." Here is new stuff for the new social fabric. With the social factors redeemed, a redeemed society is possible. Two things are apparent in this new society.

1. New social ideals and aspirations. The prayer which Jesus taught his disciples is but the breathing of new social desires, in which selfishness has disappeared, and good will to men on earth, as well as glory to God on high, is the burden of the petition.

2. Social readjustment. Anti-social practices are discarded. Social qualities are fostered. Falsehood is replaced by truth, anger by good will, theft by honest labor, corrupt speech by that which edifies. "Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice." These are all anti-social. "And be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you." Here is the true social attitude Here nationality is forgotten, class distinctions are in abeyance, selfishness dies, swords are sheathed.

By such a process as this are social antagonisms to be eliminated. Before its silent march strife shall cease, armies shall melt away, sceptres shall fall, thrones shall crumble, and warring factions shall give place to the brotherhood of man.

THE SERENITY OF JESUS.

By David Beaton.

THE disease of our age and country, even among religious people, is anxiety, feverish eagerness and unrest. It is found among all kinds of religious workers; the merchant who tries all church work by commercial standards, and the preacher whose spiritual energies are consumed by sensational tricks. The purity, sweetness and energy of Christian character are being wasted or enervated by this false fire.

Contrast the serenity of Jesus with all this tumult of the spirit and vain striving. His serenity was not the result of indifference to the woes and agony of men; for he carried the cares and burdens of the world on his heart, he was vexed with its errors and follies as no other heart had ever been. Yet he moved without haste, he spoke without passion, he knew neither the anxiety of failure nor the ambition of success in the carrying on of the mightiest work ever given to man.

The secret of the serenity of Jesus lay in his absolute confidence in and identification of himself and his work with God, so that amid the wildest passions of men and the wrath of the elements he could be at rest. This characteristic astonished his disciples as when they, in the midst of the storm, found him asleep on a pillow. He had the mental and moral confidence in God which gives sound nerves and calm, sweet thoughts of life, even amid the conflicting moral confusion of the world.

But his serenity did more than this. It did not allow the moral evils around him to warp his judgments of men, and his sympathy with their common interests, and the beautiful and helpful aspects of nature. As Harnack says: "His whole life and thoughts and feelings were absorbed in the relation of God, yet he did not talk like an enthusiast or a fanatic who sees only one red-hot spot and so is blind to the world and all that it contains. He is possessed of a quiet, uniform, collected demeanor * * * and his speech, in picture and parable, exhibits an inner freedom and cheerfulness of soul in the midst of the greatest strains such as no prophet ever possessed before him."

This trait of the character of Jesus affects us as the mighty current of the Mississippi at its mouth. We know that such a river must be fed from the perennial sources of the eternal snows; we know that only a mighty continent could produce it and carry it. So the serenity of Jesus is fed and sustained by the exhaustless energy and expansiveness of the life of the spirit.

This comes, however, not merely by faith, but by the identification of his own life and work with the power of God; for whatever views we may hold of the nature of Christ we cannot conceive of him as relieved of the necessity of the exercise of such confidence in, and dependence on, God as the source of all power. This quality of spirit, then in Jesus, reached to the height of absolute identification of himself with the divine power. This was the measure of his serenity, and points to the secret of his sway over the forces of life. As the measure of man's physical power to-day is his yoking himself to the elemental energies of steam and electricity, so the measure of the Christian's power is his yoking his soul to the elemental truths of the Spirit. Power goes forth from him as from Jesus. If we can not give men rest and peace it is because our hearts are fearful and ambitious. He had rest and peace in his own soul and so could give it to others.

Chicago.

COMPRESSED TRUTH.

By B. O. Aylesworth.

Mercy sometimes carries a whip.

The divine palmistry—keep your hand open.

Logic has proved more lies than truth.

Keep your brain "cells" unlocked.

A reckless driver lacks "horse sense."

Some folks mistake vivacity for vitality.

"Bug-juice" is a good thing if applied to bugs.

The religious quack does his share of advertising.

A trick mule isn't of much account in a weedy cornfield.

Humpty-dumpty on a wall is nobler than genius in a ditch.

When Homer nods all the sleepy heads wake up.

If you are unhappy don't hang around the morgue.

Always be baby enough to play with a patch of sunshine.

Progress has at least a by-path through the graveyard.

A soldier of the cross does not look well in "fatigue dress."

Even a pig knows there are acorns under the dead leaves.

The dude stares and sees not; his friends stare and see naught.

The man with short legs must move his feet faster.

Pictures in the brain are finer than pictures on the wall.

One thing money cannot buy—the grace to do without it.

The iconoclast goes to his cellar when the children begin to sing.

Time is a strange thing; the more one has of it the less one has.

The crack of doom is sometimes the bugle-note of opportunity.

The effort to be comfortable is very uncomfortable.

To flirt with opportunities means to be wed to none.

Some Christians sing loud merely because they have big mouths.

To some men in the pulpit the symbol of the Bible is Q. E. D.

Since the world has taken to wheels it has fewer in its head.

Charity begins at home, but gets the yellow jaundice if it stays there.

When an honest man must hunt for work he is "a man without a country."

Whistling through a graveyard must seem funny to the spooks.

A book on your own shelf is worth twenty in the public library.

Rule for church builders: Don't build the pulpit more than two feet above the pews.

We buy of God on credit, but we must pay the devil in advance.

A good many Christians are trying to frighten the devil by wearing their sword belts.

Credulity is the door-knob of the unlocked heart. Anybody can turn it and go in.

Hunger sharpens the animal instincts; unspent wealth dulls the spiritual. God is opposed to both.

Don't trust to luck. It is like an avalanche, it goes the wrong way. You can't slide up hill.

If "whom the gods love die young," it is most unfortunate that the divinities have been so limited in affection.

Two hard lessons to learn: That "time and tide wait for no man," and that every man must often wait for both.

The stars still shine though the streets be ghastly with electric lights. Have you stood in the shadow and looked up?

Ft. Collins, Colorado.

A SMILE.

W. H. B.

Upon its downy cradle-bed
A sleeping little child
Lay dreaming of its mother dead,
And in its slumber smiled.

An angel took the baby's smile
And, bearing it to Heaven,
He placed it in the crown of her
To whom it had been given.

THE SPIRIT THAT DENIES.

James Norval Crutcher.

In Goethe's wonderful "Tragedy of Faust," Mephisto, in the garb of a traveling scholar approaches Faust, and in reply to the question as to who he was, says: "I am the spirit that denies." The answer is significant. It describes the attitude which many in every age have taken toward the truth. In the beautiful story of Eden, we are told that God assured the woman "the day that thou eatest thereof, thou shalt surely die," but the spirit of evil, the tempter, the adversary of all souls denied the statement, not by mild insinuation, but by bold assertion, "thou shalt not surely die." He has, throughout all the years, held out that false hope to the children of men, causing souls to waste their substance in sinful pleasure, believing that death is in the far away future. Whatever be the situation Mephisto is ready with a denial, frequently "quoting Scripture for his purpose." If the soul has long dwelt in "that far country," away from the Father's house, and would make an attempt to return, hearing the whisperings of God's love," catching a glimpse of him who is able to save even unto the uttermost," this spirit confronts him with a bald denial, saying, "You are an outcast, there is no place for you in the Father's heart or in the Father's home." He uses question marks with apparent prodigality, and adds a "perhaps" to every truth. He is an iconoclast. He is censor and critic. He is cynical, he is truth-hating; he is, in a word, "the spirit that denies." You immediately recognize in him the adversary of all good, of virtue and truth to doubt until men deny the possibility of unselfishness and the dawn of a well-earned immortality. The result is a paralysis of noble sentiment, higher impulse and earnest endeavor. The spirit that denies may come in the garb of a scholar, or with the charm of an orator, but he is the same Mephistopheles still. When the man "comes to himself" and adjustment takes place, then the realization comes that negation is powerless, that it leaves the soul weak and nerveless. Every forceful, helpful, victorious man has possessed positive moral convictions. The best, the greatest, the truest men have ever been positive in their chacacter, and affirmative in their spiritual attitude. Every great movement toward "the brighter age to be" has been led by men who believed in something with all their "soul and mind and strength." The church is strong in proportion as it is affirmative, and has a positive program and does not treat life on the negative side, but lives to rebuke the spirit that denies. For "this is the victory that overcometh the world, even your faith."

St. Louis.

ON HAVING AXES TO GRIND.

By W. T. Moore.

Is there really such a thing as altruism? The word itself has an awkward derivation. It is scarcely legitimate English. Still, it has probably come to stay. The old word love is far better, but it does not express exactly the same idea. Probably we shall have to put up with the former until the later comes into use according to its significance as it is found in the thirteenth chapter of first Corinthians.

Nevertheless, we are half persuaded that most of the acts of even Christian people are influenced largely by selfish considerations. If we were to take away the winning card most of our public enterprises would lose interest in the eyes of many people. This is why it is true that "nothing succeeds like success," and that nothing fails like failure. "Everybody feeds the fat goose, and everybody kicks the poor pig." While we are rising, all forces help us up; but when we begin to go down hill everybody gives us a push.

Selfishness is evidently fundamental in many of our actions; even our altruism, in its last analysis, is tinged with selfishness. We help others largely because it is our self-interest to do so. I do not say that this is as it ought to be. From an ethical point of view the "is" and the "ought" are widely different. I am dealing with what actually exists, and what evidently shows a very low standard of action. And yet, if the selfish incentive were removed, we should probably have no benevolence at all worth considering. So in this case, it is perhaps better that we should "bear the ills we have than fly to others we know not of."

I have been led into this line of reflection by some things that have recently come under my notice. I have attended a number of conventions, conferences and congresses, and have been impressed by the ubiquity and persistence of the ax-grinders. I find them at all our public gatherings, always ready to get in their little word for selfish ends. They usually work the program committee for all they are worth; but then, if they cannot get a place for advertising their wares, they will, by hook or crook, in some adroit way, manage to get in their business before the convention adjourns.

Now I protest against this ax-grinding habit. It makes no difference how good the cause may be which is to receive advertisement. There is not only a time for everything, but also a place for everything. Opportunism may not always be wise, but in the case under consideration it cannot receive too much emphasis. The ax-grinding business ought to cease. Indeed, it must cease if our great public gatherings are to be beneficial in the highest sense. Let the program committees make a note of this fact. But if they will not do this, then let the presidents of the conventions extinguish every man who has an ax to grind.

Columbia, Mo

"How can any sensitive and thoughtful man permanently possess good health?" Longfellow once asked. "Outside I laugh," said Dr. Holmes, "but inside I never laugh. The world is too sad."

The late Dr. Norman Macleod of the Barony church, Glasgow, once told the writer a good story. When minister of the parish of Dalkeith, and in the course of his ordinary visitation, Norman called at a cottage one day about two miles distant. The only occupant was a lad of about six years of age. The father was at the coalpit, the mother at the harvest field, and the other members of the family employed one way or another. The minister was rather taken with the sharpness of the boy, and entered into conversation with him. Amongst other questions the following were put: Q.—"Do you go to school?" A.—"Sometimes." Q.—"Can you read?" A.—"Yes." Q.—"Do you read the Bible?" A.—"Sometimes." Q.—"Can you write?" A.—"A little." Q.—"Do you pray at night and morning?" A.—"Not often." Q.—"Do you say grace before meals?" A.—"Yes." Q.—"Well," said Norman, "let me hear you say grace." A.—"Let's see some meat first."

At the CHURCH

OVR PVLPIT.

CHRIST THE OBJECT OF THE SOVL'S QVEST.

W. Douglas Mackenzie.

FROM the first moment of intercourse with Jesus Peter found that his faith and his knowledge were henceforth always growing together. The more he knew of Jesus, the more he trusted him. The more he trusted him, the more he knew. For at its deepest all your knowledge is not information, but experience. Everything that you really know is acting upon your character, every fact that is a big fact, worth taking into your soul, is changing the quality of that soul. All knowledge is soul knowledge. When Peter found himself following Jesus and learning more and more about him, he found that knowing him more was to trust him more and that to trust him more was to open his heart to fresh influences, so that he could say, increasingly, as time went on, "I believe, and the more I believe the more I know that thou art the Holy One of God. And the more I know and experience that thou art the Holy One of God, the more deeply do I give my soul in fealty and in trust into thy keeping."

"We have believed and have known." What is it they had believed and known? Peter says "that thou art the Holy One of God." I suppose there are people to whom the word "holiness" has been so despoiled of its true glory that it means cant and hypocrisy and superficiality and the use of ordinary religious phraseology. If you think for a moment what holiness means you will get right down to the very heart of humanity, you will get right down to reality itself. To get to what we mean by a holy man, a holy will, is to pass through all shams, all hypocrisies, all outward phrases, is to get in within a man's words and a man's professions and a man's living, right into the soul of the man—and to find God there. When a man has come in contact with the very idea of holiness it changes his days for him. He can not think of life as he used to. He can not think of himself and his career as he used to do. He can not think of society and its problems as he used to do. He can not think of the church and its world-wide, age-long task as he used to do. After he has looked into the very heart and found out for himself the real meaning of that word, "the Holy One of God," it means nothing less than a human life in which God himself is living. All the words which that man utters are the very truth of God; all the looks which pour from that man's eyes are the looks of the spirit of God; all the inward emotions and impulses and desires of that man are formed in him and controlled in him, moment by moment, by the indwelling of God himself, so that you can not distinguish between that man's life and the will of God, so that you can not draw any line between the man's own energies and the spirit of God himself. All that the man is and all that the man does is filled full with the very God. That is to be "the Holy One of God." Now, you and I find it hard to think of it because we are so far from it ourselves and have never seen any one of whom we can say that was fully true. But Peter had seen him, those disciples had come upon the fact. Does it not almost make you leap up to think what they were discovering as they walked and talked with Jesus and gradually found that there was only one word that could describe him, because every word of his bore upon it the stamp of divinity and every look of his was a message from the heart of the Eternal—upon sin the burning scorn of God, upon the sinner the eternal saving pity of the Eternal Father. Gradually there formed in their hearts and minds this one inevitable conclusion: This is the Holy One of God.

That is one of the hundred and the thousand reasons why Christianity is immortal and inexhaustible, why it can never pass away from our earth and why its influence must increase until it covers the earth with the knowledge, this inward soul knowledge, of the Lord—because in Jesus we find the Holy One of God. When you go to any other teacher you always take the liberty of differing from him, do you not? It is your prerogative to judge what he says, to weigh what he urges and to decide for yourself upon the expediency of following out his suggestions. If you go to the wisest of all the teachers of mankind you are bound at some point or another very seriously and profoundly to differ from them. What one of the great moralists of the centuries has not said words that now are completely out of date? The men who wrote for the middle of the last century, into the '50s and '60s, are becoming effete writers for the new day that is dawning and passing. But who is there, when he comes to the Holy One of God, who does not find that from Him there comes an irresistible influence, that in his words there is a majesty before which he does not argue but fall down to worship? When we and all the generations read the words of Jesus, we feel it is woe to the man who attempts to differ from him. We feel that the man who criticises Jesus opens himself to the criticism of the world. The world knows and feels with that feeling and that knowledge which is deeper than analysis and inexpressible to its full extent in words, knows and feels that in the Holy One of God we have the final authority for our conscience and our lives. "We have believed and know that thou art the Holy One of God."

Observe in the next place that the Apostle Peter says also, "Thou hast the words of eternal life," and yet, when he wants to speak fully about the matter he comes to the person of Christ himself, saying, "To whom shall we go?" Christ stands in the Christian religion, to the Christian heart, in a relation in which no other teacher and no other man who has attempted to found a religion stands towards that religion. Every other man who has ever founded a religion has been a teacher and said that he had the words of truth—words of eternal life, if you will. But every man who has taught a religion has known that he would pass away; that if they followed him for generations it would be by remembering him afar off; that when he was dead they would talk about him, the time when he lived and the importance of treasuring his sacred words. When a man has thus been the founder of a religion, of a system, he has always known that his own person must be less than his system, if his system had any good at all; that his own character fell below his teaching, if his teaching had any value in it; and he has told men, therefore, of the heights which lay beyond himself. He has urged them to travel up those heights and find the truth, scale those mountain tops and behold the clear heavens uninterrupted above them. "I die here at the bend of the hill. I am to be

buried here half way up the mountain. The generations are coming that shall stand yonder, the characters are yet to be formed that shall, away on those distant peaks, find nothing between themselves and the perfections of eternity." So have they all felt, so some of them have spoken. Is it so with Christ? Was he buried at the bottom or half way up in a valley, secluded and beautiful? Or where, where did he stand? Up on the mountain top. And hence his message to the world is and can only be, "Come, come unto me." Christianity is the person of Christ and our relations to him. Christianity for Peter is not the number of sayings that he can remember and write down on a bit of parchment and show to his friends and say, "There is our religion." That is not his religion. His religion is to go and bring those men to Christ and say, "Now, look at him, the Holy One of God. Attach yourself to him, the Holy One of God. God and open your heart to him who opens his heart to you, the Holy One of God."

"Thou hast the words of eternal life," the apostle said. Christ had lived before them, the Holy One of God, and they had come gradually to discover that the Holy One of God has an eternal life in his very person. You can not conceive of the Holy One of God as a perishable quantity. You can not for a moment conceive of the Holy One of God being cast back by God into nothingness and oblivion. The idea is impossible, ungraspable! It shocks our moral sense. It puts nonsense into history, darkness upon the name of God who is light himself.

There is then this other amazing and thrilling fact concerning those disciples and their discovery, that when they came to apprehend that Jesus was the Holy One of God, they came gradually to behold him as the eternal life. Where did he come from? Up from the fountains of human life? Can you account for Jesus by ordinary evolution? Can you trace him back in the holiness of his spirit to the beast and the brute and the tiger? Can you go back there and find the roots of the being and person of the Holy One of God in those "resident forces?" Can you confront the law of heredity that has reigned over our race and will reign over it to the very end, and say that the Holy One of God came entirely out of a race that was corrupt and sinful and degraded, that the conscience which never had a stain was inherited from the consciences that were stained through and through? That would be a most astonishing miracle. The miracle of unbelief at that point is far harder for me to believe than the other miracle that Christ came out of the presence of God and that there was that element in his life which is the eternal life itself. When those men walked and talked with him and began to look in, as it were through the windows of his words, upon the secrets of his soul, the inner chambers of his life, they beheld it glistening and flashing with the Eternal itself, and they knew that he was the Holy One of God because in him there was—there is—eternal life. Now, what must come from that man? All the words that flow from that man come out of this holy, eternal self. They come out of this conscience of his, this mind of his, this inner life of his which is all God and from God and is going unto God, so that his words are words that pulsate and are filled with eternal life.

"Thou hast the words of eternal life," the apostle says. "We believed and knew and have come to know more and more that thou art the Holy One of God." No wonder that the apostle cries, "To whom shall we go?" Could Peter dare to go back now to the synagogue and listen to a scribe teaching about phylacteries and sacrifices and the tests for the spotless lamb and the methods of purification and that sort of thing? Would it be tolerable for the men who had lived with Jesus to go away and listen to any other kind of teacher and worship in the presence of any other kind of religion than that given to them by the person of Jesus Christ? To go away from Jesus is to go away to emptiness; it is to go away back to fishing and merchandise. To one who has been driven away from Christ the heavens have grown black above and the fair earth a desert, for there is no teacher to tell him of any God in whom he can believe as he believed awhile in Jesus. Religion to him has become empty and meaningless. That is a reason why I always stand in utter amazement in the presence of people, of whom there are a good many around us, who are seeking after other religions. When I see a man or a woman with some gift of intelligence and some education going in for theosophy as a religion—and I shall not name any others—going in for any one of these dozen or more attempts at religion that people profess to be founding, or seeking rest in, it always comes back upon me as a kind of shock when I say to myself, That man, that woman is exchanging that for Jesus Christ, is preferring that to Jesus Christ. That man, that woman, is actually imagining that these people, who, without being crucified, are founding new religions, have something to say that is deeper, greater than Jesus Christ, something to do for a man which he has failed to do. Oh! the pity of it! There is only one way of accounting for it; and that is the simple and obvious one that these people could not use the words of Peter, "We have believed and know that thou art the Holy One of God." To the man who once has had that experience and over whose life since it has shed something of its light, it is like a burning shame even to consider the possibility of going anywhere else to Mr. or Mrs. So and So, with an address in Boston or Chicago, in exchange for Jesus Christ.

My friend, I want to ask you whether you in your own character and heart have made his acquaintance. You know a great deal about him or a very little about him, but you know all that he wants to teach you just now if you know him, the quality of his person, of his character, with your own heart; if you know that he is the holy one of God, your Lord and your Savior. Do you know that? Is it an experience to you that belongs to your conscience, to your affections, to your will, to all that is real in your human nature? Then you know the defiant and the despairing meaning of those words with which Peter first met the question of Jesus, "To whom shall we go?"

Because the world is very stern;
Because the work is very long;
Because the foes are very strong,
Whatever side I turn:

Because my courage ebbs away;
Because my spirit's eyes are dim;
Because with failures to the brim
My cup fills day by day.

Because forbidden ways invite;
Because the smile of sin is sweet;
Because so readily run my feet
Toward paths that close in night:

Because God's face I long to see;
Because God's Image stamps me yet;
Oh! may Thy Passion, Christ, forget
Me not, who fly to Thee! —*British Weekly*

BIBLE SCHOOL.

A NEW HEAVEN AND A NEW EARTH.

Lesson for June 23: Rev. 21: 1-7, 22-27. Golden Text: Rev. 21: 7.

And I saw a new heaven and a new earth; for the earth were passed away; first heaven and the first and there was no more sea.

2. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

5. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful.

6. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

22. And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it.

23. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof.

24. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it.

25. And the gates of it shall not be shut at all by day; for there shall be no night there.

26. And they shall bring the glory and honor of the nations into it.

27. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.

FIVE MINUTES' SERMON ON THE GOLDEN TEXT.

By Peter Ainslie.

He that overcometh shall inherit all things and I will be his God, and he shall be my son.—Rev. 21: 7.

Life is a contest. Obstacles lie about us on every side and the straight path is not the smooth path. Life seeks to be supreme, but every step for supremacy is contested. The weak, like a worm surrounded by a ring of fire, shrink back and die; the brave cut their way through the fire. God has said: "When thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee." A child entering school is studying to overcome ignorance and in every undertaking in life one must overcome something in order to be something. Battle grounds must always lie in the wake of the victor and wrecks must mark his pathway—not his wreck, but the wreck he has made of obstacles. There is a star-shaped flower in Siberia that blooms only in January. Its white petals are covered with glistening specks that look like diamonds. A Russian nobleman took some of the seeds to St. Petersburg and planted them and on the coldest day in the year they pushed aside the snow and ice and burst into full bloom. There are people that this world has tried to freeze out and snow under, but by the grace of God they push aside every obstacle and burst forth the sweetest bloom right in the face of their enemies. They are set to overcome and their obstacles are apparently steps to higher things. What ordinarily would defeat others they turn into success. They do not stop to murmur, to pick a quarrel, to get even with somebody or set their tempers wild. They know only one thing, and that is to overcome. Most people are like a dog I knew once that rarely started on a fox trail but that he would start up a rabbit and he would leave the fox for the rabbit trail, or, if he treed a squirrel, and noticed the ground being raised by the boring of a mole, he would immediately leave the squirrel and start scratching for the mole, and that dog was of very little consequence. I know hosts of people who spend enough time on their feelings, conditions and pride to conquer every sin that they meet in daily life, but they leave off contesting to overcome in order to nurse their pride that has some way been hurt, which was the very thing that ought to have been hurt, and they spend days in trying to restore it to its former eminence. These are those who are daily contending for dignity, personal justice and respect—just like the dog scratching up the mole. None of these things are worth contesting for. God wants us to overcome the heart sins, to put down self, to throw out pride and to bring in humility, kindness and service. If we are hurt, if things do go wrong, if we cannot have our way—that is all right. If we belong to God and are trying to overcome self, everything that happens in our pathway, both the pleasant and the unpleasant, shall be for our good, for God himself has said so. Care for none of these things, but only care to overcome, not others, but ourselves, and then the promise is "I will be his God and he shall be my son." It is certainly worth working for and God is able to perform what he has promised.

Our Father, as we contend for personal righteousness, stand by us and give us thy strength or we shall not overcome. Amen.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

Elias A. Long.

For time and symbolism see notes on previous lesson. In no part of this book must we lose sight of the prominence given to the figurative over the literal.

Purpose of the Lesson.

This sublime portion of Scripture relates to heavenly conditions. It is not necessary to spend much time discussing an unimportant question that meets us at the outset. Does the horizon of the lesson take into view the ideal life in Christ on earth; or is it limited to the glorified state beyond the bounds of time; or does it include both? What this Scripture does present is a glorious insight into new conditions that attend the descent of heavenly things and correspondingly the absence of sin and its awful fruitage. That it contemplates the ultimate good of our noblest Christian aspirations cannot be doubted. It can hardly be overlooked that no intimation is given of one thought pertaining to the life beyond, which is treasured with the sweetest anticipation in every Christian heart. It is that of the future meeting of our own precious ones who have gone before (2 Sam. 12: 23), and the personal recognition of all the faithful saints now beyond the grave. To these heart longings Jesus himself responded. (Matt. 17: 3; Luke 13: 28; 23: 43.) Such absence may give some strength to the view, that the lesson primarily is designed, to afford but a clearer conception of the first or earthly stage of heavenly existence, and as such to serve as a type of the "far better" (Phil. 1: 23) things beyond. It must be true that every previous object of earth (Chap. 21: 18, 21) and especially the beauty of holiness, is a type or foretaste of the eternal felicity. May we not, then, without lessening by a fraction, the ultimate heavenly idea associated with these verses, receive therefrom help to so augment our present-day, heavenly experiences that we shall be eternally richer thereby? There can, moreover, be only profit in observing another remarkable fact. It

is that of the harmony, existing between this lesson and those other parts of Scripture, which teach that the heavenly life truly begins when we receive the Heavenly One, even as God "hath blessed us with all spiritual blessings in heavenly places in Christ." (Eph. 1:3; Heb. 3:1; 6:4.)

V. 1. Heavenly Newness. "I saw." It is John who is speaking of what he saw in vision. * * * "New heaven and new earth." The subject of a renewed heaven and earth is not a new one in the Scriptures. Heaven as well as earth had been polluted with sin. Chap. 12:7, 9; Jude 6. In Isaiah 65:17-25 there is a nearly parallel description to this; with the scene laid where common occupations of life go on. See also Isa. 66:22; 2 Pet. 3:13. But this theme of heavenly newness in various aspects is one in which the Bible abounds. Christ taught of a new commandment (John 13:34), and a new birth (John 3:3-5). We also are taught about a new spirit (Ezek. 18:31; 11:19; Rom. 7:6); the new creature (2 Cor. 5:17; Gal. 6:15); new man (Col. 3:10); new life (Rom. 6:4); new tongues (Mark 16:17); new hearts (Ezek. 18:31); new song (Psalm 40:3; Rev. 14:3) and in to-day's lesson of a new heaven and earth. Can we wonder that the inspired apostle can say, "Behold all things are become new?" 2 Cor. 5:17. As Jesus the source thereof is the same yesterday, to-day and forever so this newness will continue forever. * * * "First heaven and earth pass away." In the previous chapter, verse 11, the heaven and earth are referred to as having "fled away." Always when heavenly newness is possessed "old things are passed away." 2 Cor. 5:17. In the Revelation "new" refers not to time but always to a new aspect or character. * * * "There was no more sea." A symbolic expression, doubtless, for Chapter 22:1, 2 implies the presence of a large area of water. The sea is an emblem of the unruly and troubled peoples of earth. Isa. 57:20. It is the source from which the blasphemous beast of Chapter 13 had its origin.

V. 2. Bride of God. "Saw the holy city." The earthly Jerusalem is spoken of as the holy city in Neh. 11:1. Let us in our classes think of a city that is filled only with people who are "new creatures in Christ Jesus" and who "hate every false way." Psa. 119:128. * * * "Holy * * * New Jerusalem." Writers of all schools of interpretation are agreed that this new Jerusalem is a figure of the true church; as such, without spot or wrinkle, it is Christ's bride. Eph. 5:23, 27. * * * "Coming down from God." The text indicates that this holy city is to be established under divine rule. From the Gospel of John we learn that Jesus came down from heaven (John 3:13); from James, that heavenly wisdom, and every good and perfect gift cometh down from the Father of lights. James 3:17; 1:17. So here is indicated the same source for the new Jerusalem. Elsewhere it is stated that we even now "Come unto the city of the living God the heavenly Jerusalem." Heb. 12:22. See Gal. 4:26; Heb. 10:22; Rev. 3:12. * * * "Prepared as a bride." A familiar and striking figure of that which represents the best that eager love can prepare. In Psa. 46, the bird's attire is symbolic of the purity of character belonging to the church. * * * "Adorned for husband." The relation of the Lord to humanity under the figure of bridegroom and bride is common throughout the Scriptures. See Chap. 19:79. It indicates relations the closest, tenderest, and most harmonious possible; the very reverse of the sinners' rebellion against God: A meek and Christlike spirit is the adorning that is acceptable with the Heavenly Bridegroom. 1 Pet. 3:4.

V. 3. God's Dwelling Place. "A great voice out of heaven." A voice repeatedly mentioned in this book. The heavenly voice always is great for its themes and aims are great. * * * "Behold tabernacle of God is with man." See Ezek. 37:27. A picture taken doubtless from the conception of Jehovah, as a resident of the old Jewish tabernacle. * * * "He will dwell with them." In the completest sense for sinfulness will no longer separate from God. Isa. 59:2. But God dwells with us now; we are his temple, as shown by 2 Cor. 6:16, etc. Too often our imperfections of vision, and of flesh, obscure the fact. John 14:23. * * * "Shall be His people." The word "people" here is plural (R. V.) denoting nations. * * * "And shall be their God." For God to be our God, dwelling with us, that truly is heaven; for "they that know not God" to be punished with separation from the presence of the Lord, that is hell. 2 Thes. 1:9.

V. 4. Devil's Works Destroyed. "Shall wipe away all tears." All sin and tears have their source in the devil, whose works Christ came to destroy. 1 John 3:8. When sin is gone all tears will be wiped away. They that sow in tears shall reap again in joy. Psa. 126:5, 6; Isa. 25:8; 65:19. * * * "There shall be no more death." This truly is a mark of the eternal abode. But shall we say the words apply only to a time beyond the grave? With the Christian there is no more death in the true sense. Jesus says, "If a man keep my sayings, he shall never see death" (John 8:51) because he "is passed from death unto life" (John 5:24); such a one "shall never die. Believeth thou this?" John 11:26; 1 John 3:14. * * * "Neither sorrow nor crying." Mourning for the dead as in the experience of acts of violence mentioned in Chap. 13:10, 17; 2:10; see also Exod. 3:7, 9; Esther 4:3. One object of Christ's coming was to remove the cause of tears. Luke 4:18; 7:13; 8:52. * * * "Neither any more pain." Pain is another accompaniment of sin. That disease and pain even now are disappearing we all know. The time was, for instance, when smallpox depopulated almost entire cities; to-day there are few deaths from this cause. Thanks to the discoveries of Christian civilization pain now is almost wholly within the control of physicians.* * * "Former things are passed away." The devil, the author of all evil, is a bruised and conquered foe (Gen. 3:15); at the worst his power is shorn, has passed away. He may war against the saints, afflict them, persecute them, kill them, but their true spirit life is beyond his reach. Already they have passed through the first or spiritual resurrection (Chap. 20:6) into the spirit life.

V. 5. Commission Repeated. "He that sat upon throne." The "throne of God and the Lamb." 22:1; 3:21. He now confirms that which the heavenly voice, in verse 3, had proclaimed. * * * "Said behold, I make all things new." Probably the change implied is as that of the new plant or tree from the seed. 1 Cor. 15:37, 38. * * * "Write for these words are true." A statement in substance several times repeated in this book. See Chap. 1:4. * * * "True and faithful." True refers to the statement; faithful to its fulfillment. As we look upon all that was written, doing so in the light of a symbolic picture of the conflict between truth and error, this book continually fulfills its noble mission as a book of hope and comfort to the church.

V. 6. The Invitation. "He said * * * it is done." The Throned One speaks. On the cross Christ has said "it is finished"; that was the beginning of the heavenly blessings in Him. * * * "I am Alpha and Omega." Christ is the beginning and end of heaven to human beings. * * * "Will give unto him that thirsts." "Blessed are they that do hunger and thirst for they shall be filled." Mat. 5:4. And again, "If any man thirst let him come unto me and drink." John 7:37. This was beautifully illustrated in the case of the Samaritan woman. John 4:14, 29. * * * "Fountain of the water of life." What is this fountain? It is the exhaustless supply of "joy unspeakable and full of glory" (1 Pet. 1:8) given to all who truly have "passed from death to life." 1 John 3:14. * * * "Freely." Beautifully set forth in Isa. 55:1, 2.

V. 7. Condition and Promise. "He that overcometh." John is the "overcometh" apostle. He shows that Christ "overcome the world" with its tribulation. John 16:33. He writes, "Whatsoever is born of God overcometh the world." John 5:4, 5. Again unto young men, strong, because the word of God abideth in them "ye have overcome the wicked one." 1 John 2:13, 14. * * * "Shall inherit all things." "These things" R. V. Are you lacking many seemingly desirable things in life? It is yours in Christ to advance to the enjoyment of all the things here set forth.

As in our last lesson the church in tribulation was represented by golden candle sticks, so in verses 8 to 22 we see the glory of earthly treasures is exhausted, in order that the thought of the beauty and splendor of heavenly conditions may be impressed. By Isa. 54:11-14, there is seen the employment of earthly treasures to set forth the righteousness, peace and joy in God. See Job 28:15, 19.

V. 22. God Is a Spirit. "No temple therein." Spiritual worship, apart from temple and ritual, is clearly illustrated in John 4:20, 24. * * * "For the Lord God and the Lamb." The name "Lamb" symbolizes the meek and innocent character and the propitiatory sacrifice of Christ. In the coming of the Hope of Israel every aspiration and longing of the human heart was accomplished and all the glorious prophecies of Messiah's triumphs in the Old Testament were fulfilled. * * * "Are the temple of it." This new city was all temple; a temple not made with hands. Acts 7:48; 17:24; 2 Cor. 5:1.

V. 23. The Heavenly Light. "No need of the sun * * * moon." It is not said that these were absent. When Paul and Silas were suffering sore tribulation in the Roman prison, even that place was conformed into a heavenly place. Eph. 1:3. The gospel dispensation is the dispensation of light. 1 John 1:5, 7. God is light. 1 John 1:5. Jesus is light. John 8:12. The true church is a light. Phil. 2:15. True Christians are lights. Matt. 5:14. * * * "And the Lamb." Christ in an especial sense is the Light of the world. He is light for all

darkened lives; the light of civilization; of political freedom; of missionaries in the slums and among the darkest heathen lands.

V. 24. I Am the Way. "Nations shall walk in it." The words, "All they which are saved," are not found in the best manuscripts. Shall walk represents an active state. In Chap. 22:3, 4 it is said "They shall serve him and shall see him. * * * And the kings of earth." John informs us in Chap. 1:6; 5:10 that Christ hath made all believers kings and priests. The kingdom over which we reign is within ourselves. Luke 17:21. Earthly kings who become possessed of this heavenly newness will be included in the heavenly state. * * * "Bring their glory." As did the Queen of Sheba and others to Jerusalem. The glory of our own true living can add to the glory of the Celestial City.

V. 25. No Darkness. "The gates shall not be shut." As in the case of Jerusalem, to keep out robbers and enemies. Christ himself represents the door into the heavenly city, a door now always open. John 10:7, 9. * * * "No night there." Symbolic language and which may have no reference to an actual absence of the splendor and glory of the night. The Scriptures repeatedly convey the idea of stars in the world of glory. Dan. 12:3; 1 Cor. 15:41. * * * "No night" of the soul more likely is the meaning. Darkness is the Scripture emblem of sin, sorrow, trouble, pain and death. See Col. 1:13; Heb. 12:18.

V. 26. Glorious Gospel. This verse is largely repetitional of verse 24. The evangelical prophet had foreseen the time when "the Gentiles shall come to thy light and kings to the brightness of thy rising." Isa. 60:3.

V. 27. God's Pledge. "No wise enter * * * anything that defileth." There is in it no sin; this and its source and action were destroyed. Chap. 20:10, 15. * * * "Maketh a lie." The lie is specified as if it was the very synonym of defilement and abomination. And so it is. There can be no good conscience or character or salvation to the makers of falsehood. Lying is an awful sin. * * * "Written in the Lamb's book of life." The eternal record of character. Contrast this with Chap. 20:15. God desires that all names shall be written there. John 3:17.

The verses that follow show by symbol the presence of positive elements of happiness. The volume of a flowing river; the frequency of fruit-bearing, not once a year, but, "every month"; the variety, of twelve manner of fruits. The book ends with the prayer, "Even so, come, Lord Jesus, come quickly." Let this prayer never die from the lips of man or child.

CHRISTIAN ENDEAVOR.

Charles Blanchard.

WHAT TEMPERANCE WILL DO.

(A Temperance Service.)

Topic for June 23: Ref. Rev. 21: 1-7.

IT seems odd enough to find this revelation of the new heaven and the new earth given as our Scripture lesson for a temperance service. Yet it is suggestive.

"No More Sea."

If the expression, "No more sea" only read "No more saloon," the reference would be more in point. There is something striking in the statement that there shall be no more sea. The ocean is symbol of instability, of unrest. These things shall not be in heaven. In another place the revelator speaks of beholding a "sea of glass" before the throne. This is not a contradiction, but a confirmation. It is symbol of peace—perfect peace.

"No Saloon in Heaven!"

The very thought of a saloon in heaven shocks us, Doubtless the most degraded keeper of the vilest den on earth would have a qualm of misgiving at the suggestion of a saloon in heaven. The very thought is enough to show us the abnormal state of the individual and public mind which causes multitudes to regard the presence of the saloon on earth with such little concern. The total separation of earth and heaven in our thought accounts for much of our lack of private and public conscience on the saloon question. We need a readjustment of our spiritual vision. We need a quickening of our moral sense to see the inconsistency of countenancing the saloon on earth, while seeking to bring in the better conditions which John foresaw.

Heaven Here.

This Scripture has always seemed to me to intimate that heaven—our heaven—is to be on this sphere. The new heaven and the new earth take the place of the first, which "were passed away." This is confirmed in the words: "I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

A Hint to Reformers.

The new city is to come down from God out of heaven. Municipal reform must come down from above. It is like the new birth. In fact, it will come just as fast and no faster. There is just one cure for sin—regeneration. But, like Nicodemus, we are slow to understand what that means. Redemption will come to society when regeneration comes to the individual. I have less and less confidence, with every fleeting year, in reformatory measures. I am not a pessimist. He can not be such who reads, albeit with tear-dimmed eyes, this twenty-first chapter of Revelation. But what we need, dear brethren, in the ministry of the Gospel of God's grace, and dear endeavorers, in our blessed band, is not more organization and plans and methods—not reformation for the individual, for the church, for the city, for society—but regeneration. Life! Life! It is the Gospel way, it is God's way. "Behold, I make all things new!" It is the voice of him that sitteth upon the throne. And because he has spoken it I believe it will be. But when will it be, and how will it be? It will be when the former things have passed away.

"The Former Things."

"There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." These are among the former things. And along with them will go the saloon—one of the chief sources of the world's utter wretchedness and unuttered woe. With them will go also, "the fearful and unbelieving, and the abominable and murderers and whoremongers and sorcerers and idolaters and all liars." While we oppose the saloon, let us make a clean sweep of the whole business! This is regeneration. Thus the former things shall pass away, and all things shall be made new. This is worth living, striving for!

Christ's heart was wrung for me, if mine is sore;
And if my feet are weary, His have bled;
He had no place wherein to lay His head;
If I am burdened, He was burdened more,
The cup I drink, He drank of long before;
He felt the unuttered anguish which I dread;
He hungered Who the hungry thousands fed,
And thirsted Who the world's refreshment bore.
If grief be such a looking-glass as shows
Christ's face and man's in some sort made alike,
Then grief is pleasure with a subtle taste:
Wherefore should any fret or faint or haste?
Grief is not grievous to a soul that knows
Christ comes,—and listens for that hour to strike.

C. ROSSETTI.

HOW TO STUDY THE EPISTLES OF JAMES, JUDE AND PETER.

[Supplementary to the C. E. reading courses.]

(Continued from last week.)

Story of Jude.

The story of James is also the story of Jude as to his relation to Jesus. He became a traveling evangelist of the new faith. A plausible suggestion as to the destination of the epistle is that it was written to church in Syrian Antioch. It is a burning protest and warning against the heathen impurity that seemed to threaten the life of the church. He gives examples of the dangers of sin and faithlessness, 5-7, rebukes the daring impiety of the men who were troubling them, 8-10, and pronounces their doom, 11-14. He exhorts his readers not to be like them but to be built upon the true foundation, 16-21. He closes by commending them to God. These unique epistles bear a needed message to the individual and to the church of to-day.

Peter's Vision Broader.

Peter had a wider and a clearer view of the new faith than James had. Peter was a Jew, but with the advantage of Joppa visions and Gentile associations. His loyalty to his Lord led him far from his Jewish narrowness. His epistle marks a great advance from the spirit of James.

Peter is always a picturesque character, as a man, a disciple, an apostle, an apostolic writer. His epistle sparkles with memories of the days he spent in the company of the disciples with Christ. You are reading the Revised Version with references. It will be a part of your study of these epistles to note this characteristic.

He writes to his brethren who are scattered abroad. They are in great trial. Note the references in the different chapters to the sufferings they are bearing. Do not hesitate to use the pencil in marking your text. In each chapter reference is made to the suffering. Make a catalogue of the sufferings.

He comforts them with the thought of fellowship with the sufferings of Christ. Note this in two passages, one in the second, and one in the fourth chapter. He also refers to it in the third chapter. The purpose of the suffering of Christ is the explanation of the suffering of His scattered people, scattered in the midst of a hostile world as Christ, they might exercise a ministry. This is the thought in the second chapter.

The unfolding of the character of this ministry in the second chapter reveals at once the Jewish feeling of Peter and his grasp of the worldwide purpose of God through the followers of Christ. Christ's people are dispersed as the Jews were once dispersed, to be ministers of the truth of God to strange peoples who otherwise would never be touched by it. As the Jews were to be a priestly nation, so we are to the world a royal priesthood. This is the thought of the second chapter. Here you will notice in the margin, references to the Book of Leviticus. This was the ritual of the Jewish priest. We can not well understand our priesthood if we are ignorant of the teaching of the Book of Leviticus. Holiness was enjoined upon the Jewish priest. It is also the first qualification of ourselves as royal priests.

The best commentary on the First Epistle of Peter is the Book of Leviticus. I wish you to read it in connection with this epistle. That you may do so intelligently, I give you the outline of the book as given in the Modern Readers' Bible. Law and Ritual of Offerings, Chs. 1-7. Law of the Consecration of the Priests, Chs. 8-10. Law of Purification and Atonement, Chs. 11-16. The Covenant of Holiness, 17-26. Vows and Tithes, Ch. 27. In the nineteenth chapter, holiness is the characteristic of every relation of the life of the Jew. It is not surprising, then, to return to the epistle and note admonitions to holy living on the part of Christians in relation to rulers, servants to masters, wives to husbands, husbands to wives, brother to brother.

What an exalted conception of our calling in Christ. Scattered in the world yet not of it. Suffering, striving to realize holiness, that we may be royal priests on behalf of those without the sanctuary, as was the ancient priest, as was the Jew to the nations, as was Christ for the world. How near to Christ it brings us. How worthy it makes us to understand the name "Christian," and how we should "glorify God in this name!"

The Second Epistle of Peter may best be studied with the help of two words as an index to the thought of the writer, warning and exhortation.

Decatur, Ill.

A POINT FOR SUNDAY SCHOOL TEACHERS.

C. Percy Leach.

I listened on a recent Sunday morning to the annual report of the United Church of New Haven, rendered by their venerable pastor, Dr. T. T. Munger. The report for the most part was not especially remarkable; but Dr. Munger made one point, in speaking of the Sunday school work in his parish, that struck me as being very timely indeed.

The Sunday school showed a slight decrease in average attendance compared with the previous year. The pastor explained that this decrease was due to the disbanding of the men's class. The class disbanded, to use his own words, "because the leader explained rather than taught the lesson."

I consider that a correct diagnosis of a prevailing malady. Many a leader will find in that statement the explanation of waning and sporadic attendance. It is a comparatively easy thing to explain, but it is exceedingly difficult to teach. A lazy, listless person may explain; a lazy teacher is an impossibility. It takes diligent, painstaking study to be a teacher. We are pressed for time during the week; on Sunday morning we rush into Sunday school, not knowing what the lesson is, but assuring ourselves that we can say something. If everything else fails we can fall back upon a description of the temple, an explanation of some Jewish custom; or we can give a section of Jewish history.

So much time is often wasted in explaining the setting of the truth that the truth which ought to be explained and enforced is neglected.

The few moments a teacher stands before a class are inestimably precious. Let them not be wasted in considering the husk of truth. Get at once to the kernel; give to the old truth new flavor from your own experience. Teach more and explain less. Nothing will help more to increase attendance and interest in the Sunday school. Explanations are from the head. teaching is from the heart.

Yale University.

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

By the Rev. Alexander Smellie, M. A.

JESUS APPEARS TO THE APOSTLES

Monday—John 20, 19-29.

In the room where the disciples were gathered, the doors being shut for fear of their enemies, Jesus showed Himself to them; and, standing in their midst, he said, "Peace be unto you!" It was no empty greeting. Along with his salutation went his gift. A twofold gift it was, and a double peace—the peace of his finished work, the peace of his abiding presence.

So, at conversion, he comes into the chamber of my heart, his blessed fingers undoing the bars which have kept him out too long. Perhaps he needs to break the door down, so rebellious the soul is which is lurking behind. But one thing I know, Jesus is here. He is in the midst of my being and life. And I am glad because I see my Lord.

Tuesday—Luke 24, 36-48.

"A spirit hath not flesh and bones," and Jesus has both. Having passed through death, and emerged on the brighter side of it, he keeps my human nature still. There is a world of strong consolation in the thought.

It tells me that he has lost none of his comprehension of my needs. When I am tried and troubled he feels it. When I am in pain he is not oblivious of my sorrow. When I require succor he knows exactly the aid to send. He is my kinsman.

And it tells me that my humanity is capable of the highest things. Not only in his estate of humiliation does Jesus clothe himself in my bodily nature, but in his estate of exaltation, too. He is not ashamed, in the midst of the celestial glories, to be my brother. Ah, surely, there are the greatest things in store for me.

Wednesday, 1 Corinthians 1, 1-11.

"Some," says Paul, "are fallen asleep." It is a beautiful conception. It is a fine phrase.

If I only fall asleep, my heart will live on. The man who slumbers has not ceased to be the man he was. And when life is over here I do not sink into nothingness and forgetfulness. My Lord lives, and I live in fellowship with him.

If I only fall asleep my hands will have a pause and relief from labor. It is not that I am tired of my Master's work, but often I am tired in its prosecution and fulfilment. It will not be an unwelcome moment when Jesus bids me rest awhile. And, during my sleep, he will refresh body and spirit in wondrous ways, so that, when I awake, I shall run and not be weary.

And if I only fall asleep, my eyes will open and will see the King in his beauty. Sleep is merely a parenthesis—it is nothing more than that. I shall be up again in the everlasting morning, and Christ will be the first sight I see, and the best.

Thursday—1 Corinthians 15, 12-22.

The resurrection of the dead may be a profound mystery, but it is no less a certain and glorious truth.

There is the assurance of reason. Something within me tells me that I was not made to die. God, I feel, would not have endowed me with such capacities and aspirations, would not have led me so far along the paths of knowledge and achievement, would have made me contented with smaller things, if there were no future world and no eternal life.

And there is the assurance of promise. Old Testament and New alike bring me many satisfying words about the "country afar beyond the stars." They say to me, "Thy dead men shall live," "At thy right hand are pleasures for evermore," "He that liveth and believeth in me shall never die."

Best of all, there is the assurance of fact. Christ is raised from the dead. Christ has passed through the grave, and has come forth into that land where there are no graves. And when I link myself with him, I share in his glory and honor and immortality.

Friday—Acts 2, 22-36.

It is sad to live in a world where death is so rife. I see its dark depths swallowing up my dear ones. I know that before long I shall pass into its shadow. Life, with all its temptations, all its anxieties, all its pains, is good and pleasant to those who know the riches of God's love. It has many golden gates that open into the eternal light. There is the Sabbath. There is the worship of the church. There is the Bible. There is secret prayer. There is the comradeship of kindred souls. There is all that inner spiritual power which the Holy Ghost gives. Death is terrible because it snatches me from these.

But there is a divine deliverance. My flesh, even in the grave, shall tabernacle in hope. My soul, like my Lord's human soul, shall not be left in Hades. I may die, I ought to die, not as a captive taken prisoner against my will, but as an invited guest going forth to meet my Bridegroom. I should have within me, clear and vigorous, the hope of the world beyond the sepulchre. And so for me the last enemy should be destroyed.

Saturday—Acts 13, 26-37.

Christ suffered, and Christ reigns.

He drained the cup of grief and shame. "Though they found no cause of death in him, yet asked they of Pilate that he should be slain." But what followed? Resurrection, revival, ascension, dominion. "He whom God raised up saw no corruption."

Very blessed for Jesus himself was his tasting death. It was the beginning of his rule as our Savior. Before he came to our world at all he had been a King, King in virtue of his inherent Godhead and majesty. But, now he is King in a new sense and over a freshly acquired realm. He has gained a people for himself. He has purchased me, and tens of thousands more, for his possession. To-day the crown of redemption glitters on his brow.

And very blessed it is for me that he tasted death, and passed through it to victory. His experience is the pattern of the spiritual resurrection he gives me from the sepulchre of my sins. He endows me with the new life of acceptance, of holiness, of trust and joy—the new life whose goal is heaven and the sight of himself.

Sunday—1 Peter 1, 1-9.

To "strangers" St. Peter writes his Epistle—to those who confess that they have no continuing city here, and who seek one to come.

It will be well if I feel that the Epistle is designed for me. Do I cultivate the spirit of the stranger? Are my interests elsewhere? Is my home elsewhere? When the soldier of the Swiss Guards hears in another land than his own the rude melody which gathers the cows back from their pastures on the lower slopes of the Alps, he is so filled with what the Germans call the Heimweh, the yearning for home, that he casts down his sword, and tears off the foreign livery, and renounces his claim for wages in order to hurry back to his beloved mountains. It will be a good thing if, whe Peter speaks to me about the incorruptible inheritance, I see its towers and palaces rising above the mists of time, and embrace it with outstretched arms, and call myself a wayfarer and a pilgrim until I reach it, for here.

BOOKS...

Jesus Christ and the Social Question. An Examination of the Teaching of Jesus in its Relation to Some of the Problems of Modern Social Life; by Francis G. Peabody.—The MacMillan Co., N. Y.

This book is distinguished alike for maturity of thought; for clearness of insight; and for practical suggestiveness. It is one of the sanest treatments of the social question that has yet appeared. The framework of the book is simple; as is seen from the table of contents, which is as follows: "The Comprehensiveness of the Teaching of Jesus;" "The Social Principles of the Teaching of Jesus;" "The Teaching of Jesus Concerning the Family;" "The Teaching of Jesus Concerning the Rich;" "The Teaching of Jesus Concerning the Care of the Poor;" "The Teaching of Jesus Concerning the Industrial Order," and "The Correlation of the Social Questions." The following are some of the leading thoughts of the book: The prime purpose of Christ is the redemption of the individual, and the redemption of the individual, the method of the redemption of society. The social order is the product of personality; and personality when renewed always fulfills itself in a new social order. In the life and teachings of Jesus the ideal social order is disclosed. The phrase which designates this ideal social order is "the kingdom of God." The kingdom of God is in the world, but not of it. It originates within a change of heart; it is realized in love working for righteousness. On the inner side it is a divine rule, on the outer side it is a divine realm. Professor Peabody is an opportunist. The opportunist as he describes him, "is not necessarily a time-server; he may be simply a reformer who uses each opportunity as it arrives. The opportunist has no definite or final program, but is ready to use any means which for the moment appears practicable. He feels his way through what is immediately possible toward the end which he desires."

"The Gospel of the Atonement," by Archdeacon Wilson; MacMillan & Co., N. Y., is a last year's book, but it is not very widely known in America, and attention is now called to it because it presents a thorough-going attempt to interpret the atonement of Christ in harmony with the doctrine of the divine imminence. Beginning with the principle that "all that is essential in religious belief can be sufficiently verified by ethical experience" the writer goes on to show that all theories of a transactional atonement, founded upon the divine transcendence, being outside the sphere of consciousness cannot be verified. The position taken is that the only adequate doctrine of the atonement is that which tells us how Christ saves us by giving us his life. Revelation authenticates itself in experience by the transmission of life through truth. The fact that "Christ has infused new power into the world which has enabled myriads to struggle more successfully with sin in themselves" is a fact true to human experience, and it is this fact which is the central thing in the atonement of Christ.

The point for which Archdeacon Wilson contends so forcefully is true, but it is not the whole truth. A satisfactory theory of the atonement can no more be built up upon the doctrine of the divine imminence alone than upon the doctrine of the divine transcendence alone. In the past almost exclusive regard was given to the doctrine of the divine transcendence, now the pendulum of thought is swinging to the other extreme, and we are in danger of giving too much regard to the doctrine of the divine imminence. Archdeacon Wilson discards every system of theology which makes the atonement a transaction which has as its end the disposing of God to forgive —which is well; but he discards also the connection between the atonement and forgiveness—which is not well. The God who interpenetrateth all is the God who is above all; the God who is the indwelling life of man is also the God who holds personal relations with man; and any theory of the atonement is defective which leaves out of account either one of these modes of divine self-manifestation. Archdeacon Wilson's book, although onesided, is valuable as giving emphasis to the aspect of truth which in the past has been too much overlooked, but which is happily in the present day, receiving a large measure of attention. It is a thought-provoking book, and is well worth reading and pondering.

"The Lady of the Lily Feet, and Other Stories of Chinatown," by Helen F. Clark; The Griffith & Rowland Press, Philadelphia; is a collection of short stories; seven in number; which gives an inside view of the life of the Chinese in San Francisco and New York. It is hardly conceivable that such a condition of things exists among us as that depicted in these pages. The stories are told in a simple, artless manner; and carry with them an air of reality. They show the unspeakable degradation of women among the Orientals, the peril to our civilization from the transportation of eastern customs, while at the same time they reveal the need and the desire for the healing, cleansing gospel of the Christ of God, and the Redeemer of man.

"The O'erturning O' Botany Bay, or Dipper Folk Idylls," by Alethera; American Baptist Publication Society, Philadelphia; is the unvarnished story of the religious and social reformation wrought in one of the slums of Glasgow, by the labors of two earnest young men, one whom became the pastor of this regenerated district. The methods of work and the theology taught are somewhat conventional, and the purpose of the story to glorify the "dipper folk," as the Baptist's of Scotland were formerly called, is not concealed; yet the realism and straightforwardness of the tale gives to it an element of interest. Grace of form it has none, but it has the charm of reality, and of the presence and power of a holy and commanding passion.

"The Divine Creed, or The Only Ground of Union," by W. H. Willyard, Murphysboro, Ill. 25 cents.

A concise statement of the Biblical grounds on which Christians may unite.

PUTS THE "GINGER" IN.

The Kind of Food Used by Athletes.

A former college athlete, one of the long distance runners, began to lose his power of endurance. His experience with a change in food is interesting.

"While I was in training on the track athletic team, my daily 'jogs' became a task, until after I was put on Grape-Nuts Food for two meals a day. After using the Food for two weeks I felt like a new man. My digestion was perfect, nerves steady and I was full of energy.

I trained for the mile and the half mile runs (those events which require so much endurance) and then the long daily 'jogs,' which before had been such a task, were clipped off with ease. I won both events.

The Grape-Nuts Food put me in perfect condition and gave me my 'ginger.' Not only was my physical condition made perfect, and my weight increased, but my mind was made clear and vigorous so that I could get out my studies in about half the time formerly required. Now most all of the University men use Grape-Nuts for they have learned its value, but I think my testimony will not be amiss and may perhaps help some one to learn how the best results can be obtained. Please do not publish my name."

There is a reason for the effect of Grape-Nuts Food on the human body and brain. The certain elements in wheat and barley are selected with special reference to their power for rebuilding the brain and nerve centers. The product is then carefully and scientifically prepared so as to make it easy of digestion. The physical and mental results are so apparent after two or three weeks' use as to produce a profound impression. The food can be secured at any first-class grocery store.

General & Church News

The Christian News Department will be made a prominent feature in The Christian Century. Our aim will be to give a comprehensive view of the things which are deemed of vital interest. In the collection of news we invite the co-operation of our friends in all parts of the country. An indispensable quality of these items will be brevity. A book worth one dollar or upwards will be given each week to the person sending in the best list of news items of general interest for this department. The book offered this week is Dr. Trumbull's Yale Lectures on the Sunday-school, the regular price of which is $2.

CHICAGO AND VICINITY

Lake Forest University commencement exercises began June 9.

The Woodlawn Presbyterian church received twenty-six new members Sunday, June 2.

Dr. F. W. Gunsaulus has accepted again the presidency of Armour Institute, continuing his work with Central church as before.

In the Episcopal diocese of Chicago there was a total of 1,530 confirmations during the past year, an increase of 193 over the previous year.

Rev. W. J. Hawthorne, for several years rector of the Episcopal church at Wheaton, has resigned to accept a call from Grace church at Galion, O. He will assume his new pulpit at once.

Rev. Thomas Campbell, who has recently resigned as pastor of the Park Manor Congregational church, sails for his home in Europe, June 1, accompanied by his wife, returning September 1st.

Since Rev. John T. Christian assumed the pastorate of La Salle Ave. Baptist church it has enjoyed a steady growth. Total addition of new members, 107—fourteen during the month of May, ten by baptism.

The Right Rev. Samuel C. Edsall, D. D., bishop of North Dakota, but well known in Chicago, where he was rector of St. Peter's parish for some ten years, has been elected bishop coadjutor of the diocese of Minnesota.

Rev. Dr. E. M. Stires, rector of Grace Episcopal church, is endeavoring to raise an endowment fund of $400,000 for that church before he leaves it in September to become rector of St. Thomas' church, New York City.

The Desplaines Methodist camp meeting opened June 10. Addresses were delivered by Rev. F. A. Hardin, D. D., on "The Origin and Work of Camp Meetings," and Rev. H. I. Rasmus, D. D., on "The Baptism of the Holy Ghost for Service."

Rev. Niklaus Bolt, who has been obliged to give up the work of St. James' (German) Congregational church, because of a throat difficulty brought on by the severe climate, returns to Switzerland, his native land, having accepted a call to Lugano. Mr. Bolt has done an excellent work and greatly endeared himself to his people.

The West Side church of the Disciples has secured Rev. I. J. Spencer as its pastor. This church was organized in 1873 and since then has swarmed three times and given up members to work in nearly every mission church organized in this city. They now have a membership of 500 or 600 people, who are earnest, active and true to the plea for apostolic Christianty.

Rev. P. A. Hjelm, who for thirteen years with great success has preached the gospel to his countrymen, the Swedes, in Chicago, eight years as pastor of the First Swedish Baptist church and five years as pastor of the Second, has resigned his charge, having accepted a call from the church at San Francisco. The former pastor at San Francisco, Rev. Chas. Palm, will come to Illinois as Sunday school missionary.

Christian Endeavor rallies are announced as follows: Oak Park, June 11, at First Congregational church, the address to be delivered by Rev. Henry W. Stough, South division, June 13, at Christ Reformed Episcopal church, Michigan avenue and Twenty-fourth street; the evening will be devoted largely to a social program. Evanston division, June 17, at the Rogers Park Congregational church, Morse and Forest avenues.

Among the Methodist churches of Chicago an energetic campaign has been undertaken to pay debts and to remove all mortgages. In 1875 there were fifteen English-speaking Methodist churches in Chicago. Now there are three English-speaking Chicago districts, and within the bounds of one of them eighteen new churches have been dedicated within the last three years and three others are being built. Most of these new edifices already are paid for.

The Epworth Children's Home, situated at Ravenswood the last eight years, and the Methodist Deaconness Orphanage at Lake Bluff have been united, and will be at Lake Bluff, where the orphanage already owns a block of land and buildings valued at $30,000. The institution, which is to be known as the Methodist Deaconess Orphanage and Epworth Children's Home, will have 100 children, and this number will be increased as soon as accommodations can be provided. Several new buildings are being planned.

The Swedish Baptist Theological Seminary at Morgan Park had its commencement May 15. The exercises at these commencements are followed year after year with increasing interest. The presence of a great number of members from the different Swedish churches of Chicago was an evidence of this fact. There have been twenty-six students during the school year; of these three graduated. They were already elected pastors before their graduation, respectively by churches at South Chicago, Des Moines, Iowa, and Daggett, Mich.

The report of the thirteen churches and missions aided by the Chicago Christian Missionary society for the past six months, is worthy of study. It shows 991 days' work in the field; 618 sermons, 92 baptisms, 45 added by letter, and 64 other additions, making a total of 201 additions. They now have a membership of 749, with 1,875 in their Sunday schools. They have paid in rentals $883.50, and now have about $3,000 in their various building funds. The entire receipts of the society since Nov. 1, 1901, were $1,949.78; the disbursements were $1,959.83.

The Baptist church at Maywood gave a reception May 21 to the new pastor, Rev. H. E. Norton, late of Batavia, Ill. A large and enthusiastic company were present. F. E. Roberts, the superintendent of the Sunday school, presided. Deacon Alder gave a warm welcome on behalf of the church, followed by Deacon Read, who gave a brief history of the church since the late Pastor Anderson left them for Austin, Minn. Dr. J. W. Conley, the father of the church, made a happy closing speech of congratulation. The indications for good are very promising in every department of the church life.

Dr. H. W. Thomas of the People's church, has taken steps towards the organization of a national federation of churches which stand for freedom in pulpit utterances and religious liberty for congregations. This federation

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There is a great big lot of common sense in leaving off coffee and using Postum Food Coffee.

will be called the People's Church of America. It will devote its best efforts to gathering into the theaters of the various cities of the United States congregations of men and women who are devoted to Christianity, but independent of sectarian dogma and practice.

The Church of the Mediator, Morgan Park (Episcopal), was consecrated June 9. Rev. Harold Morse is priest in charge.

SWEDISH BAPTISTS.—The annual conference of the Swedish Baptist churches of Illinois will be held at the Englewood Swedish church, Emerald Ave. and Fifty-ninth street, June 13-16. There are thirty-one churches, twenty pastors, and 3,721 members in this conference. The Swedish Baptists in this country number 21,309. They have 314 churches, 190 pastors and ninety-nine other ordained ministers; 1,159 persons were baptized during the past year. They have Sunday schools with a membership of 20,217. The fiftieth anniversary of the beginning of Swedish Baptist missions in the United States will be celebrated in Chicago in September, 1902.

EPISCOPALIAN PROGRESS.—Debts have been paid off or reduced at Morgan Park, Streator, Chicago—Epiphiany, St. Andrew's , St. Chrysostom's, St. James, St. George's—Emmanuel, La Grange; St. Alban's, Norwood Park; new churches have been erected at Kankakee, Glen Ellyn and Highland Park; parish houses have been built or are in course of erection at West Pullman, St. Barnabas. Atonement and St. Peter's, Chicago; work on the new churches of St. Paul, Chicago, Good Shepherd, Lawndale, and Grace, Oak Park, has been resumed; the debt on St. Paul's, Savannah, paid and the church consecrated; lots purchased for St. John's, Chicago, St. Margaret's, Windsor Park, Emmanuel (Swedish), Chicago; work on a new church at Austin has begun; rectories have been purchased or built at St. Mark's, Evanston, Winnetka and Dixon.

The Adventists.

About one thousand Adventists were in conference last week in Des Moines, Ia. They are a missionary people. The last general conference recommended that each member of the church lay aside ten cents a week for foreign missions. This plan has largely increased the contributions.

Peter H. Vance, the last charter member of the Baptist Church of Danvers, Ill., which was organized in 1838, died on May 17. Mr. Vance was superintendent of the Sunday school of his church for forty years.

Rev. Edmund F. Merriam, for 20 years connected with the Missionary union, much of the time filling the office of editorial secretary, has voluntarily retired from the work. He has written several valuable books and tracts on missionary themes, besides contributing to the weekly papers. He becomes one of the editors of the Watchman, Boston.

At the Baptist anniversaries it was stated that there are 43,959 Baptist churches in America, 29,810 preachers, 4,233,226 members, who contributed last year $14,000,000. There are seven theological seminaries with 999 students; 105 universities and colleges, with 27,241 students, and 90 academies, seminaries and institutes, with 11,127 students.

The annual Baptist ministerial conference held in connection with the commencement exercises of Shurtleff college began June 3, in College Chapel in Upper Alton, and were in session five days.

Six chapel cars for home missionary work are supported by the Baptist denomination. They contain living apartments for the ministry and a chapel. The railroad companies, recognizing the value of religious life in the development of an industrial community, are very willing to haul these cars on their trains and to keep them in repair without expense. In this enterprise the Baptists have $100,000 invested, and, as a result of ten years' work, they report the organization of 100 congregations, 182 Sunday schools, and the building of eighty churches—primitive affairs most of them, but still houses of God.

A Great Gift to Brown University.—The second commencement of the yet new administration of President W. H. P. Faunce, D.D., will be signalized by the record of a great gift within the year, amounting to three-quarters of a million of dollars. It is made by the friends of the late John Carter Brown, consisting of his wonderful library of Americana, together with $650,000 in cash. Of this sum, $150,000 is for a new building and $500,000 for a library fund. This will perpetuate the name of the earliest donor, Nicholas Brown, whose original gift is said to have been only $5,000.

Congregational.

The First Congregational Church, Detroit, has decided not to close its Sunday school during July and August this year, as heretofore, but the superintendent and assistant superintendents will be given a rest and some one person will teach the lesson from the rostrum, thus relieving the teachers as well as the superintendents.

Rev. T. T. Holman and wife of St. Louis are going to Bulgaria under the American Board. He has been pastor for five years of a city missionary church, which, under his care, came to self-support two years ago.

The church at Spring Valley, Minn., celebrated its forty-fifth anniversary May 24. All but three of the original fifteen members are dead.

Rev. Franklin B. Doe entered into rest May 23, aged 74. For ten years he was home missionary superintendent for northern Wisconsin, and for five years more had charge of the missionary work of the entire state. In 1883 he was appointed superintendent of Home Missions for the southwest,

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a position held for ten years. He was identified with many important religious activities in Wisconsin.

The new Sunday school house of Pilgrim Church, Seattle, was dedicated May 29. It cost $10,000.

Mrs. Alice Gordon Gulick has returned to her school, the American Institute for Girls, in Biarritz, France. She hopes soon to transfer it to some Spanish city, where it can do a work even greater than that accomplished for so many years at San Sebastian. She has succeeded in raising about $75,000 for the work. She is a noble woman.

The American Missionary Association has acquired the J. S. Green College at Demorest, Ga., a chartered institution with $30,000 worth of property and over 500 students and includes an infant theological school with twenty-eight students the first term and the promise of seventy-five in the fall. This will be a great advantage for the training of young men for the southern work.

The First Church, Alexandria, Minn., has had a revival. The attendance at the two weeks' meetings reached 1,000. Thirty-two new members were received at the May Communion.

Seventeen members were received on confession into the Red Jacket Church at Calumet, Mich., at the May Communion, a part of the fruit of revival meetings conducted by Rev. F. A. Miller of Elgin, Ill.

More than 150 persons have made public confession of faith at the meetings held in Rev. C. W. Carroll's church, Cleveland, Ohio.

The Disciples.

Columbus, Ohio, has now four Churches of Christ, the West Broad Street Mission being organized May 12. These people have had an Endeavor Society for more than a year. They have a good Ladies' Aid Society, which has already nearly $100 in the treasury to apply toward a new church home; and they have a Bible school which has averaged in attendance more than sixty-five thus far during 1901, and has been self-sustaining for

more than a year. It is a missionary school also, having given twice, at least, a generous offering for missions.

A new church has been dedicated at Lexington, Ohio. The membership of the church is now about 150, and apart from $100 of assistance from our state board, the work has been self-sustaining from the beginning. The work shows every mark of stability.

South Kentucky Missionary Convention.—The twenty-seventh annual meeting was held May 29, at Owensboro. Thirty thousand Disciples are reported in this district, seventy-four churches have been organized and 140 Bible schools. The amount raised for the work is near $150,000. The work for the last year indicated that three churches and thirteen Bible schools were organized; there were 676 additions to the Church, and a total of $11,794.94 was raised. To the work of Rev. J. W. Gant these results are largely due. During the coming year Rev. E. J. Willis is to be associated with him.

The church in Jacksonville, Fla., was destroyed by the recent fire and many of its membership rendered homeless. Aid is of course needed to rebuild. The First Church of Christ there had, in less than three years, grown from 150 to 350 members, and the Bible school from thirty-six to an average attendance of over 200.

New Church at Centerville, Iowa.—Twenty-three thousand dollars was raised June 2 in less than thirty minutes for the construction of a new church. Ex-Governor F. M. Drake headed the donation with a subscription of $12,500, Dr. J. L. Sawyers followed with an offering of $6,500; other members gave $500 each. Thirty thousand dollars is necessary.

The fiftieth anniversary of the Sunday school of the Christian Church at Independence, Mo., was celebrated June 2.

The conventions of the Foreign, Home and Women's Missionary Societies are to be held in Minneapolis next October 10-17. The Commercial Club has generously provided the Exposition Hall, holding 6,000 persons and capable of being heard in for speakers of even moderate voice.

Dr. H. L. Willett of the University of Chicago delivered the address at the commencement of Christian College, Columbia, Mo.

At Elwood, Ind., 148 have been added to the Christian Church since Jan. 1, 1901. It now has over 600 members.

The Mothers' and Babies' Home, a department of the work of the Benevolent Association of the Christian Church, has found it necessary to rent a larger house and establish a training school for nurses. Last year they cared for 188 babies, gave temporary shelter and employment to 100 women and sent thirty-five babies into good homes. The home is located at 2821 Chestnut street, St. Louis.

The receipts for Foreign Missions from October 1 to June 1 amount to $101,279.21, or a gain over the corresponding eight months last year of $4,436.03.

A Great Gift to Christian College Mo.—Two years ago the trustees made over the college property to Mrs. W. T. Moore and Mrs. L. W. St. Clair upon consideration that they should expend certain moneys in the construction of new buildings. When this was done the property was to become absolutely owned by them. These buildings have now been completed, these two women, out of their own private resources, having expended or provided about $75,000 in improvements, making the whole property worth about $100,000. They have now redeeded the entire property to the trustees, and have assumed all outstanding obligations.

Rev. J. M. Van Horn preached his farewell sermon to the church at Warren, Ohio, two weeks ago. He has been with its congregation for eleven years. During this time the congregation has grown from 450 to 994 members, has paid off all debts, and has now no outstanding financial obligations. Mr. Van Horn goes to Worcester, Mass.

The Fourth Church of Christ of Akron, Ohio, Rev. W. D. Van Voorhis, pastor, will dedicate its new house of worship June 16. The present building, which is but the Sunday school room of the permanent structure, will cost about $5,000, and is located on one of the most desirable sites in the city.

Episcopal.

The Rev. A. G. E. Jenner, rector of St. Andrews' Church, Ashland, Wis., has accepted a call to the Church of the Intercession, Stevens Point.

Canon Theodore S. Richey will resign the rectorship of St. Stephen's Church, Milwaukee. He takes this step, it is understood, in order to accept an offer from Bishop Nicholson to become a member of the faculty of Nashotah Theological Seminary. His labors at St. Stephen's will end on July 1st.

In the recent diocesan conventions some questions of broad and general interest were discussed. The diocese of Long Island urged a free and full discussion of the subject of marriage and divorce at the coming general convention in October. Bishop Paret of Maryland objected to the envelope system for contributions, as he thought it a great promoter of parochial selfishness and a damper upon missionary enthusiasm and charity. Sunday school improvement was sought and planned for in some of the conventions.

The General Theological Seminary class of 1891 marked its decennial reunion by the offer of an annual prize of $100 to matriculate members of the seminary for an essay on "The Relations of Sociology to Theology and to the Practical Work of the Ministry."

Throughout the diocese of Missouri there has been a solid and gratifying growth and development of the missionary spirit, one of the evidences of which is the fact that although the convention of 1900 relinquished the $1,000 appropriation of the general board, contrary to expectation there is an increase instead of decrease in offerings for general missions.

The Society for the Home Study of the Holy Scriptures, founded by Miss Sarah F. Smiley, who is still its director, organizing secretary, treasurer and general manager, has completed another year of usefulness, marked especially by additions both numerous and rare to its now valuable library. This now comprises 3,500 volumes, and is in much need of a fireproof structure for its safe-keeping. It is used in part locally in Washington, in part by means of traveling libraries of twenty-five volumes each, in part by loans as individual studies may require. Dr. Body is head examiner, and, so far as one may judge from the report, the work is of a scholarly character.

The semi-centennial of Trinity parish, Portland, Ore., was celebrated recently. That of the diocese was included, and offerings were taken for a fund of $50,000 for support of diocesan missions.

Rev. E. W. Hunt has resigned as rector of St. Paul's Church, Lansing, Mich., because the conservative element will not tolerate the preaching of religious truths according to modern thought.

Rev. George L. Neide, rector of Grace Church, Jefferson City, has accepted a call to the pastorate of Holy Trinity Church, St. Joseph, Mo.

Rev. Irving Peake Johnson, rector of St. Martin's Church of South Omaha, has been called to the rectorate of Gethsemane parish, Minneapolis, Minn., to succeed Rev. Dr. Faude, recently deceased.

Lutheran.

The Norwegian Lutheran Free Church, claiming a membership of 40,000, began its fifth annual convention June 5 at Willmar, Minn.

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The twelfth annual meeting of the United Norwegian Lutheran Church of America opened June 12 at Minneapolis. The local congregation associated with this church is about 1,150, and the total membership, including the children, is close to a quarter of a million, 135,000 of whom are communicants. During the year $150,000 has been raised for a dormitory for St. Olaf College, Northfield, Minn., and a residence for the president and a theological seminary building at St. Anthony Park, with capacity for 100 students.

The general conference of the United Danish Lutheran Evangelical Church opened June 6 at Albert Lea, Minn. Four hundred delegates, including sixty ministers, were expected.

The Minnesota conference of the German Evangelical Synod of North America closed June 4 after a four days' session at Wadena, Minn. An increased membership in the churches of over 1,500 was reported, besides the building of several churches and great gains in the Sunday and parochial schools. Benevolent contributions were large, one of $22,198 was given for the golden anniversary of Eden Theological Seminary of St. Louis, Mo.

Lutheran General Synod.—The meeting at Des Moines expressed itself against maintaining the Muhlenberg mission in West Africa, which has cost so heavily in the lives of the missionaries. The foreign missionary board has authority to turn the African mission over to natives principally, who can endure the climate. The reporter of the board of church extension showed a total of gifts amounting to $122,250, an excess of $21,941 over the past bi-ennium, an increase of 24 per cent, making the finest record in the church history. The present reported communicant memberships is 198,428, an increase over the last bi-ennium of 629. A comparison of the losses and gains shows a net increase of 11,324. The number of Sunday schools reported is 1,631, an increase of 94, with a scholarship of 196,035, an increase of 8,340. The grand total of contributions from the congregations was $3,333,739, an increase of $110,832.

Methodist.

Dr. J. D. Barbee, for fourteen years the senior book agent of the Methodist Episcopal Church South, will not accept a re-election. Under his management the publishing house has increased its capital twofold, and out of its net earnings has paid to the superannuated preachers and widows and orphans of deceased preachers $167,500.

The Methodist Episcopal Church of Bridesburg, Pa., celebrated its semi-centennial last week. The services were largely historical and were participated in by many clergymen who have been connected with the church in the half century. Of the fifteen members who organized the society but one is now living, William McMillan of Norristown, Pa.

Because of alleged heretical teachings, the trustees of the Kansas Wesleyan University have refused to re-elect Professor Frank D. Tubbs to the chair of science.

News has been received of the death of Rev. W. C. Dandy, D. D., aged 80 years, May 29, at his residence in Los Angeles, Cal. He was pastor of the Methodist Church in Lexington, Ky., in 1853-4, and later a resident there for ten years. The remains will be buried in Chicago.

The church at Oskaloosa, Iowa, has relieved itself of debt, $10,000 being subscribed June 2.

The St. Louis Methodist district conference recommends the establishment of the Order of Deaconesses in the Southern Methodist Church.

The cornerstone of the new church at Great Falls, Mont., was laid May 30th.

The national convention of the Epworth League will be in session from July 18 to July 21 at San Francisco, Cal. From 30,000 to 50,000 visiting members are expected.

Presbyterian.

The congregation of the Princeton, N. J., Church has just celebrated the forty-first anniversary of the pastorate of Dr. J. Addison Henry. Nearly 750 of the Sunday school scholars and teachers participated in the exercises.

The first brick Presbyterian church west of the Missouri river was erected in Nebraska City, Neb., in 1856. It has been used as a house of worship ever since, but is now in course of demolition to make room for a new and modern structure. William Buchanan, who was one of the two original elders of the church, is still an active member.

The Omaha Theological Seminary has had a good year. During the year an old debt of $1,500 that had been a great weight was paid off; a six-acre site purchased at a cost of $20,000 and paid for; several hundred dollars deficit for a former year debt paid and a closing of this year without debt and all bills paid. This year's graduating class numbered five, one of whom goes out to Siam under our board of foreign missions. The executive committee was empowered to proceed in securing plans and erecting a seminary building and also a residence for the president.

The dedicatory services for the new and beautiful church at Neenah, Wis., were held June 2. The church is of white stone, and cost between $35,000 and $40,000.

The net gain in the membership of the United Presbyterian Church in America during the last year was nine-tenths of 1 per cent—1,394 in membership; and in the Sunday schools a gain of 2,017 scholars and 121 teachers. The contributions of the Sunday schools amounted to $112,041, or $11,430 more than ever before.

A new church for the United Presbyterian body at Gayly, near Pittsburg, Pa., was dedicated June 9. It

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cost over $25,000. It has a seating capacity of 500 and Sunday school accommodations for 600. This is the fourth edifice built for this parish during 106 years of existence.

The Southern General Assembly voted against any change in the Westminster Confession, whether in the form of explanation, summary or statement. The minority would have liked a declaration against the possibility of infant damnation, but the majority refused to make it, and further rescinded the order of the last Southern General Assembly to print in every edition of the Confession of Faith an explanatory note in this regard.

Mackay of Formosa.—The famous missionary is dead. For nearly six months he had been suffering from cancer of the throat. An operation was performed at Hongkong two months ago, but it gave no permanent relief. Thirty years ago Dr. Mackay left Canada and went to Formosa as a missionary. On only two occasions has he returned to his native land. He has been very successful in his work, having been the means of establishing between sixty and seventy churches, a hospital, schools and a college for the training of a native ministry and the higher education of the girls of the island. He married a Formosan lady, and his two daughters married Chinamen. When he landed in Formosa in 1871 he had to make his home in a stable. He was a man of unbounded courage.

Committee on Revision of the Confession of Faith.—Rev. Dr. Henry C. Minton, California; Rev. Dr. Charles A. Dickey, Pennsylvania; Rev. Dr. Herrick Johnson, Illinois; Rev. Dr. S. J. Niccolls, Missouri; Rev. Dr. D. W. Fisher, Indiana; Rev. Dr. William McKibbin, Ohio; Rev. Dr. George B. Stewart, New York; Rev. Dr. S. P. Sprecher, Ohio; Rev. Dr. Henry Van Dyke, New Jersey; Rev. Dr. John DeWitt, New Jersey; Rev. Dr. J. Ross Stevenson, Missouri; Rev. Dr. D. W. Moffat, Indiana; Rev. Dr. S. B. McCormick, Iowa; Justice John M. Harlan, Baltimore; John W. Foster, Baltimore; John E. Parsons, New York; Daniel R. Noyes, Minnesota; E. W. C. Humphrey, Kentucky; Dr. William R. Crabbe, Pennsylvania; Elisha A. Fraser, Michigan; Charles T. Thompson, Minnesota.

As a memorial of the Rev. Maltbie D. Babcock, a magnificent church house, to cost half a million dollars, is planned, and a wealthy friend of the beloved pastor of the Brick Presbyterian Church, New York, has contributed $50,000. There is also in contemplation the raising of a fund, the income of which shall be devoted to Dr. Babcock's widow during her life.

The Reformed Presbyterian Church General Synod began its sessions May 29 in Pittsburg.

General.

Mission Friends, a Swedish religious association, claiming 4,000,000 adherents in the United States, have decided to locate their university at McPherson, Kas. Over $50,000 will be spent. A fine site has been secured and work will be rapidly pushed. The prospects of assistance for the college are so flattering that it is the intention of the committee to provide for a full university course. The mother church in Sweden has a membership of 5,000,000. Foreign missions have been established in China, Japan, India, Africa and Alaska. Democratic rule prevails in the management and conduct of the church affairs. Having no creed, their doctrine is liberal, and all believers are accepted, but none but converts can become members of the church.

The Minneapolis Pastoral Alliance has been organized, to be composed of "all ordained ministers of this city and vicinity." The officers of the new alliance are: President, W. W. Dawley, Central Baptist; vice-president, Stanley B. Roberts, Bethlehem Presbyterian; secretary and treasurer, Charles Fox Davis, Bloomington Avenue Methodist; executive committee, C. F. Swift, Park Avenue Congregational; C. J. Tannar, Portland Avenue Church of Christ; William Fielder, presiding elder, Methodist.

There is a noticeable falling off in the supply of pastors for Protestant churches in both England and America. There is also a prospect of a similar deficiency in Germany, for while ten years ago out of every 1,000 students who entered the German universities 206 were students of theology, in 1893 the number was 150 for each 1,000, while this year it is only 101.

Changes in the Holy Land.—The modernizing of Palestine proceeds apace. The railway from Joppa to Jerusalem, already a commercial success, is sending out branches north and south, up and down the valley of the Jordan. Jerusalem has now electric lights, telephones, phonographs, sanitary plumbing, in short all the ORACLE—GAL 14
modern improvements, the comforts and the discomforts of civilized life. Trolley lines are projected in various directions, to Bethlehem, Jericho, Nazareth, Samaria, and the Lake of Galilee. American windmills dot the plains. Commercial travelers find ready sale for all sorts of American machinery and manufactures, from watches to flour.

The Woman's National Sabbath Alliance held its last public meeting for the season May 27, in the assembly room at 156 Fifth avenue, New York City. Mrs. Stephen Smith presided over the business session, where reports were given showing advancement in the good work of the Alliance. The Alliance is affiliating with other organizations for the enforcement of Sunday laws, and the spread of the Saturday half-holiday.

An Interdenominational Mission.—Plans are on foot for the conversion of the present mission property at Seventh and Gratiot streets, St. Louis, into a large institutional mission. It is planned to use the entire block, including the present site of the Open Door Mission. There will be a home for fallen women, another for work among boys, which will include a home for newsboys and for boys who work, and an attractive home for women, bath houses, laundry and a chapel. Five structures are to be included in the group. This district is one that

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affords opportunities for mission work, as there are many factories near. It is an evangelical, but interdenominational work. If the funds do not permit of new buildings, it is proposed to alter and refit the structures that now stand there, which can be done at a comparatively small outlay. A. Lichtenstein and Charles A. Forse are the promoters of the plan.

Northfield Summer Conferences.—The Northfield dates this year begin June 14 and do not end until September 2. There is a school for Bible study, to include all the conferences and lectures, and the general conference of Christian Workers will, as usual, take up the first twenty days of August. Rev. G. Campbell Morgan is to be assisted in the student conferences by President Low of Columbia University, Robert E. Speer of the Presbyterian foreign board, the venerable Dr. Alexander McKenzie of Combridge, and Dr. Howard Taylor of the China Inland Mission, and in the general conference by President Weston of Crozer, Rev. T. S. Hamlin of Washington, Rev. Dr. A. C. Dixon, the new pastor of Ruggles Street Church, Boston, and Secretary Mabie of the Baptist Missionary Union, who has been ill, but is now much better.

American Society of Religious Education.—The annual business meeting of the American Society of Religious Education was held last evening in the parlors of the Colonial Hotel, Washington, D. C., Associate Justice John M. Harlan of the United States Supreme Court, the president, occupying the chair. The Bible College at Home, it was stated, has reached a registration of 2,531 students, and the Sunday Teachers' Normal College, 10,291 students. The School of Christian Motherhood, designed to elevate the ideals of mothers and prepare them to be teachers of their own children, and the College Bible Union, intended to introduce the Bible into colleges, were represented as making progress in their work. During the past year four Biblical assemblies have been held, in which lectures and addresses have been given. The treasurer's report showed a total expenditure of $4,838 for all purposes. Officers chosen were: President, Justice John M. Harlan; vice-presidents, Rev. J. E. Rankin, D. D.; Rev. A. Mackay Smith, D. D.; W. S. Shallenberger; general secretary, Rev. J. E. Gilbert, D. D.; treasurer, William Oscar Roome. A Bible students' alliance was established, and Rev. D. S. Gregory, D. D., of New York, editor of the Homiletical Monthly, was appointed chairman of the department. It is proposed to present a series of lectures on the history, doctrines and government of seven of the leading denominations of Protestants.

Pan-American Bible Study Congress.—Representatives of fourteen religious faiths, Jewish and Christian, from sixteen states or provinces, thirty-eight in all, are to be the speakers at the Pan-American Bible Study Congress in Buffalo from July 17-21. It will be non-partisan, non-sectarian, non-ecclesiastical and non-polemic. The purpose is strictly educational—to consired modes of Bible study and teaching, compare opinions as to their practical and relative merit, etc. The program is a full one, and includes as speakers Professor Sanders of Yale, President Stewart of Auburn and Professor Rogers of Drew Seminary, President Harper of Chicago, Principal Rexford of Montreal, Dr. J. M. Gray or Boston, Warden Butler of Seabury Divinity School, Faribault, Minn., Professor Holmes of Swarthmore, Dean Willett of the Disciples Divinity House, Chicago University, Brigadier Brengle of the Salvation Army, Dr. Torrey of the Moody Bible Institute, Chancellor Berkowitz of the Jewish Chautauqua, Dr. Halsey of the Presbyterian Board of Missions, Dr. Ashmore of China, Principal White of the Bible Teachers' College, Montclair, and others.

The Roll of Missionary Martyrdom.—The sorrowful tabulation of the foreign missionary martyrs of the Boxer outbreak in China has been made by Rev. G. W. Stephenson, director of the China Inland Mission, to which the largest number of the heroic dead belonged. Ninety-eight British, fifty-six Swedish and thirty-two Americans, women and children are known to have laid down their lives for the faith. In this roll of honor the China Inland Mission stands first, with a total of seventy-eight, followed by the Christian and Missionary Alliance with thirty-six, and our own American Board with eighteen, ten organizations in all, having lost from seventy-eight to three each. Fifty-two children are included.

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Woman and Home.

The Boy Who Lives Next Door.

Oft I've envied goodly people who
could boast a model boy,
The kind that will not fight, nor shout,
nor break each costly toy;
Who never tracks the mud about the
tidy house, nor slings
His playthings round the parlor floor
—my boy did all these things!
But whenever I would scold him, and
his heedless ways deplore,
I would always bid him pattern by the
Boy That Lives Next Door.

Yet the playthings would get broken
in the careless little hand,
And my head came nigh to bursting
when he brought his pirate band
To tear the house to atoms, while I
talked and talked in vain
To keep the small, warm fingers from
my polished window pane,
Still, whene'er his brand new trousers
or his ruffled shirt he tore,
He would say "he didn't care to hear
of that Good Boy Next Door."

Now at last I've perfect quiet—there
is stillness every day,
And my window panes so grimy are
grown clean and white for aye;
And I strain mine eyes to catch the
smallest mud print on the floor,
But alas! my home is spotless as the
Boy's That Lives Next Door.

Now I listen—till my yearning ears do
ache to catch a sound,
And if only I could find a shoe or
broken toy around!
But ah, no! I only hearken, hearken
vainly evermore,
And I only hear the laughter of the
Boy That Lives Next Door.

—Harper's Bazar.

SUPPOSE TED HADN'T OBEYED.

The boy who obeys his mother, even when the day is warm and his book is unusually good, may not have his reward quite as soon as Teddy; but he will generally have "good feelings about it," as one little fellow expressed it.

"Teddy, dear!" called mamma.

"Yes'm," replied Teddy. He was busy over his book on the cool shaded piazza, and it was a warm August afternoon.

"I want you to take Victor down to the river for a bath. The dog is so hot in the cellar."

"But, mother, at sundown."

"Who promised to play the hose for Patrick at sundown?"

"I did," said Teddy, a little smile replacing the sober pucker over his nose. "Dear me, mamma," he remarked, pulling on his cap, "what a thing it is to be the man of the house!"

"Yes," returned mamma, "it is a beautiful thing to be a cheerful little man of the house."

Presently she loosened the big St. Bernard; and he came leaping toward Teddy, eagerness in every movement; for his freedom usually meant a bath these hot days.

"Come on, Vic!" called Teddy. "You're more bother than you're worth, old fellow!" he declared, fondling him. "Just think of me, a two-legged boy, waiting upon you, a four-legged dog!" Victor could not think about it; but he licked Teddy's hand lovingly, as if to acknowledge the condescension, and they started off.

"It seems to me," said mamma to Betty, when they sat on the porch later, with their fancy work, "that Teddy and Victor have been gone a long time."

"They're coming this minute, mamma!" murmured Betty, peering through the creeper.

"Why, Ted, how flushed you look! Charge, Victor! That's right. Did he have a cool swim, dear?"

"Did he?" cried Ted, excitedly. Then his round face sobered. "Mamma," he said, "how strangely things happen! If I had not promised to play the hose— Why, you see, mamma," he continued, breaking off and plunging into the heart of his story, "when we got down to the water, there was Patrick's old father trying to swim for his straw hat, which had blown into the river. He's old and feeble, I thought it queer he should be swimming for his hat so wildly, with all his clothes on. So I sent Victor in for it; and what do you think?"

"What?" cried Betty, breathlessly.

"He never went near it, but straight for Patrick's father instead, and brought him to shore. A wise thing, too; for the old man had given out. I pulled him ashore, dripping; and then away went Victor after the hat, and brought that! The poor fellow grabbed it, and pulled a ten-dollar bill out from under the leather. He had drawn it from the bank, and thought he had lost it; and they're so poor! He cried over the money! Vic and I took him home, and his sick old wife cried over him. Oh, I tell you 'twas a wet time!" he finished winking oddly himself.

Mamma and Betty both looked suspicious also; and Ted said: "Come here, Vic, till I apologize. You darling old dog, I am proud to wait on you, sir!" And he buried his arms in the damp fur of the noble fellow's shaggy neck.—Youth's Companion.

Learned and Lived.

Religion may be learned on Sunday, but it is lived in the week day's work. The torch of religion may be lit in the church, but it does its burning in the shop and on the street. Religion seeks its life in prayer, but it lives its life in deeds. It is planted in the closet, but it does its growing out in the world. It plumes itself for flight in songs of praise, but its actual flights are in the works of love. It resolves and meditates on faithfulness and it reads its Christian lesson in the Book of Truth; but "faithful is that faithful does." It puts its armor on in all the aids and helps of the sanctuary as its dressing rooms, but it combats for the right, the noble and the good in all the activities of practical existence and its battleground is the whole broad field of life.—John Dougherty.

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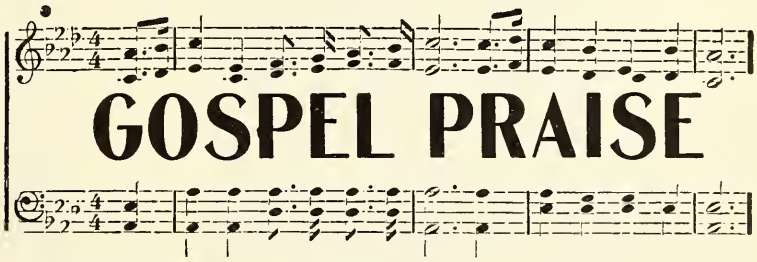
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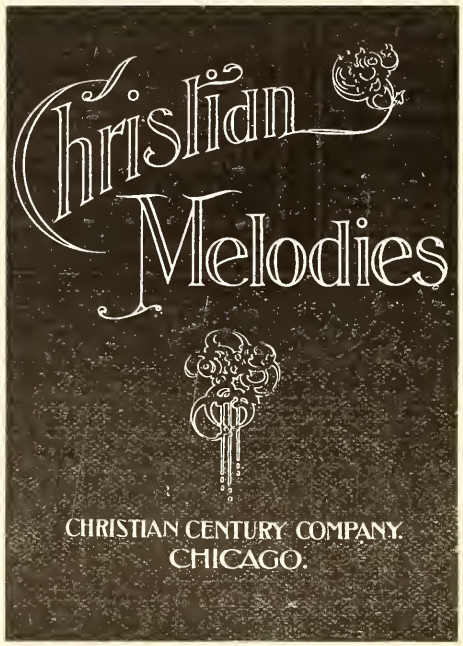

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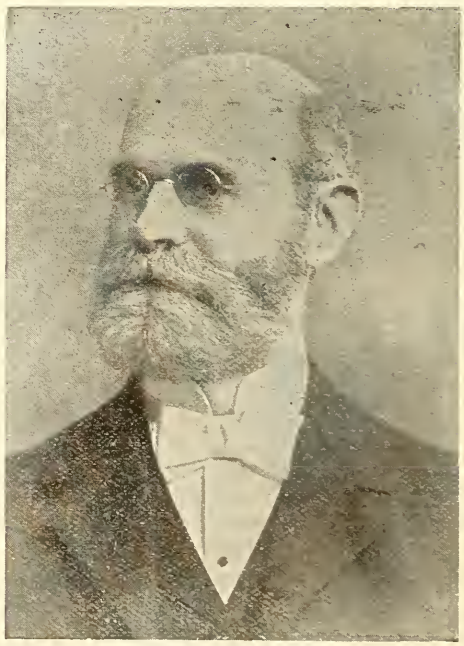

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Vol. I. Chicago, June 20, 1901. No. 5.

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Art of Quietness
Presence in the Eucharist
Educating Power of Christ's Life
The Social Ideal
Magazines for Ministers
The Divine Sympathy
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THE CHRISTIAN CENTURY.

Volume I. Chicago, June 20, 1901. Number 5.

EDITORIAL.

SOME BETTER THING.

Some better thing. It is God's way
Of giving to His children. Every day
We crave for things against His will.
He giveth not the things we ask
But in their stead things better still.

The types and shadows of the past
Were by the substance far surpassed;
The glories of the ages gone
Were but the twilight of the rising sun.

So all of life a progress is
To higher life and purer bliss.
The flower fades, the fruit appears,
The freshness and the bloom of youth
Are followed by the riper years.

Each stage of life but brings the soul,
Some nearer to the final goal;
And death itself is but the door
To glorious things that lie before.
Through all the years with all they bring,
God ever gives some better thing.

THE DECREASE OF THEOLOGICAL STUDENTS.

IN a recent number of the Biblical World there appeared a most significant editorial discussion of the fact that the number of candidates for the ministry has declined in recent years. The writer seemed nervous lest the opponents of the higher criticism should turn round with an indignant, "I told you so," and attribute this falling off to the wickedness of the critics. Without being able to reach any definite conclusion, he tried hard to meet and crush that method of attack upon the spirit or teaching of modern biblical scholarship.

The fact that the number of students at theological schools has dropped down is not peculiar to America; it is being confronted also in Scotland, to some extent also in England and in Germany. Of course it may be that this is simply a wave somewhat larger than usual, such as all institutions experience. The causes may be as fleeting as they seem to be obscure. In that case we may expect that without much discussion or effort the matter will be corrected in the next few years. But on the other hand this evident avoidance of the ministry, or at any rate of theological schools, may be due to causes of a deeper kind, causes which will abide and do their dread work until they are discovered and destroyed by the might of the Church's will.

If we wish to identify these causes we must look in two directions. They will be found among the economic or social conditions and among the religious conditions of our day. We propose to look at each of these briefly.

1. During the last twenty-five or thirty years the three great Protestant countries named above—America, Great Britain and Germany—have enormously increased their material wealth. The career of almost any young man of ability may now bear him up to the heights of fabulous wealth. With wealth goes power, and with power, fame, and with all these that most alluring prize, social distinction. The prizes which commerce and science, the handmaid of commerce, now offer surpass in number and apparent amount those to which young men could look forward fifty years ago. It was one of the acute observations of the late Archbishop Whately, a pioneer of formal logic and political economy in England in the first half of the last century, that the church could only hope to secure the services of the best university men if its highest prizes reached very high in the social and economic world. We should be sorry to admit this; but we cannot doubt that what he said contained a practical truth. Undoubtedly social and pecuniary prospects do exercise a certain strong influence over the imagination, and through it over the conscience, of even earnest young men at the age of decision. In Germany itself this has been felt. In the end of the eighteenth and the first half of the nineteenth centuries almost the supreme place was given in the public esteem of Germany to the universities. Not much money was to be made in the Germany of those days in any direction; so that the poverty of teachers, professors, and pastors did not count against them in the minds of men. The result was that into the universities and church there ran the hurrying feet of the most ambitious and gifted youths. But Germany has since then become a greater military empire and is also galloping into the mad career of the wealth makers of the world; and now he would be bold indeed who would maintain that German universities stand as high in intellectual and moral influence as they did two generations ago.

This, then, we must recognize as a fact whose force is now telling as never before upon the number and the quality of those who seek the ministry. The prospects seem socially and economically more brilliant for those who go into other careers.

2. We are prepared to hear an indignant retort to all this. We shall be asked whether these considerations ought to weigh against the sacred and weighty motives which have impelled the noblest men to enter the service of the Gospel in the past. And our answer is, Of course not. We, too, believe that the ministry of Christ can be presented to men in a fashion that ought to call out the most ardent devotion of the most ambitious and gifted men. But this must be done in a religious atmosphere that is intense, by appealing to religious motives that are mighty, and by describing religious results that are sublime. We of the church cannot match the attractions of the world by any mere social or economic arguments or prizes. It is the religious atmosphere against the worldly; the loftiest views of the ministry must outshine the loftiest peaks of social attainment. Then only can we hope to receive into the patient and strenuous life of the Christian ministry the ablest and most eager young spirits of the rising generation.

Scholarship, whether it calls itself higher criticism or anything else, can only justify its claims to make

the Bible more real, if it makes those sacred pages shine for the simplest soul in Christendom. It is religious aims and motives that create and sustain the Church of Christ; and it is only when these are most clearly defined and most warmly and passionately urged that we can expect to win the loyal devotion of the best minds and the noblest hearts. And those motives and aims are not far to seek. They cannot be different from those which brought the Son of God into the world and made his great apostles go into all the world and preach his Gospel. The world has no greater reason today for the lifelong devotion of men to the ministry than the salvation of the lost, the manifestation of the redeeming love of God, the determination to make the cause of our only Lord and Savior triumph among men. In those churches and communities where strong men are living on these divine impulses and pursuing these divine ends, we still find that young men of great promise enter the career of the ministry. But diminish the eternal momentousness and immeasurable glory of the Christian Gospel, and out of that chilled atmosphere and commonplace experience no such devotion can be expected.

THE SOVEREIGNTY OF THE CHURCH.

ONE of the signs of the times is a lessened appreciation of the value of the church. It does not occupy the high place in the estimation of men that it once did. For this the church itself is largely to blame. It has been too apologetic—too much on the defensive. It has not asserted itself—it has not always taken the high place to which it has a right as the representative of Christ in the world.

To Christ the church is an object of special love and regard—the most precious thing on earth. He uses the words "my church" much as a man uses the words my wife, my child, my home.

The glory that belongs to him belongs to his church. He says "All authority has been given unto me in heaven and on earth; go ye therefore as my delegates, and speak in my name, calling upon men to do whatsoever I have commanded them."

The kingly power which belongs to Christ belongs in some measure to his church. Now Christ gave to the world a new idea of sovereignty; he brought in a new imperialism. He was a king without a crown, without a court, without a scepter, without an army, without a visible kingdom. When the accusation was brought against him that he declared himself to be the King of the Jews, Pilate asked with a sneer, "Art thou a king then?" His reply was, "Thou sayest it; a King I am." Was ever such a King seen before? His was a new form of sovereignty; and it is this new form of sovereignty that belongs to the church.

The sovereignty of the church, like the sovereignty of Christ, is moral sovereignty. We are in danger of falling into the mistake of the Jews and looking for a kingdom which comes with outward pomp and show. The Church of Rome does this; and every Protestant church that glorifies outward success does this.

Christ says "My kingdom is not of this world." The kingdom of the church is founded upon moral power. To the question of Pilate, "Art thou a King?" Jesus answered "A King I am, for to this end was I born that I might bear witness of the truth." His kingdom was to be established not by the power of the sword, but by the power of truth.

To found the kingdom upon truth is to found it upon love—for in truth love is revealed. Love is the power by which the church is to conquer. Before she can rule, the church must be crowned with thorns. Her scepter is the scepter of love—her sovereignty the sovereignty of sacrifice. She wins regal power by the shedding of sacrificial blood.

The sovereignty of the church is not a future attainment, but a present reality. She is called upon to exercise sovereign power now. Looking forward to this Christian age Jesus said, "Do ye not know that the saints shall judge the world?" They are as the representatives of Christ to lay down for men the rule of life. They are to speak with authority on moral questions because they speak in the name of Christ. They are to pronounce moral ultimatums. To them has been given binding and losing power. "Whatsoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained." This power is declarative. The church has this power only when she speaks as the mouthpiece of Christ.

The church is to represent Christ as King. Christ has been set forth crucified among us; has he been set forth enthroned among us? We have held him up as a prophet—a teacher sent from God; we have held him up as a priest who has offered up the sacrifice of himself; have we been equally careful to hold him up as a King? Through the church the moral majesty of Christ—the true Kinghood of Christ—ought to be expressed.

Moreover, the church is to set forth Christ, not as the future King, but as the King who is now reigning. She is not to keep listening for the sound of the chariot wheels of the approaching King, but to recognize the King as in the midst. "Cry aloud and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee."

The sovereignty of the church is a growing reality. The question is often asked, Is the church losing ground? The fortunes of Christ and of his church are bound up together. Christ and his church increase and decrease together.

Professor A. B. Bruce on his last visit to America said that he was optimistic as to Christ and Christianity, but pessimistic as to the church. It is hard to see how any one can be optimistic as to Christ and pessimistic as to the church, when it is through the church that Christ is to carry on and complete his redemptive work.

The sovereignty of the church, like the sovereignty of Christ, is to become more and more visible. Visibility belongs to the final stages of the kingdom. Internal at first, it gradually becomes external. First it is like leaven, afterwards it is like a mustard tree.

We are to see the Son of Man coming in his kingdom. Through the church the King is to be manifested. The aim of the church is to lead men to acknowledge the authority of Christ; to accept him as their King; to bow before his scepter; to make him the center of social authority; to look to him to put down everything that opposes the will of heaven, and to establish among men the righteous reign of God.

The church is the nucleus of the kingdom. The church is to pray for the kingdom, labor for it, to be the main agency by which it is to be realized. Let the church be joyful in her King, let her make the kingdom her main issue, and she will at once be reenthroned in her rightful place of sovereign power.

THE ART OF QUIETNESS.

By the Visitor.

THE master-word of our age is haste. Its motto is "Faster, faster"! Its smybol is the lightning express. To speak of a thing as "slow" is to give it the lowest possible assessment. To increase speed is the ambition of the race. The world is looking for the man who can reduce the schedule of an ocean trip by hours, of an inter-urban train by minutes, of a racehorse by seconds. Values are measured in terms of speed. The time-rate of postal delivery is a matter of greatest importance. Special delivery letters have laid the government under bonds to hasten them to their destination. The telegraph is displacing the post as a means of business, so necessary has rapidity of communication become; and even now the telegraph is rated too slow and the long-distance telephone is the ordinary instrument of intelligence in most of the leading commercial houses. There was a time when a letter was rapid enough. Now not even the telegraph will do. The telephone with its facilities for instant and personal conversation is the only adequate instrument. It is not enough to say that we are a restless and unquiet people: we are actually cultivating restlessness and unquiet. We cannot content ourselves with the modest ways of our fathers. We are dissatisfied with the limitations of country life, and are rushing to the already overcrowded cities, and this because life is more rapid and restless there.

Characteristic of Americans.

This is especially true of our American life. In England a business man gets down to his office at nine or ten o'clock, and after a lunch period of an hour or more at noon, he returns home at four or five o'clock, content with his day's work. The German is even less ambitious. But the American is astir by seven; at eight he is deep in his business, and by noon has completed fifty important business transactions. Then he snatches a twenty-minute interval for lunch, and rushes back to his desk to continue his tremendous mental strain till six o'clock or later.

Max O'Rell, our genial French visitor and critic, says that in the year two thousand the American business man will awake in the morning, enter his dressing cabinet, and by touching a button be bathed, shaved, breakfasted and deposited at his office door, all in the space of a minute and a quarter.

Money? Of course he makes money—no wonder he sells his steel in Sheffield and Birmingham, his cotton in Liverpool, his bicycles in Coventry and his shoes in London. Like the Pharisee of old, he has his reward. The only question is, whether he may not be paying too high a price for his success.

Our spirit of haste produces everything which can be made or secured except manhood and womanhood. Does it help or hinder them? I need not show how this tumult of things renders impossible the cultivation of family life. The household starts in the morning with a rush. The father must be off to business and the children to school. There is no time for conversation or for worship. There was a time when they read a bit of Scripture and had a brief prayer, or joined in the Lord's Prayer; but one day there was no time, they thought, and they let it go, and then the habit grew, and now they have outgrown the wish for these things; and the family life, that was once guarded as by walls of fire by this simple service, goes on unprotected and careless. Then what has the evening for them? The rush of the day has wearied them all. Reading is impossible, the concert or lecture too dry, and the result is that something more exciting like the theater or the card table is the only relish of such a life. In this the children can have no part, and the family is but a name.

This spirit of haste is responsible as well for much of the irritability, nervousness and illness of our age. We are not so organized as to be able to live in a rush of events and maintain our poise without training and caution. The penalty falls upon men in the form of nervous prostration and collapse, and upon women in the shape of worry, vexation, nervousness and such debilities as are their common burden in this age.

The Remedy Suggested.

It is of no value to rail at the world, and grow pessimistic. The only virtue in the discussion of the subject lies in the discovery of a remedy. That remedy lies in a simple, yet much neglected apostolic word, "Study to be quiet." This does not imply withdrawal from the world, but a certain mastery of spirit that saves one from the ceaseless fret and care of an unquiet life. More time is wasted and more power lost in the consciousness of a pressing host of duties than in their actual performance. It is worth while to take time quietly to consider one's work and plan for its best doing. That was the principle on which Martin Luther acted when he said he needed to pray the longer as he had more work to do. The art of quietness, like all other arts, is to be obtained only by cultivation. There is always the impulse to panic when one feels himself smothered under a cloud of pressing duties. It is the wild anxiety that comes to one who arrives at the station at the last minute, and has ticket to get, baggage to check and a score of other things to do, all apparently in a moment. To such a disordered soul the calm, indifferent quietness of railroad servants is little less than maddening. But on reflection he knows that they are right, and he is wrong. If he misses his train it will be because he does not catch the suggestion of their calmness and take things one at a time.

Useless Friction.

It is our disposition to rave at delay, to worry at possibilities, to cross bridges that we shall never reach, to wear out the machinery of life by frantic and useless reversals of levers which only rend and crush. He would be an unwise engineer who treated his machine as we treat ourselves. The quiet steadiness of an ordered and poised life, where calmness is searched for as hidden treasure, is not only self-rewarding in its consciousness of power, but gives to life an artistic value which is impossible to a nature that allows itself to be carried about by every wind of temper, worry or fear. To "abide steadfast at the heart's core," as the French proverb has it; to "study to be quiet," as the apostle enjoins; "in nothing to be anxious, but in everything by prayer and supplication with thanksgiving to let your requests be made known unto God." This is one of the paths into the mountain of the Lord, where his glory abides, and where "the peace of God that passeth understanding shall guard your hearts and minds through Jesus Christ."

NOTES AND COMMENTS.

An Audacious Proposal.

The audacious proposal of President Harper of the University of Chicago to establish branch schools in Europe for the special benefit of the children of Americans who may be traveling abroad, takes away the breath of English educators. They think that he ought to confine his schemes of expansion within the limits of the United States. And at any rate they do not envy him the task involved in such an undertaking, inasmuch as they regard the children of "globe trotters" as very poor educational material.

The Spiritual on the Top.

Professor James of Harvard, in his Gifford lecture in the Edinburgh University, said: "Few of us are not in some way infirm or even diseased, but there remains the consolation that our infirmities may become the unexpected occasion of religious experiences that might otherwise be impossible The physical process does not invalidate the spiritual result." This is a valuable testimony to the truth that the physical exists for the spiritual, not the spiritual for the physical. Though the outward man perish the inward man may be renewed day by day.

On the Way to Independence.

The unreserved and unconditional acceptance of the Platt amendment by the constitutional convention of Cuba brings to the people of the United States a sense of relief. This action does not secure independence, but it heads Cuba in that way; it constitutes the Cubans candidates for independence. They have acted upon the principle the half the loaf is better than no bread. Cuba has virtually been declared a foreign country under the American sovereignty. If that means much for Cuba, it means more for us. It marks a further step in a new national policy. Whither it shall lead no one can foretell.

An Englishman's Estimate of America.

Referring to his recent visit to Chicago Frederick Harrison, the English critic, records that he finds that "the citizens were bringing their extraordinary enterprise to bear quite as much on social, intellectual and artistic interests as they confessedly were on grain, ham, steel and lumber." And he says further that "they will have to do so if they are to hold their own in the future civilization. For the manifest destiny of Chicago is to be the heart of the American continent." He adds that life in the United States "is one perpetual whirl of telephones, phonographs, electric bells, motors, lifts and automatic instruments. To me such a life would not be worth living and the mere sight of it is incompatible with continuous thought. But business seems to be done in that way. And I did not learn that the percentage of suicide or insanity was very seriously increased by these maddening inventions."

Death of Two Distinguished Men of Letters.

Sir Walter Besant, who has just passed away, was thoroughly English and got to the heart of English life. His writings are strong in the element of human interest. Being purpose novels, they may not take highest rank as literary art, but they throb with life and they stir the heart with generous emotions. The People's Palace of East London was erected as the result of his book entitled "All Sorts and Conditions of Men." Sir Water Besant was not only admired as a leader of the English people, but was loved as a man. His death is a public loss.

Robert Buchanan is another literary celebrity who has passed over to the majority. He was a virile and versatile writer; somewhat belligerent in tone, and apt to have his judgment darkened by prejudice. His dislike for Kipling was unbounded, and the severity of his criticisms led to something of a reaction in Kipling's favor. But in spite of his unpleasant self-assertiveness he was a distinct and wholesome influence in the realm of letters.

Missionaries and Politics.

In an article on "The Missionary in China," by H. C. Thompson in the Contemporary Review, a high tribute is paid to the value of the missionary work which has been accomplished in that difficult field. But it is added, "the future evangelization of China would be more rapid and complete if the missionaries could free themselves entirely from the assistance of the various governments and would trust solely to the persuasive nature of their doctrine. External force is a Upas tree which, in the far east, withers all belief in the sincerity of the Christian avowals and paralyzes them as nothing else can. This policy might not seem to many to be worldly wise, but if followed out a noble lesson of Christian forbearance and unselfishness would be presented. Mr. Thompson is of the opinion that the claims for indemnities ought not to be pressed. For the heathen Chinese to identify the Christian missionary with a policy of "aggressive worldliness" would, he thinks, be a misfortune to the cause of missions.

President Patton's Baccalaureate.

There is an element of truth in what Pres. Patton of Princeton has to say about the decadence of the sense of sin. But it is well to remember that the convicting work of the Holy Spirit has respect to righteousness as well as to sin; and it is the conviction of righteousness that is receiving special emphasis in the present age. Never was the sense of the need of righteousness, individual and social, more keen; and never was the call to righteousness more clear and loud. There is a pessimistic note in President Patton's baccalaureate which is not in keeping with the belief in the progress of Christianity. He says: "We ask ourselves if we see the nations armed to the teeth and making war upon weaker nations whether we are living in the 20th century of the Christian era. We see that the nations foremost in the service of the Prince of Peace are not studying things that make for peace nor things wherewith they should edify one another, but are studying the things that make for war, and the means by which they may destroy one another." It is true that war has not yet ceased; but never before was war so heartily deplored; never before did man recoil more from its horrors; and never did the nations of the world feel under such a strong obligation to justify themselves in having recourse to the arbitrament of the sword.

Jubilee Day at the Y. M. C. A. Convention.

Jubilee Day, which was celebrated on Thursday last at the International convention of the Y. M. C. A., now being held in Boston, was marked with the highest enthusiasm. Among the interesting features of the occasion was the receipt of a telegram from Emperor William of Germany, which ran as follows: "Transmit to the brotherhood of Young Men's Christian Association of America, assembled for the jubilee

convention my hearty congratulations. With pride the brotherhood may look back on its past life, which promises further to flourish and increase. May this expectation be fulfilled in a rich measure. With satisfaction I see that the German associations, active in the same endeavor, take part fraternally in this solemn gathering. May the American associations also in the future train, for their great fatherland, citizens who are sound in body and soul and of earnest convictions of life, standing on the only unmovable foundation of the name of Christ, whose name is above every name. Wilhelm I. R."

CHICAGO NOTES.

A Faithful Public Servant.

The record of over half a century of faithful service belongs to Denis J. Swenie, chief of the Chicago Fire Department, who now retires from office to enjoy a well-earned rest at the end of an active and strenuous life.

The Death of Dr. Fawcett.

In the sudden death of Rev. William Fawcett, D. D., ptomaine poisoning resulting from the eating of canned salmon—the M. E. Church of Chicago loses one of its best-known preachers. Dr. Fawcett was especially prominent in evangelistic work.

Free Text Books.

It has been finally decided that the first four grades of the public school in Chicago will be supplied with free text books. The effect of this action will be watched with interest. The Board has already appropriated $91,000 for the purchase of new books.

Ruinous Agencies.

It is believed that there are 1,000 men in the city who make it their business to allure young men to vile resorts, and not fewer than 50,000 men—that is about one man in every nineteen of the population—are engaged in occupations which tend to the ruin of young manhood.

The Evening Service Versus the Theater.

While the smallness of the evening services in our churches is being deplored, in seventeen theaters on a recent Sunday evening the aggregate attendance of men from 15 to 41 years of age were 17,160, and it was found that relatively the larger audiences of men were in the cheapest and most degraded places.

A New President of Lake Forest University.

Rev. Richard B. Harlan of Rochester, N. Y., has accepted the presidency of Lake Forest University. He comes into office on a rising tide. The financial outlook is promising and steps are being taken to centralize the affiliated departments. Dr. J. G. K. McClure, who has been acting president for the past four years, will now devote all his time to the interests of Lake Forest Presbyterian Church, of which he has been pastor for the past twenty years.

An Important Movement.

An important announcement was made at the Lake Forest University commencement to the effect that $12,000 is now available from the Bross fund, and with this money the trustees have purchased from the heirs of Dr. Mark Hopkins, late president of Williams College, the right to publish "Evidences of Christianity." This volume will be the first of a series to be known as the Bridgewater series and to be sold in accordance with the wish of the founder of the fund at a minimum price, so that they may have as large a circulation as possible. In connection with this fund a lecturship on Christian evidences will be established.

A Startling Statement.

On a recent Sunday evening a careful count was made of the men in a Madison street saloon at seven o'clock. The number was 524, and during the next two hours there were 480 more. At one of the billiard tables young men six feet deep on all sides were eagerly engaged in open gambling. Private stairways connect this saloon with the vilest theater of the city. Surely this condition of things calls loudly for reformatory and preventative work among the young men of the city.

The Religious Condition of Young Men.

In his interesting book on the above subject, which is reviewed on another page, Mr. Oates states that of the thirteen millions of young men in the United States and Canada it is estimated that not more than one million are members of evangelical churches. There is no doubt that at least seven millions of them habitually stay away from all churches. Not more than one-third of the boys remain in Sunday school after they reach the age of fifteen. It is safe to say that 50 per cent of the young men do little or nothing in an aggressive way to promote the organized Christian work of the churches.

SONG OF THE TWENTIETH CENTURY.

"Christ in the heart, and his love in the nation, is the only cure for the ills which threaten us to-day."—ExPresident Harrison at the Ecumenical Conference in New York.

"Christ in the heart, and his love in the nation
Stronger are these than the gun or the sword;
Dawns the new day of our country's salvation,
Cleansed from her sins by the might of the Lord.
Christ in the human heart,
Teach us the better part,
Save us from treachery, battle, and greed.
Love be the nation's word,
By every people heard—
Love for humanity in its great need.

Angels of Bethlehem, sound your glad chorus,
Thrilling our souls by its message divine.
Warfare and carnage no more shall rule o'er us,
Brightly the star of our Saviour shall shine.
Star of the Prince of Peace,
Bring to us swift release,
Let not our brothers their brothers destroy.
Lead us to truly pray,
Show us the higher way,
Teach us that living for others is joy.
Flag of our fathers, float on in thy glory!
Always thy red stand for justice and law,
Ever thy white tell the sweet gospel story,
Never thy blue in its truth show a flaw,
And every lustrous star
Shine from thy folds afar,
Over a people united and free.
Guarding this flag above,
Keep us, O God of Love,
Loyal to country, to manhood and Thee.

—Elizabeth Lloyd.

CONTRIBUTED.

DARK, AND JESUS HAD NOT COME.

By Theodore G. Soares, Ph. D.

Dark on the stormy lake.
He tarries on the Gilead shore,
While in the boat they quake,
They twelve, and bend the useless oar.
Dark, a lonely dark,
And Jesus had not come.

Dark in the world to-day
In dens of vice, in haunts of crime,
Where self and greed hold sway,
In heathen lands of every clime.
Dark, a hideous dark,
And Jesus has not come.

Dark in the human soul
That's barred from God, great longings crushed,
Set on its own control,
Till e'en the still small voice is hushed.
Dark, a wilful dark,
And Jesus has not come.

Light of the world, he came.
Let none in darkness walk, and death
Become a shadowy name.
"I am with you to the end," he saith.
Light, universal light,
And Jesus now has come. —*S. S. Times.*

THE PRESENCE OF CHRIST IN THE EUCHARIST.

By James M. Campbell.

WHAT a change in the meaning of the Supper was to be introduced by the coming of Christ is evident from the words, "As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come" (1 Cor. x:26). These words—which are thought by many to be part of a ritual which came into use in the early church in connection with the observance of the Supper—can be taken to mean that the Lord's Supper was to be observed up to to the time of his coming, and then discontinued; or that the Lord's death was to be shown forth by it up to that time, and thereafter it was to have a new significance. These are the only possible interpretations; and we will hold to the one and reject the other just as we put the emphasis upon the Lord's coming, or upon his death. That is, we must hold that in celebrating this ordinance, those who lived before the coming of Christ were to show forth his DEATH till he came, or they were to show forth his death TILL he came. The latter view seems to fall in with the apostle's teaching.

By the coming of the Lord, Paul meant his second advent. Of that there cannot be the slightest doubt. The speedy coming of his Lord was the uppermost thought in his mind. His words seem to mean that by the Lord's coming a new "revelation value" was to be given to the ordinance of the Supper. Henceforth it was to proclaim not the death of the Lord who had gone, but the Presence of the Lord who had come. By his coming again the end for which he died was to be completed. The shedding of his blood upon the cross would have availed nothing had it not been followed by his resurrection and return. When he returned the Supper was to become the expression of his continued life, rather than the symbol of his death. No longer was it merely to refresh the memory concerning the Christ who once lived and died on the earth, but it was to be the token that the Christ who lived and died had come again to live forever with his people. No longer was it to be the memorial of an absent Christ, but the means of contact and fellowship with the living Christ. In a word, it was henceforth to be a sacrament of life, rather than a festival of death.

It was his failure to see the changed significance of this ordinance which led Emerson to reject it. He could not believe that Jesus meant to impose a memorial feast upon the whole world. Had he seen in this simple rite not an audacious attempt on the part of Jesus to perpetuate his name, but a helfpul way of perpetuating fellowship with himself, the reason for its observance would have been more apparent.

At present the position is taken by a certain class of Christian scholars that Jesus did not formally institute the Supper as a perpetual ordinance, but that its continuous observance is due to the natural promptings of the love and loyalty of his disciples to express themselves in symbols which Jesus himself had employed. Others coming nearer the truth, think that its perpetual observance "is due to disclosures made by our Lord after his resurrection." Its formal institution is evidently implied in the words "This do in remembrance of me," but new reasons were undoubtedly given for its observance after his resurrection. When first celebrated it was a parting meal in which Jesus himself participated. To his disciples he said, "With desire I have desired to eat this Passover with you before I suffer." The meaning which it had before he suffered it was to retain until he was glorified. During his absence it was to keep green the memory of his death, but after his return it was to be transformed from the memorial of his death to the sign of his real and abiding presence.

At the very time when the Supper was instituted Jesus intimated in the plainest terms that it was to assume a new significance in the future. That was not to be the last occasion upon which Jesus was to meet with his disciples. Death was not to rob them of him. Although about to leave them the fallen threads of their fellowship would again be taken up. The Supper of which they partook together was something more than a farewell feast; it was also the pledge of future reunion, of restored and continued fellowship. The parting cup of which they drank together was to give place to a cup of unending communion. Foreseeing his resurrection and return Jesus says to his disciples, "I will not drink henceforth of this fruit of the vine until the day when I drink it new with you in my father's kingdom" (Matt. xxvi:29). By the Father's kingdom he does not mean the final abode of the blessed which lies beyond the grave, but the kingdom which was about to be established upon earth. In the Father's kingdom fellowship would be resumed on a higher plane. The eating and drinking of the present would pass over into spiritual communion. The Lord's return would be the occasion of festal joy. With his disciples he would drink the new wine of the new age; thus bringing the Supper to its final fulfillment, in the reunion and fellowship of the church with her restored Lord. It was this sublime assurance that made the farewell feast the "bread of comfort, and the cup of consolation" to the sorrowing disciples.

The memorial idea, although not altogether elimi-

nated from the Supper, is not the prominent one. The central idea is not commemoration but communion; not the remembrance of the dead Christ, but communion with the living Christ who once visited this earth in the guise of mortal flesh, but the looking up into the face of Christ who has returned in the Spirit, and who is present in the bread and wine, that in them and through them he might give himself to us.

That this was Paul's view is evident from the words, "The cup of blessing which we bless is it not a communion (literally a participation) in the blood of Christ? The loaf which we break is it not a communion (a participation) in the body of Christ" (1 Cor. x: 16). Apart from the Presence how could there be communion? If Christ is not risen, and if he is not personally present, fellowship with him is impossible.

The Supper was founded upon the Passover, but it is something more than a "transfigured paschal feast." When the Passover was taken over into Christianity it received a new and enlarged meaning. It stood not for national deliverance through the blood of the paschal lamb, but for spiritual deliverance through Christ, the Lamb of God, who was sacrificed for us. In the Parousia the glorious fulness of its spiritual significance was revealed. From that time forth it was to be a great object lesson to the world, teaching men that the one who died for human sin is now present to deliver; that from being a precious memory he has become a living and life-giving presence.

This is also the view which John presents in his Gospel, which contains the latest development of Christian thought. The blood of Jesus is not merely something shed for us, but something received by us. "Unless ye eat the flesh of the son of man and drink his blood, ye have not life in yourselves" (John vi:53). Christ himself is to be received, not corporeally, but spiritually; not by the mouth of the body, but by the mouth of the soul—namely, by faith. He is to become the life-blood of the soul; the present life of all who receive him.

The practical conclusion, then, to which we are brought, is that since the coming of Christ in the Spirit it is our privilege to enjoy through the Supper the sense of his actual presence. The value of this rite, as an aid to faith, is that it brings the reality of his presence into view. It proclaims that he is really here, that his presence is not figurative nor imaginary, but real and efficacious; that the bread and wine instead of being mere signs to assist the memory, are the forms under which Christ offers himself as the true food of our souls. In a word, it is not a funeral feast, but a feast of joyous fellowship; not a commemorative rite, but an operative rite; not a memory but a faith; not a memorial of an absent friend but the outward seal of his unseen presence; not the act of mourning over the dead, but fellowship close and personal with the living. In the words of Dr. R. W. Dale, "The ordinance represents a permanent relation between Christ and those who trust in him, a perpetual participation in the divine life, so that he becomes the life of our life, the sinew of our strength, the inexhaustible fountain of our joy."

If Christ has come he is present, and if he is present we may find him at his table; but if he has not come, how can he be present, and if he is not present how can we find him at his table, or anywhere else on this desolate earth? That he has come is the only valid ground that exists for the belief in his presence; that he is present is the reason why we may now meet with him and receive the fulness of his sacrificial life. There is a sense in which the presence is in the believing soul.

"Such ever bring him where they come
And going take him to their home."

The presence becomes a reality to the individual only so far as faith looks through the symbols in which Christ is presented, and seeing him, receives him by an act of spiritual appropriation.

The idea of the present must not, however, be limited to the Supper. The presence of Christ in the Eucharist has been called the Real Presence"; and so it is in a distinctive sense; but the Eucharist itself derives its significance from the wider truth of the real and abiding presence of Christ in the church, and in the world. And for this truth it stands. In the Roman Catholic church where the preaching function is not made prominent, and where the Gospel story is not freely circulated, the celebration of the mass is an acted parable which keeps before the minds of the people the thought of the presence of the Lord who was crucified. In this pictorial Gospel is found the popular power of the Roman Catholic church. But when in a mysterious and magical way the presence of Christ is made conditional upon a priestly act, and his presence in the mass is made the only real presence, truth is perverted. For the presence of Christ is just as real at any common meal as it is in the mass or in the Supper; although because it is there made a matter of distinct expression and impression, there we are more likely to find him. The fact of our finding him in the mass or in the Supper will, however, fail to yield its deepest lesson unless by that hallowed moment of fellowship the truth of his abiding presence is confirmed.

EDUCATING POWER OF THE LIFE AND CHARACTER OF CHRIST.

J. A. Beattie.

JESUS showed himself to be the Wise, the True, the Great Teacher by the choice of the things through which he led men away from that which they were and induced them to become that which he desired them to be.

The poet puts this ability and effort of Christ in this form:

He spoke of lilies, vines and corn,
The sparrow and the raven,
And words so natural, yet so wise
Were on man's heart engraven;
And yeast, and bread, and flax, and cloth,
And eggs, and fish, and candles;
See how the whole familiar world
He most divinely handled.

To the same end and teaching the same lesson, although there is another point involved, are the words of Whittier when he says:

Our common Master did not pen
His followers up from other men;
His service, liberty indeed,
He built no church, he framed no creed,
But while the saintly Pharisee
Made broader his phylactry,
As from the synagogue was soon
The dusty-sandaled Nazarene
Through ripening corn fields lead the way
Upon the awful Sabbath day.
His sermons were the healthful talk

That shorter made the mountain walk;
His wayside texts were flowers and birds,
While, mingled with his gracious words,
The rustle of the tamarish-tree,
The ripple-wash of Galilee.

Again, Jesus showed himself to be the True Teacher by his recognition of the majesty of law and the duty of obedience to authority.

Christ invites all to become really free by a ready and willing subjection to the law and yoke of liberty.

This lesson of the supreme importance of law and of our relation to rightful authority and divine command Jesus teaches most clearly and pointedly by his words and he gives the lesson special significance by the obedience of his own life.

Law the Guardian of Liberty.

His life and words, his tone and spirit, his conduct and character teach that respect for authority and subjection to law are the guardians of liberty and that without obedience to law liberty is but an empty name. Obedience was the watchword of Jesus for thirty years while he was subject to Joseph and Mary.

Obedience is the import of his active life among the people and obedience is the meaning of every act connected with the judgment seat of Pilate and the cross of Calvary.

Again the life and character of Christ exhibit true educating force because he places a just estimate upon all things and comprehends the relation and importance of each.

He taught constantly that purity and injustice; that truth and righteousness; that virtue and integrity; that faith and genuine character are rewarded with a harvest of blessedness. Moreover, Jesus recognized that good and evil, that truth and error are in a constant warfare—each striving for the mastery of the world and with the knowledge which comes from seeing the end from the beginning he promised the final triumph of truth and righteousness. The constant presence of evil, the great power of error, the desolation sin has wrought in the earth, and the seeming success of wicked and unprincipled men often cause us to forget that right and that truth gain in the end the victory.

We often hear quoted the words, Antony is made to say over the body of Caesar: "The evil that men do lives after them, the good is oft interred with their bones," and they are made to express the final issue in the struggle between good and evil. Good is represented as going down to the darkness of the grave and to the night of forgetfulness while evil rises to place and power, to life and influence.

That this utterance of Antony is but the form of seeming reality—the words of the orator of the day and nothing more, even in Caesar's own case history abundantly proves. For one person in an audience like this, who knows or cares anything about the evil Caesar did fifty know "Caesar, the world's great master and his own, know the genius and generalship and the glory and greatness of his reign." For one, to give another example, who has heard that Bacon was ungrateful, was grasping for power, was thirsty for gain, was a receiver of bribes, was an unjust judge, was fined by the "King's Bench" to the amount of 40,000 pounds, was imprisoned at the king's pleasure by the same high authority, fifty persons know of his work in science and literature—know that he was the wisest of his time, the profound of his day, the most scholarly of his age. It is as a philosopher, as an establisher of laws and as a discoverer of principles that his name is as immortal as the laws he formulated and as undying as the principles upon which they rest. For one person who has heard that John Bunyan was a reckless and dissipated youth forty know that he was imprisoned for twelve long years in Bedford jail for preaching Christ and an hundred have been made wiser and better by his Pilgrim's Progress.

More than this: The teaching of Jesus in its insight and comprehensiveness carry us beyond greatness and men and women of greatness back of the life and character which make true greatness possible. They take us to the goodness of heart, to the honesty of purpose, to the integrity of motive and to the devotion of life which ennoble the soul and ornament the head with the crown of righteousness. Greatness is recorded in history, it is preserved in story, and it is handed down in song, but the goodness and the perfection to which we are invited by the Gospel of the Great Teacher are embalmed in the memory and enthroned in the heart of the good and true of all ages.

Because this is the case the men and the women of God live on in immortal youth and in unfading beauty. It is as true during the opening days of the twentieth century and it will be as true when it reaches its meridian splendor as in the days of Daniel, the prophet, that "they that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever." The Savior is to be accepted as the guide to follow, as the truth to be believed and as the life to be lived, because he presents true motives, proper incentives, worthy ambitions, real objects and because his teaching and example lead to the fullest development, point to the greatest usefulness, insure the largest amount of happiness and reward honest life and earnest effort with such certainty and richness as God only can bestow. Hence it is that the apostles of Jesus who were imbued with his teaching and were guided by his inspiration present the highest ideas and ideals of life, reaching to the very purposes of the heart on the one hand and on the other the fullest measure of usefulness and achievement.

It is in this spirit and in this confidence that Paul writes as quoted in the beginning: "Watch ye, stand fast in the faith, quit you like men, be strong."

It is the light of the inseparable connection which Paul knew subsists between motives, and conduct, between character and success that he wrote to Timothy: "Take heed unto thyself and to the teaching; continue thou in them, for in doing this thou shalt both save thyself and them that hear thee." We have, as young people and as endeavorers, in Christ a guide who is not mistaken in the way; who errs not in judgment, who fails not to reward merit, to appreciate earnest effort and honest purpose, and who holds in perpetual memory every noble desire and every loving act. We can follow no other leader who is so worthy. We can be a citizen of no other faultless government. We can render ourselves most useful to this busy, active world by yielding implicitly to his authority and by governing our lives by his divine principles and example. We can have no higher motive, no more worthy ambition, than to become in heart and purpose, in conduct and character, day by day, more and more fully conformed to his divine image and teaching.

What a development is before the Christian. Says Victor Hugo: "I am immortal. I know it. I feel it. I am but a stammerer of what I shall be. I am the tadpole of an archangel." May every young Christian aspire in Christ to his highest possibilities.

A GLIMPSE AT THE SOCIOLOGICAL TEACHINGS OF THE NEW TESTAMENT.

M. B. Ryan.

THE SOCIAL IDEAL.

AS was stated in an earlier article, the social ideal of the New Testament is to have the truth regnant in human life. And this would result in the moral integrity of the individual, in right relations between individuals, and the true relation of all to God, which would mean a perfect society.

In the Church of Jesus Christ the social ideal is in process of realization. At least this is true in the degree in which the church is fulfilling its mission.

The church is composed of regenerated individuals. Here are fit social factors. These are built, not upon partisan foundations, which would perpetuate disunity and breed antagonisms, but upon Christ the unity, the uniter, than whom no man can lay other foundation. They are also reconciled in one body to God through the cross, the enmity having been slain thereby.

Here are all the great factors in social redemption—individual regeneration, social reconciliation, union with God.

Here, too, are the evidences of salvation—the fruits of a redeemed social state. Love is the law, and is "without hypocrisy." Tender affection is shown one toward another. Evil is abhorred. Good is cherished. One in honor prefers another. Benevolence grows apace. Hospitality abounds. There is mutual sympathy in joy and in sorrow. Retaliation is unknown. Peace is fostered. Forgiveness takes the place of vengeance. Evil is overcome with good. The black shadow of social discord is dispelled. The selfishness, which is the essence of all sin, is displaced by the brotherhood which is the outcome of all salvation. The works of the flesh give place to the fruit of the Spirit. The truth binds the elements together into a harmonious social whole.

Such is the ideal for the Church which the New Testament sets before us, unhappily but poorly realized in the actual present life of the Church.

The Ideal in Prospect.

But that the ideal is yet to become the real is indicated by the vision which John saw, "the holy city Jerusalem, coming down out of heaven from God, having the glory of God."

It is worthy of note that this crowning picture in the visions of the future is the picture of a social state. It is significant, too, that it "came down out of heaven." It is not in heaven that this is seen, but coming down to earth. It is a coming state of society among men. It is the social ideal made real.

Here is the city, the place where the strain is heaviest on social principles and institutions; the place where virtue shines the brightest only because the background of vice is here the darkest; the place where a thousand battlefields are crowded into one. If here we can see society redeemed we need not despair.

"Jerusalem which is from above," presents a redeemed society. Here, first of all, is the perfect moral integrity of the individual. The only disqualification for citizenship here is moral unfitness. "The fearful, and unbelieving, and abominable, and murderers and fornicators, and sorcerers, and idolators, and all liars, etc." are not here. These are unfit social factors. In a perfect society they must be eliminated. There is no place here for them. They "shall in no wise enter here."

Here too, is "social solidarity." There are no "classes" in this city. The things that divide men, that estrange men, that breed antagonisms, are here eliminated. Private ownership, that vantage-ground of pride and oppression, out of which grow so many and such terrible social evils, has passed; here all things are in common. The gold, instead of being in the pockets of the few with its differentiating power, is in the pavement of the street, where all have the same and equal use of it. The precious stones, instead of glittering on the persons of the few, thus marking them off from their fellows as belonging to a more fortunate and powerful class, are built into the walls and gates, where every one can enjoy them equally and have an equal possession in them, with every one else. There are no splendid avenues for the rich and squalid alleys for the poor. There is one street for all where all meet on an equality. There are no Dives and Lazarus, with but a gate between gluttonous abundance and slow starvation. There is the tree of life, whose ever-ripening and abundant fruit is for all alike; while the river of the water of life, controlled by no corporation, but issuing from the throne of God, the Great Giver of all good, flows free for all. There are no cathedrals for the nobility and mission chapels for the serfs. "The Lord God the Almighty and the Lamb are the temple thereof," and every man has free access to their presence. All social discrimination is absent. A common level has been reached by the elevation of all into the likeness of the great type, Jesus the Christ.

Here, also, is unity with God. "Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and he himself shall be with them and be their God." Society has here found its center. And here it has realized its ideal. The perfect unity which sin disturbed, and whose loss brought all individuals degeneration, and all social evils, is here restored. Here are the perfect conditions for that flower and fruit of human life, the promise of which is in the fact that man is made in the image of God.

CIVIC PROBLEMS.

By Andrew Wilson.

Reduction of the War Revenue.

July first next the law changing revenue taxes will go into effect. It is estimated that the reduction will amount to $41,000,000 annually. This is a reduction of one million dollars more than the estimate based upon the bill as passed by the House of Representatives and four million dollars less than the estimate based upon the Senate amendments.

Some of the detailed estimates of reduction are as follows: Promissory notes, $3,500,000; certificates of deposits, $200,000; bank checks, $7,000,000; insurance, $3,000,000; telegraph dispatches, $800,000; telephone messages, $315,000; express receipts, $800,000; conveyances, $1,750,000; mortgages, $500,000; money orders, $602,000; proprietary medicines, cosmetics and chewing gum, $3,950,000; legacies, $500,000; cigars, $3,100,000; tobacco, $7,000,000; small cigars and cigarettes, $500,000; beer, $9,800,000;

leases, $200,000; warehouse receipts, $250,000.

The law removed some of the most irksome of the taxes. The campaign promises to the brewers were faithfully kept, though they are not satisfied.

Our Relations to Cuba.

After a long period of waiting Congress has declared the purpose of the nation in regard to Cuba. To avoid an extra session amendments were added to the army bill defining the status of both Cuba and the Philippines. The demands made upon Cuba are:

1. Cuba to make no foreign treaty affecting its independence and to allow no foreign power to colonize or acquire any control.

2. Cuba to contract no debt for which provision cannot be made as to interest and sinking fund out of the revenues after defraying current expenses.

3. The United States may intervene to preserve independence, safety of life and property, and the discharge of obligations assumed by the United States in the Treaty of Paris.

4. All acts of the United States in Cuba during its military occupation to be ratified and validated, and all lawful rights acquired thereunder to be maintained and protected.

5. Cuba is to maintain and extend the plans of sanitation now begun, or others as good.

6. The title to the Isle of Pines not to be claimed by the Constitution, but left for future adjustment by treaty.

7. Coaling or naval stations to be sold or leased to the United States at joints to be agreed upon with the President.

8. All these provisions to be embodied in a treaty.

The Cubans are not pleased with the terms laid down, although the constitutional convention has adopted them. Congress made a mistake when it declared that Cuba "is and of right ought to be independent." Cuba was not independent and a war was fought to destroy Spanish rule. The limitations now to be placed upon Cuban action are of vital importance to the Cubans, and a mistake by our government will cause us embarrassment in the future.

In his inaugural address March 4th the President said:

"The principles which led to our intervention require that the fundamental law upon which the new government rests should be adapted to secure a government capable of performing the duties and discharging the functions of a separate nation, of observing its international obligations of protecting life and property, insuring order, safety and liberty and conforming to the established and historical policy of the United States in its relation to Cuba.

"The peace which we are pledged to leave to the Cuban people must carry with it the guaranties of permanence. We became sponsors for the pacification of the island, and we remain accountable to the Cubans no less than to our own country and people for the reconstruction of Cuba as a free commonwealth on abiding foundations of right, justice, liberty and assured order. Our enfranchisement of the people will not be completed until free Cuba shall 'be a reality, not a name; a perfect entity, not a hasty experiment bearing within itself the elements of failure.'"

Washington, D. C.

We are wont to look forward to troubles with fears of what they will inflict, but back on them with wonder at what they have saved us from.—Samuel Johnson.

LETTERS TO THE BOOKLOVER.

MAGAZINES FOR MINISTERS.

My Dear Friend: There is nothing which the minister needs and sometimes longs for more than the stimulus of companionship with fellow students. Only a very strong love for books and study can cope successfully with the enmity of modern pastoral conditions. These conditions tend to dissipate energy and distract attention. They make it hard for a man to keep himself closely at work upon the deepest and hardest problems of the Christian faith. But many a man might be helped to maintain a high standard of intellectual labor if he had some companionship with those who are working in the fields which he ought to till so earnestly and constantly. It is this companionship which he longs for and cannot easily find. If he is in a small town he looks with envy towards the big cities with their libraries and ministers' meetings and other institutions which he supposes, from afar, to be powerful sustainers of the intellectual life. But the minister in the big city has this hunger no less acutely than his country brother. He knows how seldom he can journey down to the libraries, and that the ministers' meetings, while they do some good, are not noted for the ardor of their pursuit of scholarship.

There is a form of companionship which, having found it most useful myself, I wish to recommend very heartily to others. It is found when one has subscribed to a first-class theological or biblical or philosophical magazine. Most ministers take in one or more religious weeklies, some of which may be said to have become less or less religious and more and more weakly. And I understand that many ministers take in periodicals which aim at making the work of sermonizing easier, homiletical things which provide texts, divisions, illustrations and applications. But I am thinking of a class of periodicals, of which, alas! there are far too few, which deal with Biblical doctrinal, and philosophical subjects in a thoroughly competent manner. I say deliberately that every minister who wishes to maintain an intelligent interest in scholarship ought to subscribe for one or more of these. Personally I cannot estimate the amount of inspiration which from the beginning of my ministry I received from such periodicals.

Benefits of Such a Course.

The following are the chief benefits which one may hope to receive from such a technical or scholarly magazine: In the first place, he will be kept abreast of the current discussions of his special field. He will be able to discover from the run of the papers, and the debates to which they sometimes happily lead, the direction in which the main problems are moving, and something of the solutions which are being offered. In such a perodical the minister will often, of course, find articles on subjects which do not specially interest him; but he ought to make it a rule to read even the most technical and abstruse of these. That will strengthen his mind and give him a feeling for scholarly method and the scholarly spirit as nothing else can, except his own thorough work in his own line. In the next place, the minister who reads in such a periodical will be brought frequently and more familiarly in contact with the chief workers and theological writers of his own day. The best of these magazines gather about them an elastic fraternity of writers and readers who come to feel as if they knew

each other through their pages. The man in a lonely parish finds himself on a friendly footing with men whose books he may seldom buy and whose names he admires from afar. Here, in this magazine he can count on hearing them several times a year, as they think aloud as it were; for here they may discuss many things rapidly, and yet thoroughly, and sometimes in the delightful self-revealing process of a lively controversy. And by the reading of such a magazine he not only learns what the main problems of today have become, and who the men are who are working at them; for, lastly, he learns also much about the best literature on many subjects from their formal reviews, literary summaries, lists of the best recent books and articles, etc.

Magazines Recommended.

In Biblical and theological circles there are probably five magazines which I ought to name Three of these are monthlies—viz., The Expositor, The Expository Times and the Biblical World. The first named consists almost exclusively of articles, which discuss all manner of subjects connected with the Old and New Testaments. Articles of a more general nature are occasionally admitted. It was founded by a Dr. Samuel Cox of Nottingham, England, a Baptist minister of singular accomplishment as an expositor of Scripture. When the publishers took his labor of love from him, it passed into the hands of Dr. Robertson Nicoll, the brilliant founder and editor of that most notable weekly paper, The British Weekly. His conduct of The Expositor has been very successful. In its pages such men as Sanday, W. M. Ramsay, Fairbairn; A. B. Davidson, Cheyne! Geo. Adam Smith, besides Geo. Matheson, John Watson and others are very frequent contributors. The Expository Times is a younger monthly paper, founded by Dr. Hastings, the editor of the most useful Dictionary of the Bible. It contains a larger variety of matter than The Expositor, but is no less thorough and authoritative in its workmanship. Besides most interesting editorial paragraphs on leading events in current Biblical study, it provides for the answering of questions in Biblical interpretation, and gives also some valuable homiletical assistance. The Biblical World is maintained chiefly with a view to aiding Sunday school teachers and those pastors who pay much attention to that department. The range of its articles and editorials is, therefore, rather more restricted than the two magazines already named; but its standing is very high within its chosen field, and its spirit admirable. There are two quarterlies. The Critical Review confines itself in the main to philosophical and theological literature. One can, from its learned and well-managed pages, obtain a wide survey of the field with which it deals. The American Journal of Theology is the largest in bulk and the most obviously ambitious of these magazines. Four times a year it publishes long and often very important articles by leading men in Germany, Great Britain and America, on all kinds of Biblical and theological questions. It also surveys a large mass of literature in a long series of reviews written by many different men. It is not likely, as yet, to be popular, but it ought to be to those who take it, a most useful periodical. There is room indeed in America for two or three more theological magazines. If you hear of any new ones, encourage them as best you can. But my observation leads me to say that those who would start them must not make the fatal mistake of opening their pages to all the schools of thought around us. It is magazines, like men, with a character that we most need; and they alone are likely to make for themselves a large constituency. Definiteness of conviction always wins confidence and effectiveness even for a magazine. The magazine that tries to be hospitable to all the most opposite kinds of thought is treated as we treat a man without a conscience; it is left severely alone.

I am yours faithfully,

Chicago, June 14, 1901. A Bookman.

PLEASANTRIES.

Among the anecdotes told by Moritz Busch in his latest book is the following: "When the present Emperor of Germany was a little boy, his governess one day found it necessary to inflict bodily chastisement. She said, however: "Believe me, your Highness, it pains me as much as you?" "D—Does it h—hurt in the same p—place?" inquired the victim of her discipline.

A young man once said to the Bishop of Winchester (Wilberforce): "My lord, have you read Darwin's last book on the Descent of Man?" "Yes, I have," said the bishop. The young man continued: "What nonsense it is, talking of our being descended from apes! Besides, I can't see the use of such stuff. I can't see what difference it would make to me if my grandfather was an ape." "No," the bishop replied, "I don't see that it would; but it must have made an amazing difference to your grandmother!" The young man had no more to say.

Mrs. Fadde, Christian Scientist: "How is your grandfather this morning, Bridget?"

Bridget: "He still has the rheumatics mighty bad, mum."

"You mean he thinks he has the rheumatism. There is no such thing as rheumatism."

"Yes, mum."

A few days later:

"And does your grandfather still persist in his delusion that he has the rheumatism?"

"No, mum; the poor man thinks now that he is dead. We buried um yisterday."—Selected.

A story of quick wit turned to apologetic uses is going the rounds of the English papers. A Salvation Army lassie was being tormented for her belief in the truth of the story of Jonah. "When I get to heaven I'll ask him for an explanation," she said. "But suppose he is not in heaven," said the tormentor. "Then you can ask him."

A bald-headed professor, reproving a youth for the exercise of his fists, said: "We fight with our heads at this college." The youth reflected a moment and then replied: "Ah, I see, and you have butted all your hair off."

A gentleman lately dismissed a clever but dishonest gardener. For the sake of his wife and family, however, he gave the man a character and this is how he worked it: "I hereby certify that A. B. has been my gardener for over two years, and during that time he has got more out of my garden than any man I ever employed."—Dundee Weekly News.

At the CHURCH

OUR PULPIT.

THE DIVINE SYMPATHY.

W. Douglas Mackenzie.

"We have not a high priest who can not be touched with the feeling of our infirmities."—Hebrews 4: 15.

SORROW is that pain which comes naturally from the disturbance of the relations around which our affections have gathered, out of which they have grown. If there is any man to whom no sorrow has come it means, therefore, that none of his relations have been disturbed. He might as well be a clod of earth, or a rock buried in the heart of a mountain that has never been moved. We feel that a man's life has had no movement in it, no real meaning unless there has been some disturbance of his relations. If his relations have been disturbed in this direction or in that, if change has come upon him, carrying him hither or carrying him thither, then we say that man must have felt sorrow; the disturbance must have brought pain to him. Or again he has never lived, we say, and is incapable of feeling. While then we regard sorrow as that which we wish to get rid of, we despise or look down upon or even pity and condemn the human heart that never had it to get rid of.

When sorrow comes it has a strange double influence upon us. It at once makes us feel our relations to the race and yet isolates and individualizes us. No man ever felt himself to be himself so deeply, never recognized himself so directly as when he went into his darkest hour. And yet that is the time when the man felt most deeply his connection with humanity and when his place in the midst of the race of mankind came to him with a new light upon it. Sorrow at once universalizes a man, so to speak; it gives him a broader outlook upon man, takes him out to think of mankind, to feel with the feeling of mankind in his heart, and yet, also, at the same time and under the same momentous power gathers himself back upon himself to find himself and to name himself over and over again. "Oh," a man says to himself at such a time, "you are in this darkness now; that valley you saw other men pass into is your own path. You could not follow them; you only called to them and said, 'Brother, be of good courage in the darkness. Sister, hold a high heart as you go into the valley.' Ah! Now you are there yourself, how do you feel? How do you recognize yourself?"

Disturbed Relationships.

The relations that can be disturbed are, of course, of various kinds, but I think we may group them mainly under three heads: First of all there are those relations in which we stand towards our fellowmen,—the relations of the family and of friendship; those relations in fact wherein certain individuals become bound up in the bundle of life with us after such a fashion that we identify the continuance of our happiness, somehow, with them and of their happiness, somehow, with us. We do not want to think of them as complete without us. We would despise ourselves if we could ever again be complete without them. They are—because we loved them, called them friends of our souls, beloved of our spirits—forever bound up with us in the bundle of life, in the unity of one experience which we want to be ours and theirs through all eternity.

Then there are those disturbances that come in upon the relations we have with the outer world, with our places of abode and our position. When a man leaves the city that he loved, when a man leaves the home that he built and where his children were brought up, when a young man finds himself going out into a strange city, when he turns to the old house and the trees and the lawn and the fruit garden and bids it all farewell, a man knows that somehow or another this natural world also has entered into his heart and has twined its affections around it; yea, the very stones are dear. But he knows that henceforth he is to carry, into all the years that lie before him, the love that he had for the home that was his. He made it, or it was made for him, but he must love it as long as he lives. It is one of the things that steadies a man for life, that gives the family a feeling of unity as nothing else can, to have had one home for many years. It is one of the awful curses of shifting about from house to house that it makes it impossible for children to keep forever the sacred and beautiful feeling that one home was their home.

Thirdly, there are those other relations which we all have to our personal ambitions and ideals. A man goes out into life to make something of himself and his life. He fashions the ideal of a life that he would like to live. Now, it is a hard thing to have that plan disturbed, to have that dream broken. But many a man has passed through this hard experience. Very few men can really keep at the career which they marked out for themselves and learned to love amid the dreams and idealizations of generous and enthusiastic youth. Very few men can keep to that all their lives and say in their old age, "I have fulfilled the highest ambition and purpose of my youth." Something comes in to disturb a man's relations to his cherished object and ambition in life.

And then, of course, that which applies to the ambition in general, applies also and is especially true of all the detailed purposes in life. There is a great deal of sorrow in our city, a great deal of unspoken pain which comes to myriads of people from the disappointment that has borne a keen edge of pain upon their souls, amid the separations and the defects and perplexities and the changes of their business life.

Darkened Faith.

When one inquires into the meaning of all this and what it does for mankind one finds, of course, that the effect of sorrow in all its different forms is to darken men's hopes and to darken men's faith. Their hopes are darkened. "If there are all these disappointments and defeats and separations then what am I to look forward to? Upon what can my hopes fasten themselves that I may live a man's life henceforth with rest in my heart? And on what am I to fix my faith amidst all this change? I cannot interpret these things. I cannot see why this has come and why that has gone. I cannot tell the meaning for me, or for anybody else, of the thing that has happened. Why has it happened? On what can I fix my faith so as to possess an assurance that everything shall at last work together for good?" When sorrow has thus broken down our hope and our faith, it has begun to disintegrate our character. There are a few select, heroic souls that can keep their honor when they

have no hope and can maintain some measure of self-respect when they have lost all faith in the meaning of the universe, but these are rare, rare souls,—one to be found in a century or half a thousand years, one select soul here and there groping in antiquity, standing peerless amid the dark flow of the generations, a soul that was able to resist the disintegrating effect of sorrow and despair upon character. For character is that which a man builds out of his hopes, is that which a man builds upon his faith. Take away the faith and take away the hopes and a man has only despair, a man has only self-will and self-dependence to build on. How can you have aught of a noble and lofty and a generous character made out of foundations and materials like that?

How, then, are we to face this wide, wide, terrible, constant pressure of sorrow upon the race and upon the individual? What are we to do? How shall we master it?

False Cures.

In the first place I do not think we ought to go over and over the question as to the origin of evil, nor as to why this sorrow must come and that sorrow must come. I never found anybody yet who got any betterment of their faith or any purification of their character by any answer that they ever discovered to those questions; except when a man found out that some definite sin had exacted some definite penalty. Then he ought to know it and to face the fact. But, in the next place, I do not think that any imitation of the ancient Stoics will help us to confront the power of sorrow. The Stoic said, "I do not explain the presence of evil in the world, but I will simply with a perfect heart endure it. I will depend upon myself and the best thoughts I can win." Stoicism produced a distant, high, self-respecting character, but it only maintained itself by keeping itself away from the world. Stoicism is not philanthropic, is not pitiful, is not sympathetic. Although it is serene and admirable, Stoicism stands apart from the flow of things and can only maintain itself by looking distantly upon the sorrow of the world in order, if possible, to put its own at a distance. Nor will mere denial of the reality of the thing make the best of sorrow. I do not think it will help us to say, "There is no evil; there is no sorrow." I do not think it will cure the matter to try and live it down by denying it; for, in the first place, it is a lie, and, in the next place, the attempt that many of our friends are making to cure it after this fashion is really going to leave those in a helpless sorrow who must carry the burdens which cannot be cured. Nor will it do to say, to wish in our hearts that a divine miracle should abolish it. I do not know anything that would destroy character more certainly than the instant abolition of sorrow by a miracle. The man who loses all faith because sorrow is near, loses his character, as I have tried to show. No less certainly would that man lose his character upon whom some divine miracle should be exerted to deliver him from all sorrow. He could never build up a noble, sympathetic, serene, generous, pure and true and trustworthy character who lived in an atmosphere prepared for serenity continually.

It is the message of our text concerning Christ which alone comes with a true meaning and a true power to the heart of man. Our God has made known to us here that he is like a high priest who is touched with the feeling of our infirmities. Priests were often bad people, priests were often tyrants, priests were often greedy and selfish; but there is no more beautiful word in all the ancient world, when you come to study and understand its inner meaning, than that word priesthood,—than that word priest; And in the Old Testament the priest is so described that, apart from the failures of the individual men to fulfill the ideal, we ought to feel our hearts turn to the priests. There is no more glorious figure in all the history of the ancient world than that of the high priest on the great day when he went in within the holy veil carrying the blood of the lamb and gave it up to Jehovah as and for the life of the people. How they loved the man, as taking their life, he disappeared with their life and entered into the presence of the eternal! And after he had prayed there for the whole congregation and when he came out and lifted up his hands and delivered the message of God to the people, how they must have loved him! Out from the fellowship of the Eternal he seemed to them to have come to speak the message of the everlasting heart unto them all. When he went in it was with the humility of the people; when he came out it was with the pity and the mercy of God. When he went in he carried their sorrows upon his heart, pleading for them before God; when he came out he was still thinking of their sorrows but also of the power of Jehovah to deliver his people from their travail and their distress.

The Great High Priest.

Here we are told that the Son of the Eternal God, the Son of his love, is the high priest of all mankind, touched with the feeling of our infirmities. So we turn, of course, always back to Christ, always back to that life which He lived, and we say to ourselves, "The Son of God was the Man of Sorrows and acquainted with griefs. The Son of Man was the greatest, purest, wisest heart that ever lived; therefore He sorrowed most. The one that aimed highest, the one that took the deepest grasp of the meaning of life, loved even the world most. The heart that was most sensitive of all hearts to every stroke of opposition and evil upon its quivering, sensitive cords, the heart that of all hearts knew the intensest agony of the spirit of man, He is the Son of God. The Son of God is the Son of Man, then, sorrowing, entering into griefs, sounding hitherto unplumbed depths of woe, going into the abyss of darkness out of love for Men!" So we say to ourselves: "We have in the heart of God Himself a heart that knows our woe, that feels our sorrows." I am not to think of God as one waiting at the end of my long journey to say, "Well done, you bore your sorrows bravely. I was watching you from afar. Now enter into my joy." Something infinitely better than that is ours. It is a heart that has proved its own real sympathy for man in the wonder and mystery of the incarnation and the sacrifice of Jesus Christ. This is the one great message the world has been able to live on. It surpasses every other message that can be delivered to the sorrowing. I have never heard of anything that ever approached it for the power that lies in the very heart of it, namely, that God has felt the woe of man, God has Himself entered into it. And God has Himself proved this share in our sorrow to be His, has evidenced it to us in the most absolute and real form conceivable. Any man who wants to know whether the end of all his sorrow is to be joy

may think of the heart of God in Jesus Christ. Any man who wants to know whether anyone can understand him, to whom he can go with all the darkness he can not speak to men and all the bitterness he can not describe to himself—to him the message of this gospel is now given. Yes, he can come here into the presence of this living Son of God, this High Priest touched with the feeling of our infirmities.

No verse of the New Testament, even on the literary side of it, is more exquisitely turned than that verse. We would not give up for much fine gold to be able to think of God, of the Son of God, the Eternal Christ, and to say, "He is touched with the feeling of our infirmities." The anguish you writhe under goes to His heart. Your sorrow is His sorrow. Your disappointment reaches Him. If He sees what is the origin and outcome of it all, because He is wiser than you, that does not for a single moment interfere with the fact that your dull pain burdens Him, that the quivering heart of the High Priest is touched with the feeling of your infirmities. He knew what was coming when He approached the grave of Lazarus; He knew that there was in Him from His Father the power to raise that man from the dead; He knew that He was about to wipe away the tears of Martha and Mary and make smiles of radiance break over those eyes, and yet, looking into the sorrow of Mary, looking into the anguish of honest Martha's heart, He wept; He Himself burst into tears. A man may know why his child is suffering thus, he may know why his little one must undergo this operation, may know that the little one will be better all his life for it; but when that little one is laid on the table the strong man's heart quivers, the man's eyes are filled with tears. So it is with the great High Priest. He knows what is coming to you out of that sorrow of last week; He knows what is coming to others out of their disappointments and their separations and their dull and heavy loads of despair. He knows it all, knows the best and the most glorious that can be made out of it all. And yet at this moment, looking down upon your heart that He loves so much, looking down into your love which He cherishes in His own deep, everlasting love, He feels for you, carries you before the face of God. He is touched—touched today—with what touches you. Amen.

TO CONSTANCE.

By F. A. Noble.

Fairer far than any flowers
Ever made by sun and showers;
Delicate beyond the traces
Of the penman's studied graces.
Are the words my Constance wrote
In her sweet and cherished note.

Evermore 'tis words like these,
Writ with sole intent to please;
Evermore 'tis kindly deeds
Speaking louder than the creeds,
Which so help us on our way
As we journey day by day.

Thanks, dear Girlie, for your thought,
And the joy your flowers brought,
In my heart a song is singing;
In my home is gladness ringing;
Fragrance floats upon the air;
Skies are bluer everywhere.

BIBLE SCHOOL.

REVIEW.

Lesson for June 30: Read 1 Cor. chapter 15. Golden Text: "God hath both raised up the Lord and will also raise us up by his own power." 1 Cor. 6:14.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

Elias A. Long.

ALL of this quarter's lessons have dealt with the sublime theme of the resurrected, the ascended and the ever-living Christ. They help us to see our Lord after his earth life as teacher and example has ceased (John 20:29). Now he stands forth in the more glorious aspect of our perpetual Companion, Helper, Comforter and Advocate, for "we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal" (2 Cor. 4:18). We need continually to train our spiritual eyes to discern Jesus in this more glorious aspect.

Lesson I—Resurrection of Jesus. Luke 24. 1-12.

Golden Text: Now is Christ Risen.—1 Cor. 15:20.
Topic: The Risen Christ.
Verse Topics: 1—To complete Embalming. 2—Obstacles Removed (great difficulties always yield to the combined power of love, active faith and God's angels or sent ones). 3—The Forgotten Lamp. 4—Dumbfounded Women. 5—The Great Fear. 6—To the Testimony. (If we will but remember, believing how he spake unto us, many things that now are perplexing will be made clear.) 7—Words Fulfilled. 8—Awakened Hearers. 9—Telling Others. 10—First Gospel Preachers. (Women were the first divinely commissioned preachers of the gospel of a risen Christ.) 11—Skeptics for Hearers. 12—Proofs Demanded.

Lesson II—Jesus Appears to Mary. John 20. 11-18.

Golden Text: Behold, I am alive.—Rev. 1:18.
Topic: The Revealed Christ.
Verse Topics: 11—Tears of Unbelief. (Lack of faith in God's word brings us to gloom and tears.) 12—Joyful Visitors. 13—Reproving Question. 14—Grief's Blindness. (How prone we are not to see that Jesus is standing up ready to take away our sorrows.) 15—Women's Prominence. 16—The Lord Disclosed. 17—Joy to Others. (Many Christians are joyless because they would in self satisfaction cling to the things Christ provides and not go to carry his joy to others.)

Lesson III—The Walk to Emmaus. Luke 24. 13-35.

Golden Text: Did not our heart burn?—Luke 24:32.
Topic: The Christ of Prophecy.
Verse Topics: 13—Woe-begone Disciples. 14—Talking About Jesus. (To think or talk about Jesus always brings him to our side and into our hearts.) 15-16—Jesus with Them. 17—The Questioning Teacher. 18—Astonished Cleopas. 19—Power of Character. 20—Recital of Facts. 21—Fading Hopes. 22-24—Perplexities Reviewed. 25-26—Unintelligent Ones. (They had missed the real point of the Scriptures, warning to all who follow.) 27—First Sunday School. 28-29—Entreating Jesus. 30—A Serving Master. 31—Jesus Revealed. 32—Enlightened Hearts. (No earthly experience is more blessed than that which comes when our hearts are warmed with the power of the enlightened Word.) 33-35—Witnessing for Christ.

Lesson IV—Jesus Appears to the Apostles. John 20. 19-29.

Golden Text: Blessed are they that—John 20:29.
Topic: The Convincing Christ.
Verse Topics: 19—Precaution in Fear. (They allowed not even fear to prevent their assembling.) 20—Convincing Proofs. 21—Startling Commission. 22—Symbol of Commission. 23—Effectual Effort. 24—Notional Absentee. (Thomas

fancied he had a good excuse for staying from the assemblage of the saints, and thus he missed the greatest conceivable blessing, that of meeting the risen Christ. 25—Witnesses Discredited. 26—Unhappy Days. 27—Practical Evidence. 28—Adoring Exclamation. 29—Faith Without Sight. (Faith based on Christian testimony and not on sight, has been fruitful of the largest blessings of the world.)

Lesson V—Jesus and Peter, John 21, 15-22.

Golden Text: Lovest thou me?—John 21:17.
Topic: The Christ of Love.
Verse Topics: 15—A Decisive Test. (Christ's question aimed at the root of things. Love is the true test of our devotion.) 16—The Greatest is Love. 17—Impressive Repetition. 18—Martyr for Love. (With all of Peter's shortcomings his heart was right and his spirit became Christ-like even to martyrdom.) 19—Glory in Suffering. 20—Voluntary Following. 21—Prying into Future. (Ours should not be Peter's question, but rather that of Paul's—"Lord, what wilt thou have me to do?") 22—The Present is Ours.

Lesson VI—The Great Commission, Matt. 28, 16-20.

Golden Text: Lo, I am with you.—Matt. 28:20.
Topic: Christ Our Companion.
Verse Topics: 16—The Farewell Assemblage. A Mountain Retreat. 17—The Royal Appearance. 18—Kindly Declaration. The Powerful One. (The growth of Christianity in the world from its small and humble beginning is most convincing proof of the power of its leader.) 19—The Far-reaching Orders. (It is a personal command applying to "every one that heareth."—Rev. 22:17.) Seal of Discipleship. 20—Instructions for Subjects. Perpetual Presence. (What an inspiring thought that with every "go ye" there is a powerful "Lo, I am with you alway"!)

Lesson VII—Jesus Ascends Into Heaven, Luke 24, 44-53; Acts 1, 1-11.

Golden Text: While he blessed.—Luke 24:51.
Topic: The Ascended Christ.
Verse Topics: Acts 1:1. The Continued Ministry. (Christ's ministry began in person, is continued in the spirit through his obedient followers.) 2—Holy Spirit Dispensation. 3—Pattern Conversation. 4—Promised Power. (The waiting of the disciples was not a season of idleness, but of preparation by prayer and service.) 5—Cleansing unto Holiness. 6—Asked Amiss. 7—Unanswered Prayer. 8—Abounding Power. (God wants us to be strong, not in our own strength, but in the Lord and in the power of his might.) 9—Passing from Earth. 10—Angel Visitors. 11—The Returning Christ. Luke 24:52—The Ten Days' Waiting.

Lesson VIII—The Holy Spirit Given, Acts 2, 1-11.

Golden Text: When he, the Spirit.—John 16:13.
Topic: Christ's Return Through Spirit.
Verse Topics: Disciples in Readiness. (The way to receive a blessing is to be in readiness for it serving the Lord.) 2—The Hurricane Sign. 3—The Sign of Fire. 4—Divine Power Transferred. (The Holy Spirit is the very spirit of God. We all may possess this personal power.) 5—World in Readiness. 6—Astounding Effect. 7—The Changed Lives. 8—Question of Surprise. 9, 10—Rule of Nations. (The harvest truly was great, but the laborers were few.) 11—New View Dawning.

Lesson IX—Jesus Our High Priest in Heaven, Heb. 9, 11-14, 24-26.

Golden Text: He ever liveth.—Heb. 7:25.
Topic: Christ's Work in Heaven.
Verse Topics: 11—The Glorious Outlook. "Looking unto Jesus," the very keynote of this book, is more joyous than the looking unto aught else in the universe.) 12—Contrasted Sacrifices. 13—The Argument. 14—Power of Blood. (Recall various causes besides that of Christ's service, in which persons have given their blood for the betterment of others; and the glory of such service.) 24—Our Heavenly Priest. (He will stand by us before God to the end.) 25—Needing no renewal. 26—Sufficiency of Sacrifice. 27—Death Not the End. 28—Completed Salvation.

Lesson X—Jesus Appears to Paul, Acts 22,6-16

Golden Text: I was not disobedient.—Acts 26:19.
Topic: Christ's work on earth.
Verse Topics: 6—Chief of Persecutors. 7—The Vine and Branches. 8—Our Living Savior. (We manifest our love or hatred toward Jesus by our love or hatred toward his children.) 9—Hearing Shall Not Hear. 10—Change of Masters. (Do we, like Saul, choose Jesus as our master as soon as we truly learn to know about him?) 11—Damascus is Reached. 12—The Human Helper. 13—Brotherly Love for Enemy. 14—God's Choice. 15—The Changed Life. 16—God's Questioning. (A sense of unworthiness is no reason for our delay in accepting Christ.)

Lesson XI—Jesus Appears to John, Rev. 1, 9-20

Golden Text: Jesus Christ the same.—Heb. 13:8.
Topic: Christ's present glory.
Verse Topics: 9—Tribulation in Exile. 10—The Comforter Present. (When earthly tribulation was present then heavenly comfort came.) 11—Mighty Trumpet Voice. 12—Precious Light Bearers. 13—The Glorified One. (Jesus here still shows himself to be the son and brother and sympathizing lover of man.) 14—Magnify the Lord. 15—Hear All People. 16—Sublime Signs. 17—Reassuring One. 18—Resurrection Hope. He simply speaks of that which shall be true of all who are partakers of his resurrection.) 19—The Commission Given. 20—Mysteries Cleared.

Lesson XII—A New Heaven and a New Earth, Rev. 21.

Golden Text: He that overcometh.—Rev. 21:7.
Topic: The Heavenly Renewal.
Verse Topics: 1—Heavenly Newness. (If any man is in Christ he is a new creature and contributes to new heavenly conditions.) 2—Bride of God. 3—God's Dwelling Place. 4—Devil's Works Destroyed. (We are safe in associating every evil thing in the world with the devil; every good and truly joyous thing with God.) 5—Commission Repeated. 6—The Invitation. (Blessed are they that do thirst for the good things that our Heavenly Father can give.) 7—Condition and Promise. 22—God is a Spirit. 23—The Heavenly Light. 24—"I am the way." 25—No Darkness. 26—Glorious Gospel. 27—God's Pledge. (Our Heavenly Father wants your name and my name to be written in the book of life. Our names will be there if we are willing. Are we?)

FIVE MINUTES' SERMON ON THE GOLDEN TEXT.

By Peter Ainslie.

THERE is no more fascinating theme in the scriptures than the resurrection. Like many other New Testament doctrines, it has not as large a place in our present-day thoughts as it deserves, but it is the crown of all things. It is the one tune of the ages and all Divine music has been set to it. It was the consummation of the Master's earthly service. In Him we have read our possibilities. God raised up Jesus from the dead and he has promised to raise us up. The grave is naught beside the resurrection. We may weep at its silent doors, but the day is not far distant when those doors shall be flung flat into the dust and this corruptible shall put on incorruption. God can gather up this wasting body and form it into perfect beauty more easily than are old filthy rags gathered up and transformed into beautiful and spotless paper. All things of worth have their resurrection. I hold in my hands a sapphire. Where did it come from? Once it was clay and formed a beaten footpath, but by freeing itself from foreign substances it became white and then clear and then caught in its bosom the blue rays of the run and at once it became valuable—its resurrection! Here is an opal. Once it was sand as worthless as the clay, but it arranged itself in parallel lines and caught the blue, red, purple and green of the sun's light and was increased ten-thousand fold in value. This diamond; where did it come from? Once it was soot, but by its own process it exchanged its blackness for the power of reflecting all the rays of the sun at once and it became the most valuable thing in the world. Now if out

of such mean things as filthy rags man can bring spotless paper, and if out of clay sand and soot God can bring a sapphire, an opal and a diamond, it ought not to be thought incredible that out of corruption God can bring incorruption. Our resurrection will be like the resurrection of Jesus save that His resurrection was alone and ours will be a great host getting up from their narrow beds together to go to meet the king. He will put robes upon us and with His hand He will set crowns upon our heads. Now we are like soldiers fighting in the battle; then we will be like victors receiving the applause of the populace. Only a night intervenes between us and the resurrection—a little further contest, then a night in the grave and we are up in the morning for a joy that knows no abatement. This body shall live again and then it will be without form or hunger or fear, for the heart will not know how to sorrow nor the eyes to weep and there shall be no more death and the grave shall be absolutely destroyed. Many wonder what kind of bodies we shall have. That is a small thing to be concerned about. God will provide a body of such perfect beauty as we have never dreamed of; and He has thrown already pictures of that body from His royal art gallery into this world; and to be like the raised body of Jesus is enough or like the transformed body of Elijah. Read what Paul wrote—there is a spiritual body, for the material things shall have passed away. Beautiful morning for which the Christian looks!

Our Father, thou hast redeemed us and we trust to thy favor both for keeping and our resurrection through Jesus Christ our Lord. Amen.

PRAYER MEETING.

Fred'k F. Grim.

THE SOLID FOUNDATION.

Eph. 2:20. References, Isa. 28:16; Matt, 7:24, 25; 21:42; 1 Cor. 3:10-15.

It is generally supposed that we Americans don't have time to build foundations. We are absorbed in the practical, in the finished product. Whatever may have been true in the past, this charge cannot well be sustained at the present time. The hard-headed business man is learning that the most practical thing is a solid foundation. The truth of this proposition was not at first determined by reflective thought. Disaster, wreckage, in a word, experience tells the story. In this we have the latest conclusions of psychology that "action precedes knowledge." A great building was condemned in one of our large cities recently because the foundation was not sufficient for the weight of the building. The venturesome spirit which is alright when held in proper check, costs us very dear sometimes. In order to save trouble there is an ordinance in most cities which requires that each building shall have a foundation (specifying in detail) which corresponds to the structure which is to be erected.

Walking down one of the principal thoroughfares in Chicago you will see a group of men working away in a most prosaic fashion. You wonder why the passerby stops and gazes in wonder at them. Upon inquiry you will find that it is something that he cannot see which holds him. Ninety feet below the surface there are workmen busy building pillars of concrete upon which the great building is to rest.

"Wiser Than the Children of Light."

Is this still true? Alas, I fear that it is with most people! And yet we should not despair and grow pessimistic. Many men who would not think of allowing material to go into the foundation of a building which had not been thoroughly tested seem to have but little concern about the groundwork of the municipal life. They know but little about the teacher who is helping their children to lay the foundation stones of their future career. Or perhaps he makes adequate provision for his social and intellectual wants, but neglects the moral and religious foundation. He will find that he has rejected the corner stone and sooner or later the weakness of the entire superstructure will be most evident.

The city of Galveston was built upon a receding coast, and for over fifty feet there is nothing but silt. But in rebuilding they are taking every possible precaution. The time is coming when we will exhibit the same wisdom with reference to the immaterial, the eternal interests of life.

A Practical Test.

"Hearing and doing we build on the rock; hearing alone, we build on the sand." We may admire Jesus and give him intellectual homage as one of the great sages of the world, but unless we allow him to take hold of our moral and religious nature we have built our life upon the sand. We may prophesy in his name. We may do many wonderful works, as measured by the world's standard, but the great test is doing the Master's will from the heart.

Paul says other foundations can no more lay than that which is laid, which is Jesus Christ. He knew; he had made the test. Some have tried to build a church upon great reformers. But we see the folly of that. It was not in keeping with the spirit of these great men. Some would build their life upon self-righteousness, but such a character is unsecure and disappointing. If we but build our life upon Christ it will be secure from every wind that blows and every storm that beats for it is founded upon the eternal "Rock of Ages."

CHRISTIAN ENDEAVOR

By Charles Blanchard.

DOING AS CHRIST WOULD.

Topic June 30; John 15:7-16.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

We have in this simple statement the conditions of

Spiritual Life,

and the conditions are analogous to those in natural life. The Master uses the vine and the branches to illustrate his meaning. Henry Drummond's "Natural Law in the Spiritual World" is an application and amplification of this fact illustrated by Jesus. They are natural and therefore reasonable. Yet strange and sad it is to find that multitudes regard the spiritual life as something wholly apart from the natural laws of physical existence and growth. I judge it is in part the result of a misapplication of that Scripture, "The natural man revieweth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." So many have come to consider the conditions of spiritual life as entirely distinct from the natural, and as therefore unreasonable. The spiritual is associated with the miraculous; and hence the

conditions are something without the individual, and without which he has little or nothing to do, only to receive. This is the old doctrine of "salvation all of grace"—very comforting to our spiritual laziness!

Abiding in Christ.

The spiritual life is not passive, but intensely active. We see this in the Master's own self-abandon for the sake of others, of whom we have this briefest of all biographies—he "went about doing good." Still many hold, or seem to hold, this passive idea of spiritual life. To guard against this notion, Jesus adds: "Heaven is my father glorified, that ye bear much fruit; so shall ye be my disciples."

The spiritual is not selfish; but our conceptions of it, or our exemplifications of it, ofttimes appear so. Practically men ask, "What is there in it for me?" The majority do not ask, "What would Jesus do?" Or, with startled and subdued soul, "Lord, what wilt thou have me to do?" It is an encouraging sign that many in the churches are coming to ask these questions. Charles M. Sheldon's book, "In His Steps," or "What Would Jesus Do?" has served its best purpose, perhaps, in quickening the Christian conscience by this pertinent inquiry. While there we must abide in Christ and let his words abide in us, for our own salvation and spiritual life as of all life, is fruit-bearing. The Master does not ask of his disciples what he did not require of himself. He imposes on us the same conditions. "As the father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my father's commandments, and abide in his love." And, "This is my commandment, that ye love one another as I have loved you."

The unselfishness of the spiritual is emphasized in this: "Greater love hath no man than this, that a man lay down his life for his friends." "Even as Christ laid down his life for us, so we ought to lay down our lives for the brethren," is the apostolic comment.

Not Servants But Friends.

Jesus puts the spiritual on the nobler basis of friendship, intimate companionship, self-revelation. "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my father I have made known unto you." This is the true basis of the spiritual life. It is true that John and Peter and James and Paul call themselves the servants (slaves) of Jesus Christ; but it is in the sense of unreserved self-surrender and utter devotion of love—the holiest of all friendship—that of self-surrender and self-revelation.

Spiritual Choice.

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." While this applied especially to the apostles, yet it is true that the worthiest and best in friendship, in love, in the spiritual, is not so much our own choice as that of our friends for us. It is love's way.

A certain religious paper has for the heading of one of its departments, "Religion in general." Somebody says "Religion in particular is what is wanted among the people."

STUDIES IN MISSIONS.

By Chas. S. Medbury.

THE DEPLORABLE IGNORANCE CONCERNING MODERN MISSIONS.

[Supplementary to the C. E. reading courses.]

IT HAS been well said that "information is the panacea for apathy and antipathy" as to the great work of world-wide evangelization. It is the natural thing for human hearts to respond eagerly to the call to partnership in such a work when they know what the work is and the possible outreach of their own lives in it. When men are taught let none be surprised that they give liberally. Rather let us marvel when they do not, for this is the unnatural thing and indicates a stifling of the better impulses common to us all. Underneath all other phases of the missionary problem there is this point of teaching. A people who know of the work and the workers will love it and them and those who love will give! Nor is there a more thrilling theme for the preacher or greater romance for the reader than the unfolding of the work of God through the lives of noble heralds of the cross in the dark lands of the East and destitute portions of our own fair land.

If the churches could but see the fields, understand the difficulties of the workers and share in the joys of gospel victories it does seem that the response to the call for the work would thrill the hearts of Christians.

But let none blame the brother or sister who does not know. Rather censure him who knows and then withholds the information that would thrill the heart.

Call to Conquest of Nations.

Let preachers speak with voices with the ring of old-time prophets when they bring before their people the assured conquest of the nations! No weak and halting—but please-let-me-take-a-collection attitude rather, proudly and in the confidence of the most exalted mission of the eath sound forth the proclamation of the King! The message has dignity—it involves the world's uplifting; it has tenderness—the workers at the front and the souls in darkness with whom they labor cry out for the cheer we may give; it is full of promise—the records of triumph in all lands may well be linked with achievements of the apostles!

God bless the efforts being put forth for the enlightenment of the younger generation. They will surely come to the morrow with more adequate conception of the world-wide obligation of the followers of our Lord. One generation thrilled through and through with the truth that the business of the church is the evangelization of the world would do the work within its day. We have not yet asked or God would give the uttermost parts of the earth for the possession of our Lord.

Angola, Ind.

Those who have lost an infant are never, as it were, without an infant child. The other children grow up to manhood and womanhood and suffer all the changes of mortality. This one alone is rendered an immortal child. Death has arrested it with his kindly harshness and blessed it into an eternal image of youth and innocence.—Leigh Hunt.

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

By the Rev. Alexander Smellie, M. A.

JESUS OUR HIGH PRIEST IN HEAVEN.

Monday—Hebrews, 9, 1-10.

I NEED no earthly tabernacle to assure me of the interest of the Most High in my conflicts and joys and troubles. God Himself has become a partaker of my flesh and blood. He was tempted in all points as I am, though without sin.

I need no golden altar of incense to reremind me that my worship and petitions are acceptable to Him. I have heard it from the lips of His Son that "whatsoever I ask in His name" shall be given, and that "the Father Himself loveth" me.

I need no cherubim to tell me of the majesty of God. I have seen Him myself; and the splendor of the heavens has become pale, sun and stars have lost their light, in the presence of His glory as revealed in the face of Jesus Christ.

I need no ark of the Covenant to publish to me the good news that between the Lord and me lasting relations have been established. In my Saviour, God and man are one—His love and mercy are mine; my love and obedience are His.

So the shadows of heavenly things have disappeared; for the fullness of time has come. Inarticulate symbols have given place for me to the Word manifest in the flesh.

Tuesday—Hebrews, 9, 11-18.

The design of my Redemeer's sacrifice is that I may be free to "serve the living God."

When I come into that Holy Presence, when I know that He is near, when I feel that I am face to face with the High and Lofty One, the consciousness of sin oppresses and paralyzes me, and I sink into the dust at His feet.

But I remember Christ's humiliation for my sake, and Christ's blood shed for me, and my fainting spirit is restored. I am unclean; but the great offering of Calvary was presented that I might be able to worship God. Thus my fears are scattered. If my intellect cannot fully explain the Atonement, my conscience and my heart confess its power.

Jesus did not die simply to deliver me from the penalty of my sin. By His Cross I am purged from dead works and all my filthinesses; and now I can serve His Father and mine.

Wednesday—Hebrews, 9, 19-28.

Now once at the end of the ages hath Christ been manifested, to put away sin by the sacrifice of Himself. This great Epistle insists on the expiatory character of the death of Jesus.

And not this Epistle alone. To the Corinthians, St. Paul writes that "God hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God through Him"; to the Ephesians, that "we have redemption through His blood"; to the Thessalonians, that "Christ died for us." St. Peter declares that Jesus "bare our sins in His own body on the tree," and suffered "the just for the unjust." St. John gives glory to Him who has "washed us from our sins in His own blood."

In heaven itself they sing a new song, saying "Thou wast slain, and hast redeemed us to God out of every kindred and tongue and people and nation."

Yes, the death of my Lord in my room is the everlasting reason of my peace with God. When I was yet the chief of sinners, Christ died for me—that is the answer to the deepest need, the anodyne for the most agonizing distress of my heart. Simply to His Cross I cling.

Thursday—Leviticus, 16, 11-91.

I cannot suppose that the slaying of the one goat and the sending of the other into the wilderness actually expiated the offences of the whole people of Israel. Often individual men and women brought far costiler sacrifices for single transgressions, for involuntary transgressions, for transgressions against the merely ceremonial law.

I am driven, as surely many in Israel must have been driven, to recognize and confess its symbolic character. It pointed forward to something better, nobler, fuller, more satisfying; something which could expiate for transgressions innumerable as the sand on the shore and the stars in the sky. Jesus Christ is the Reality of which both of these goats were the shadows. He is the victim slain for me, the sacrifice offered once in the end of the world and never needing to be offered again. Moreover He carries into the wilderness all my iniquities—carries them far and for ever away from me.

Why should I fear? It is a full salvation I have in Him.

Friday—Hebrews, 7, 15-28.

"He ever liveth to make intercession."

When Christ was on earth He lived for others and not for Himself. It is the same with Him in His glorified state. His thought, His care, His labors, His prayers, are for me. Heaven would scarcely be heaven to Him if He were not permitted to carry on there His work on my behalf.

And what intercession can equal His?

It is based on a perfect knowledge of me and a perfect sympathy with me. My experience is not strange to Him, He has passed through it. He has trodden the winepress alone.

It asks the best gifts for me. Let me read the seventeenth of St. John, most wonderful chapter in a wonderful gospel, and I shall know what Christ seeks; my keeping, my holiness, my consecration, my union with other disciples, my home-coming at last to behold His glory.

And its power springs from the atonement He presented for me. The cry of my sins may be for my punishment; but the cry of His blood is louder still, and it is all for my forgiveness, my "sight, riches, healing of the mind."

"I dread the prayers of John Knox," Mary of Scots said, "more than an army of ten thousand men." But who will say for how much the prayers of Jesus should count?

Saturday—Hebrews, 10, 11-22.

I am afraid that I do not think enough of the endless life of Jesus Christ. It is right to dwell often on the cross. It is right to make much of the atoning death. But I must not separate the cross from Him who endured it, the death from Him who bore it; and though He died once, He is alive for evermore. It is not the tree of sorrow and of glory, viewed by itself, that saves me. It is not the transaction of Calvary, considered as an event of the past. It is the

person, once crucified, but now exalted, who loved and loves me more than I can tell. It is Christ Himself, delivered for my offences and raised again for my justification.

If death had ended all His activity, what real hope could have been mine? The cross only gave His saving energies larger scope and range. He lives. He always lives. At no instant, in no emergency, am I without a Redeemer, an Advocate with the Father.

Therefore let me draw near with a true heart, in fullness of faith.

Sunday—Hebrews. 12. 18-29.

God revealed Himself to the fathers on the wild heights of Horeb; but I draw near to Mount Zion and see the towers of the temple of the Most High. He approached them in the solitudes of the desert; but I come to the cities of the living God, where the nations of the saved walk in white raiment. At Sinai, the angels were in chariots of fire, awful, appalling; for me they gather as on a day of triumph, their faces bright with love. The men of old had lofty privileges, but I belong to the church of the first-born, and however poor I am my name is enrolled in the archives of heaven. The Lord wrapped Himself in cloud for them; but I am brought close to God the Judge of all and I wait without dread before His face. And the spirits of saints gone into the world of light, saints made perfect at last, are round about me. And instead of Moses, Jesus; and instead of the old covenant, the new and the better; and instead of the blood which cries for vengeance, the blood which appeals to God for grace and mercy and peace.

Who is so favored and so rich as I? What a strength, what a joy, what a spiritual triumph should be mine!

EXPOSITORY HINTS.

Professor R. R. Lloyd.

"That is which is begotten in her is of a holy spirit." (Matt. 1: 18-20.) Joseph, as the narrative clearly shows, believed that Mary had been controlled by "a spirit of fornication." (Hos. 4: 12; 5: 4). The angel, however, assures him that such is not the case. The child is conceived of a spirit that is holy ("a holy spirit"). We must remember, when we come to translate this verse that this epithet, "holy spirit," was not, at this time, the proper name of any particular spirit. It is not used as a proper name anywhere in the Old Testament. Josephus and Philo never use it as a proper name. This being true, we have no ground for believing that Joseph could have accepted it as such. And this angel would undoubtedly use on this occasion words which Joseph could readily understand. Besides, every careful Greek scholar knows that whenever a person or thing is introduced for the first time to the reader's attention the normal, descriptive epithet of that object is employed. In proof of this read Mark 3: 1: "And straightway there was in the synagogue a man in an unclean spirit." Later in the chapter this evil person is called "the unclean spirit" (lit. "the spirit, the unclean," v. 26). Neither of these epithets is a proper name. The former is an indefinite phrase, describing the nature ("spirit") and the ethical character ("unclean") of the person designated.

In accordance with these indisputable facts we ought to render Matthew 1: 18 and 20, as I have done. The reader will undoubtedly feel loath to accept this hint because he has been so long under the domination of the English versions, which have assumed that this is a proper name. None of these translators have ever given us a single evidence in support of their assumption. Bishop Wescott claims that this phrase "marks an operation, or manifestation, or gift of the spirit, and not the personal spirit" (cf. Ju. 7: 39; 1: 33; 20: 22; Mt. 1: 18, 20; 3: 11). Bishop Lightfoot, Dean Vaughan, Prof. Samuel Green and Meyer agree with him. Prof. Bruce says that "Baptize in holy spirit" (Mt. 3: 11) means baptize in "a stormy wind of judgment." (Expositor's Greek Testament.) These scholars clearly see the impossibility of translating the Greek epithet in question by "the holy spirit." But they did not see that the parallel epithets, "an evil spirit" (Judges 9: 23; 1 Kings 16: 14, 15, 16), "an unclean spirit (Mk. 1: 23; 3: 30), "a dumb spirit" (Mk. 9: 17), are our only sure guides in this case. These teach us that "pneuma hagion" (Mt. 1: 18, 20) should always be rendered "a holy spirit." The meaning, then, of these verses is this, Jesus was begotten in Mary by a spirit—an invisible, thinking being—that is holy.

It is worthy of notice that this epithet is only used three times in Matthew's gospel (twice by the author, 1: 18, 20; and once by the Baptist 3: 11).

"He shall baptize you in holy spirit (or 'in a holy spirit') and fire." (Mt. 3: 11.)

The English versions read "the holy spirit." The Greek text has no article, hence we must not insert one in our translation unless it is absolutely necessary to make good sense. Such a necessity does not confront us here.

As I wrote in a previous hint, we have no evidence that the Greek words which we translate here constituted a proper name in the Old Testament, or in the days of the Baptist. He would not, therefore, use it as a proper name to these Pharisees and Sadducees.

We must also bear in mind the fact that John had no knowledge of the conception of Jesus through "a holy spirit" (Mt. 1: 18, 20); consequently he could not refer to that spirit in the words under consideration. Our present translation makes John teach that Jesus was going to baptize this "brood of vipers"—the Pharisees and Sadducees—in his own Father. Jesus was conceived of "the Holy Spirit" (1: 18, 20), and he is going to baptize these hypocrites in "the Holy Spirit." If this is a proper name of the same person, then Jesus was going to baptize men in his own Father. Such a thought never dawned upon the horizon of either Matthew or John. And we are delivered from such an unintelligible thought by simply adhering to the language of this gospel. All that John teaches is this: These persons will be baptized in a spirit that is holy; hence they will become under its power. Whether this is "a stormy wind of judgment" (Bruce), or some invisible person, may be disputed. The settlement of this matter has nothing to do with my present purpose, namely, to direct attention to the correct translation of the Greek phrase ("pneuma hagion").

The reader will not fail to observe that "holy spirit" is compared to a liquid element.

Berkeley, Cal.

The universal self-delusion is this: when a man has a good thought he fancies he has become what he thinks for the moment. Good thoughts are very good, but, unaccompanied by the difficult processes of character, they are often no better than soap bubbles.—Mozoomdar.

BOOKS...

A Century of Baptist Achievement, edited by A. H. Newman, D. D., LL. D., professor of Church History in McMaster University, Philadelphia; American Baptist Publication Society, 1901. Professor Newman's thought of a retrospect at the close of a great century was a very happy one. Not the Baptists alone, but the general intelligent public will appreciate this valuable chapter in church history. The work could hardly have been done better—either intensively or extensively.

Its thirty chapters may be divided into three parts, as follows: 1st. Introduction. This consists of two chapters—A Survey of Baptist History to 1801 by the editor, and A Survey of American Baptist Forces at the Beginning of the Nineteenth Century. In this first chapter Professor Newman has shown concisely, but clearly, how the denomination has made its way in the face of the fiercest persecution by Romanists and Protestants alike from Reformation times to the opening of the last century.

2nd. The central part in which many competent writers show how starting with the almost universal contempt of the wealthy and cultured classes the Baptists have steadily made their way until at the opening of our new century they command universal recognition and almost universal respect.

3rd. A conculsion consisting of a general survey of Baptist achievement and Baptists and the Twentieth century. The prospect is that the present achievement is only a beginning—a vantage ground for miraculous feats in the future.

But here and there a note of warning is sounded out. If Baptists become intoxicated with success, become self-reliant and allow themselves to be led aside from their great ultimate purpose of evangelizing the world they will suffer humiliation and loss.

The book throughout is characterized by a justifiable enthusiasm. But this zeal has sometimes led to statements that will be called in question by cold-hearted outsiders.

Very properly denominations closely allied with the Baptists are included in the general statistics, making the aggregate more than six and a half millions. Among these kindred denominations are especially the Free Will Baptists and the Disciples of Christ.

Old Fort Schuyler, by Everett T. Tomlinson—The Griffith and Rowland Press, Philadelphia—is a romance of the Mohawk valley. It is full of stirring events which culminated in the storming of Fort Schuyler by Barry St. Leger in 1777. Col. Gansevoort, who was in command of the fort, made a gallant defense, and in conjunction with other patriots helped to establish the independence of the United States. This story is full of movement and color. It has very little plot, and not much artistic skill in the handling of materials, yet it gives a vivid picture of an important historical epoch in the history of our country.

The Religious Condition of Young Men, by James F. Oates and published by Central Department of the Y. M. C. A. of Chicago, is a praiseworthy effort to study the young man from the standpoint of the new psychology. Young men are classified according to age, nationality and occupation. The differences between Christian and non-Christian young men in reference to church attendance, religious beliefs and personal habits are set forth in a series of tables. It lies outside the scope of the book to suggest solutions for the problem; all it attempts is to furnish data which enables one to see what is needed. The array of facts presented affords scope for reflection. The vastness and complexity of the problem are set forth in a very vivid manner.

Prof. George A. Coe, who writes the preface for this little book, truly says that "Christian workers need definite and special knowledge of the class of persons to which they minister." Mr. Oates ought to follow up this fine bit of diagnosis with a companion volume on the treatment of the case. Having shown what is to be done he should give us the advantage of his practical experience in the work for young men and try to tell us how to do it.

Birds of the Bible, by Madison C. Peters, D. D.—The Baker & Taylor Co., New York—is a fresh, unhackneyed and suggestive little book of a hundred and nineteen pages. The general reader will find in it much that is interesting and profitable, and the preacher will find in it many apt illustrations and many faithful homiletical suggestions. We quote from it elsewhere.

Dr. Peters has another book published by the same firm. It is entitled, "Why I Became a Baptist." In this book we have no interest whatsoever. The fact that Dr. Peters became a Baptist and the reasons for his becoming one do not concern us in the least. Our curiosity regarding the subject has not been strong enough to lead us even to open the book. Had the author undertaken to tell us how he became a Christian that would have been another matter.

The Chief's Daughter—A Legend of Niagara, by Paul Carus—The Open Court Publishing Company, Chicago—is a dainty little volume of 54 pages. The illustrations, which are tasteful and striking, are by E. Biederman. The story itself, although brief, is full of color and movement. At the heart of it is a deep lesson. Lelawala, the daughter of Eagle Bird, the chief of the Oniahgahrahs and the Ruler of the Cataracts, in obedience to an ancient oracle, gives herself in sacrifice in the thundering waters. Father Hennepin had taught her that the Lord sought not the sacrifice of life, but a living sacrifice. Disturbed in soul, she goes on to her fate, believing that, although her sacrifice would be the last of its kind, it would not be in vain. That not the form, but the fact of sacrifice is the eternal thing, is the lesson which is taught.

People will marry, and when they marry certificates of marriage is in order. Of marriage certificates there is an almost endless variety. Tastes differ, and happily tastes improve. The large illuminated, loudly decorated scroll with which the newly wedded pair were wont to be presented by the officiating minister has been relegated to the obscure country districts. Publishers are vying with one another to meet the demand for something that be at once ornate and simple. Few attempts to meet this demand have been more successful than that of Mrs. Dora E. W. Spratt in an illustrated booklet entitled "Husband and Wife," which comes from the Griffith & Rowland Press of Philadelphia. "Chaste" is the word that describes it. The illustrations are subdued and tasteful, and the poetical selections whch make up the volume have been fitly chosen.

LABORATORY AND PULPIT—The Relation of Biology to the Preacher and his Message. By Wm. L. Poteat, M. A., the Griffith & Rowland Press, Philadelphia. The object which this book seeks to accomplish is not the gratuitous one of mediating between science and religion, for happily the author does not look upon them as at variance. Its object is the saner one of seeking to lead others to see the harmony which exists between these two branches of knowledge. That the task is still necessary in some quarters is but too apparent. There is no bugbear of which some scientists are more afraid than theology; and there is no bugbear of which some theologians are more afraid than science; but devout scientists and scientific theologians are not as scarce as they once were. The three lectures of which this volume is composed, and which were delivered before the Southern Baptist Theological Seminary at Louisville, Ky., are the attempts of a scientist to relate some of the generally accepted results of modern science with religious truth. The style of the lectures is clear and crisp, their spirit is eminently candid and fair, and their reasoning satisfactory and convincing. It is a good omen to find such a modern book coming from the center of Southern conservatism.

"Christian Unity," The A, B, C of Baptism and Higher Lessons on Baptism, by J. T. Glover, Portland, Ore. 25 cents.

A defense of affusion.

General & Church News

CHICAGO AND VICINITY

Rev. A. M. Ringland, D. D., was installed June 17, as pastor of the Presbyterian church at Berwyn.

Since January 1, Washington Park Congregational church has received thirty-seven persons into membership.

Bishop Edsall of North Dakota has accepted his election to the office of bishop-coadjutor of the diocese of Minnesota.

The North Shore Congregational church has voted to increase its pastor's salary and is planning for the erection of a church edifice.

Emmanuel Methodist church, now worshiping in the railroad depot on Randolph street near Forty-fourth avenue, is to occupy the edifice formerly belonging to the Episcopalians.

Children's day was observed in the Sunday school of the Fifth United Presbyterian church, Ravenswood, June 9. The attendance was over 600 and an offering exceeding $100 was taken to assist the new work in Evanston.

The Rev. M. Edward Fawcett, rector of the Church of the Redeemer, Elgin, Ill., has resigned to accept the rectorship of St. Bartholomew's parish in Chicago, the resignation to take effect not later than the first of September and sooner, if possible.

South Congregational church, Rev. Willard B. Thorp, pastor, raised on June 9, the last $4,133 of their four-year-old debt, with a surplus of $333, and more pledges to be recorded. The whole amount has been raised since Easter.

Wesley Hospital, erected by the Methodists of Chicago, was informally opened June 17. The building has cost $210,000 and stands at the corner of Dearborn and Twenty-fifth streets. There will be a formal dedication when the last dollar due on it has been paid. The first patients will be received in a few weeks.

The North Side Christian church, Rev. T. S. Tinsley, pastor presents an interesting program of services for this month. On June 23 President McGarvey will ordain the church officers and in the evening will preach on "Are We a Denomination?" On June 27 Prof. H. L. Willett will lecture on "The Right and Wrong Use of the Bible."

The Sixty-third Street Christian church has had encouragement after a season of trial and disappointment. The work was almost broken up, but they moved away a few blocks and it began to grow again. Then they learned that the lots they had wanted for over a year were to be had at half their value. But the only money in sight was $9, raised by a Sunday school class. This inspired them so that on June 2 they lacked only $75 of the $700 required to pay for the lots.

The decennial celebration of the University of Chicago was observed June 15 and days following. The founder, Mr. John D. Rockefeller, and his wife were present and, of course, were enthusiastically received by the students. The cornerstone of the Press building was laid followed by same ceremony for Hitchcock Hall.

The trustees of the German Hospital, a charitable institution maintained by the German Lutheran churches of Chicago, have decided to enlarge the present hospital building on Larrabee street, near Grant place by an addition of seventy-five feet front, which will take up the vacant ground up to the corner. The improvement will cost $40,000.

While on his way to dedicate a church at Winnipeg, Rev. Dr. William E. Fawcett, pastor of the Methodist Episcopal church at River Forest, was taken suddenly ill and died. For five years he was minister of Grace M. E. church on La Salle avenue, later of the First Methodist and the Park Avenue churches, so that he has been long known in Chicago.

The Methodist Woman's Home Missionary Society of the Chicago district held its second annual meeting at the Woodlawn Park M. E. church, Woodlawn avenue and Sixty-fourth street, June 12. These officers were elected: Mrs. John Lattimer, Oakland church, president; Mrs. V. Emerson, Englewood church, vice president; Mrs. Monroe, South Park church, secretary, and Mrs. Hubbel, Oakland church, treasurer.

The Rev. Camden M. Cobern of Trinity Methodist Episcopal church, Denver, has received a call to the pastorate of St. James' Methodist Episcopal church to succeed the Rev. Robert McIntyre, who resigned the pulpit of St. James' church some weeks ago on account of ill-health. His throat has troubled him seriously, and on the advice of physicians he proposes to rest. He agreed to continue his work till fall, to give the church time to find a successor.

The sixty-second session of the Rock River annual conference of the Methodist Episcopal church will be held at the First church in Evanston, from October 9 until October 15. Evanston Methodists have entertained the conference but once, that was in 1886. Bishop C. C. McCabe, who has recently returned from a missionary tour through South America, will preside. It is expected that more than 350 delegates will attend the conference. The Rock River conference is the second largest in the country, and is the largest in the state. There are more than 300 churches with a membership of 53,250 in the conference. In addition to the regular pastors there are 555 local preachers. The value of the church property runs into the millions, and the salaries of the pastors exceed $300,000. The conference has partial control of Northwestern University, Garrett Biblical Institute, and Wesley Hospital.

The Adventists.

The thirtieth annual meeting of the California conference of Seventh Day Adventists convened June 5 at Oakland, Cal. There has been a material growth in membership and increase in offerings. Over $21,000 has been expended during the year in home and foreign mission work, besides the $40,000 or $50,000 paid to the conference laborers in this conference. Elder W. T. Knox, president of the California Medical Missionary and Benevolent Association, reported on the various institutions operating under the charter of that concern. The principal of these is the St. Helena Sanitarium. Institutions and departments have also been established at San Francisco, Sacramento, Los Angeles and Eureka. The Volume of business reported for the year is the higehst in the history of the institution, something over $180,000. The publishing business amounted to over $300,000 for the year. Negotiations are now under way preparing to open another branch publishing house in Mexico, where books and publications will be printed in Spanish.

Baptist.

Six hundred and three students have been enrolled at Ottawa University during the year. The Baptists of Kansas have subscribed $30,000 for an endowment, and $15,000 more has been pledged in the city of Ottawa toward completing the new building. This secures to the college the $15,000 promised by Mr. Rockefeller. Seventeen young men and women graduated June 5.

The Atlanta, Ga., Baptist Woman's Union met June 4 and elected officers for the year. Arrangements have been made to put a matron at the railroad depot for the protection of women and girls arriving in the city alone. Lady missionaries from China addressed the meeting—Mrs. C. W. Pruitt and Miss Lula Whilden. They are soon to return to China and were each presented with a red-letter Testament bearing the inscription, "Lo, I am with you always."

The annual meeting of the Illinois Baptist Education Society, the oldest of its kind in the state, was held at Upper Alton, June 4. The society is in a flourishing condition.

A ministerial conference was held in connection with Shurtleff College anniversary. One of the principal addresses was by Rev. E. W. Hicks of

Toulon, Ill., on "The Training for the Ministry Needed For the Present Age."

The forty-third annual conference of ministers and delegates of the Swedish Baptist church in Minnesota was held at Minneapolis, June 6 and 7; 200 delegates were present. The Swedish Lutheran church (Emanuel) was opened for the use of the conference in a mass meeting and this kindly and liberal action was much apprepciated. The total adult membership in Minnesota is 5,742 and the Sunday school enrollment 4,865. Treasurer V. E. Hedberg reported that the various churches had raised $46,957.35.

Congregational.

Seventy-five years of church life was celebrated in May by the Trinitarian Congregational church of Concord, Mass. Inclusive of the original sixteen charter members 670 persons have been connected with the church. During the pastorate of Rev. Geo. A. Tewsbury, the present pastor, there have been 140 accessions.

The church at Wahoo, Neb., celebrated the thirtieth anniversary, May 25-27. Two hundred persons have been in its membership; $15,000 has been raised for home expenses and $3,000 for benevolence.

A unique honor has been received by Rev. Justin G. Wade of Oneida, Ill., in a birthday gift, presented by the united Sunday schools of all the denominations of the place. Mr. Wade is a graduate of Chicago Theological Seminary.

Sixty-six persons were admitted into fellowship at the First church, Manistee, Mich., June 2, as a result of the pastor's, Rev. A. M. Brodie, classes and the special services held.

Rev. C. R. Stockwell received thirteen into the membership of the church at Vicksburg, Mich., at the last communion, a partial result of ten days' services led by Evangelist C. C. Smith.

Central church, Topeka, Kas., received fifteen new members at the June communion. Rev. Chas. M. Sheldon wrote a hymn for the occasion, which was sung by the congregation.

During the four years' pastorate of Rev. W. D. Clark at Billings, Mont., 114 have been admitted to fellowship. On Children's day six children were baptized and eight received into the church.

There has been a great revival in Tyler, Texas. A tent was used and the attendance ranged from one to four thousand. Forty-seven persons have joined the Congregational church; some will unite with other churches. The Congregational pastor and people are raising money to buy a lot on which to build a church. They are now worshiping in the court house.

Rev. W. H. Hopkins was installed pastor of the Third church, Denver, May 31. From May 29-June 2, a series of services marked the twentieth anniversary of the church.

Rev. Henry Matson, for thirteen years the librarian of Oberlin College, died May 21, in his 72d year. President Finney's famous autobiography was entirely dictated to him.

The cornerstone of a new edifice for Plymouth church, Des Moines, Ia., was laid June 15. The cost of the church will be about $80,000 and the building will be one of the finest in Iowa. Rev. F. J. Van Horn, D. D., is pastor of the church, and Rev. A. L. Trisbee, D. D., is pastor emeritus.

The Year Book is just out and shows a total of 5,650 churches with 635,791 members. The additions during the year have been 48,602, 27,101 of these being on confession. The Sunday school scholars number 743,634. Benevolent contributions for the year were $2,212,536, and for home expenditure $7,497,930.

The Disciples.

Rev. H. C. Kendrick, who has been in charge at the Ninth Street church, Logansport, Ind., for nearly four years has resigned to accept a call to the church at Hagestown, Md.

Rev. F. O. Fannon of the First church, St. Louis, Mo., has resigned in order to accept a call to the First church, Sedalia, Mo.

The Christian church just completed at Parkersburg, W. Va., is unique. The ground-floor auditorium has a seating capacity of about 600. Just back and above the pulpit is located a gallery with considerable capacity, which can be used as a place of prayer. On a level with the pulpit is the baptistry, and on each side robing-rooms and library-rooms, which are separated from the main auditorium by curtains. On the top of the church is the roof-garden, where the Sunday school will be held, and where, during the warm weather, the regular services, both morning and evening, will be held. The lot, building, furnishing, everything complete, cost $8,000. It was dedicated May 26.

Rev. F. D. Draper has just held a twelve days' meeting at Carbon Hill, Ohio, resulting in twenty-nine accessions.

The church at Kankakee, Ill., where Rev. W. D. Deweese, ministers, reports for the year ending May 31, 1901: Increase by conversion, 74; by letter and statement, 40; total, 114; present membership, 210.

Rev. A. B. Cunningham, minister at Alexandria, Ind., started in upon his second year's work, with the church there out of debt. During the past year a debt of $1,000 has been raised by the congregation, and the mortgage lifted on the parsonage.

One peculiarity of the Vermont Avenue Christian church of Washington, D. C., is the attention given to moral reforms. The church is known as "The White Ribbon Church." From the pulpit and in the Sunday school and the three Christian Endeavor societies special and frequent emphasis is placed upon temperance and good citizenship. Patriotism is taught as a Christian virtue. Over the pulpit the Stars and Stripes are always seen. It is perhaps the only church in the country where "Old Glory" is in evidence fifty-two Sundays in the year.

The returns from Children's day are gratifying. The six days of June show receipts amounting to $7,939.06, or a gain of $35,549.91. There is also a gain of 283 contributing schools.

Vine Street church, Nashville, Tenn., has added fifty to its membership as the result of the three weeks' preaching by Rev. Z. T. Sweeney. About 5,000 persons attended the concluding union service.

The Michigan state convention met at Detroit the last week in May. The report of the work done during the year was encouraging. A number of churches are erecting buildings.

At Taylorville, Ill., Mrs. Caroline Davis has purchased the residence property adjoining the church and has made a gift of it to the church as a parsonage. The church building was the gift of her husband, Henry Davis.

During the four years' patsorate of Rev. W. Walters at Bedford, Ia., 214

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I have lately had a seven months' course of vocal instruction and have memorized 58 songs and most of the accompaniments besides several piano pieces. When I started in it seemed difficult to memorize one, but my memory has been growing better every day and I now find it easy to commit to memory without difficulty.

"I have taken no medicine, but my steady diet of Grape-Nuts Food has given me strength, health and memory."

persons have been added to the membership, and $16,000 raised.

The congregation at Richmond, Ind., will begin at once the erection of a $15,000 house of worship. The old church property has been sold.

The Texas Christian Missionary convention began its sessions June 6 at Waco. The Woman's Board made its report, and the young people's work was shown to be very encouraging as well as that of the women.

The Endeavor convention of the Christian church, meeting in Sedalia, Mo., closed at noon June 12, and in the afternoon the twenty-sixth annual convention of the Missouri Christian Bible School Co-operation began its first session at the First Christian church.

Episcopal.

The name of the diocese of Indiana has been changed to "the diocese of Indianapolis."

A beautiful Episcopal ring has been presented to Bishop Francis of Indiana by the clergy and several laymen.

During the year 870 persons have been confirmed in the diocese of Minnesota, 100 more than in any year since its division.

The Brotherhood of St. Andrew, at its annual convention in Detroit next month, proposes a Sunday afternoon mass meeting, at which the principal speaker will be Vice-President Roosevelt. The formal charge to the Brotherhood is to be given by the new bishop of Maine. Emphasis is to be laid upon conferences for boys. Other young people's organizations are discussing the holding of conventions only biennially, the Christian Endeavor having already taken that step, but St. Andrew men cling to the annual plan. Canada brotherhood men unite with the Americans at Detroit this year.

Bishop William Rufus Nicholson of the Reformed Episcopal church in Philadelphia died June 7. He was born in Greene county, Mississippi, in 1822, and was successively rector in Protestant Episcopal churches in New Orleans, Cincinnati, Boston, and Newark, N. J. In 1874 he became a member of the Reformed Episcopal church, and was consecrated a bishop in 1876. He was also dean of the Reformed Episcopal Theological seminary, Philadelphia.

Lutheran.

The Lutheran Hospital Association, composed of all the Luthern churches of the synods of neighboring states, have decided to establish a training school for nurses in St. Paul, Minn., in connection with the magnificent hospital now being constructed by them. The hospital is to be completed in a few months.

The English Evangelical Lutheran Synod of the Northwest held its tenth anniversary meetings at Memorial English Evangelical Lutheran church, St. Paul, commencing June 12, and continuing until the following Monday night. The seventh annual Sunday school convention was held June 15.

At the annual convention of the Norwegian Lutheran Free church, at Willmar, Minn., the revision of the liturgy was discussed. It is desired that the necessary changes be made to conform with the requirements of a free church under a republican form of government, especially as regards baptism, confirmation, communion and the church prayer. Resolutions were adopted commending Augsburg seminary and its work and congratulating Prof. G. Sverdrup on the occasion of his twenty-five year jubilee as president.

The Iowa general conference of the German Lutheran synod of North America ended a four-days session June 10 after long discussion of the divorce question. The result was strong resolutions denouncing separations, declaring that, according to the Scriptures, wedlock cannot be dissolved; that divorced parties may not remarry unless cause of divorce is the statutory offense, and then only the innocent person may marry again. Members of the synod cannot remain members of the church if they transgress this rule, and ministers of the church are forbidden to perform marriage ceremonies for divorced persons, except in the case mentioned.

The Danish Lutheran conference in session at Albert Lea, Minn., received reports showing ninety charges in the conference, with 114 church buildings and fifty-one parsonages; the total value of the church property amounts to $292,400, and the collections for missions last year, including the educational institutions and orphanages, amounted to $13,836.

The Norwegian Lutheran Free church in conference assembled resolved that Charley Carmien, a French teacher; P. Vien, a practical farmer missionary, and two deaconesses be sent to the missions of the Free church in Madagascar.

Prof. J. L. Naydahl reported from the Free church book concern that 130,000 copies of books, tracts, etc., had been printed and that the sales amounted to $11,284.80, of which $216.97 represents the profits.

Methodist.

Hale Memorial Methodist Episcopal church at Peoria, Ill., was dedicated June 9 with an elaborate service conducted by Bishop C. H. Fowler, assisted by the Methodist pastors of the city and a number of visiting clergymen. The new house of worship has just been completed at a cost of over $25,000.

A large number of Methodist churches are providing vested choirs as aids to worship. Among these are the First, of Augusta, Ga.; the First, of Omaha; the Walton Avenue, Pittsburg; the Centenary and the Wabash Avenue, Chicago; St. Luke's, Dubuque, Ia.; the Memorial of Reading Pa., and the First, of Jersey City Heights and First of Stockton, Cal. Calvary, Trinity, Tremont, Metropolitan Temple, the Sixty-first and the Church of the Savior, Indianapolis. The aim is greater dignity in public worship. Adults and children of both sexes are employed, and the vestments are practically the same as are worn by choristers in the Episcopal church.

The board of church extension of the Methodist Episcopal church, South, at its recent annual meeting, reported receipts from collections and for special cases amounting to about $84,000, and contributions to the loan fund amounting to $7,539, making the aggregate of that fund $191,096. Special pleas were made to the denomination for help for the Jacksonville (Fla.) churches recently burned, and for the new property purchased in Havana, and for prospective purchases in Brazil. A call was made for $11,000 for this cause next year.

The cornerstone of the new Methodist Episcopal church of Scottdale, Pa., was laid June 9. Among those who took part in the ceremony were the pastor, the Rev. C. L. E. Cartwright, the Rev. Dr. J. A. Ballantyne, of Tarentum and the clergy of the other denominations at Scottdale. The new church is one of the prettiest in the district and, when completed, will cost $27,000.

The Broadway Methodist Episcopal

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A man in Milford, Ind., says he did not quit drinking coffee because he thought it hurt him, but because he found a morning beverage he liked better in Postum Food Coffee, but to his wonder and surprise he found in a few weeks all of the old symptoms of sickness had left him.

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All of these symptoms disappeared and he discovered, in spite of all his previous theories that coffee was really the cause of his troubles, and the leaving off of coffee and taking on Postum Food Coffee brought about a perfect cure.

He speaks, also, of Mrs. Josephiene Kelly, living at Elkhart, Ind. Says she was afflicted much as he was, but had become more emaciated than he. So she quit drinking coffee and took on Postum Food Coffee. She is now a healthy and robust lady and willing to make affidavit that Postum Food Coffee saved her.

The gentleman from Milford speaks also of Thomas McDonald as having recovered by using Postum. It can be had at all grocers. A good cup of Postum cannot be made unless it is boiled long enough to bring out the flavor and food value, then it is delicious.

church society in Pueblo will sell their present house of worship and erect a new building to cost $20,000.

Prof. H. M. Hamill has resigned his position as international secretary of the Sunday school field work. He will take charge of the teacher training work of the Southern Methodist church, with headquarters at Nashville, Tenn. Mr. Hamill will do primary work in the same field.

Rev. Richard Fickenscher, pastor of the First German Methodist church of St. Paul, Minn., died June 7, aged 67.

The Methodist Episcopal churches of St. Louis are planning for debt-paying and church extension. The plain involves the expenditure of at least $100,000, and among other things will include the construction of a portable chapel for use by a mission until they are ready to erect a permanent structure. Carondelet, Goode Avenue, Harlan Place, Fry Memorial, Maple Avenue and the Swedish churches, whose debts range from $1,000 to $4,000, will be assisted substantially in wiping out said indebtedness. The churches which will be assisted in rebuilding or building anew are: Maple Avenue, Tower Grove, Bowman and Trinity.

Presbyterians.

The Presbyterian Church of Clay Center, Kas., has just celebrated its thirtieth anniversary. It has now 200 members.

Twelve new members have recently been received into the First Church, Emporia, Kas., Rev. F. J. Sauber, D. D., pastor. It has been decided to place a large pipe organ in the church, which is one of the finest buildings of its kind in the state.

The annual report of the church at Davenport, Ia., shows a membership of 458. For benevolences $7,383 was given, of which $5,000 was an individual gift. For expenses $25,011 was raised.

The First Church, Kansas City, received thirty-six new members at the last communion, making a total of seventy-six in the year just closed. The total offerings of the church amounted to $7,681, of which $1,661 were given to the boards. Dr. Carter's salary was increased. During his pastorate of a year and a half 165 persons have been admitted into fellowship.

The Presbyterian Church in Rock Island, Ill., was rededicated after remodeling May 26. The expense of the improvement, $2,000, was met within a few minutes at the service.

On Children's Day at Effingham, Ill., thirty new members were received, twenty-four being on confession, largely from the Sunday school, but several were heads of families. Eight children were baptized. No special services have been held, but the pastor and Sunday school teachers have been praying concertedly for the conversion of the young, and some spiritual help was received from a meeting in a sister church. An increased interest and activity prevails in all departments of church work.

The trustees of the Central Church, Joliet, have sold the old church property for $15,000, applying the money on the debt incurred in building the beautiful edifice in which the congregation now worships. Through the zeal and enterprise of the ladies the debt has been reduced $1,000 in the last six months. At the June communion sixteen members were received, representing five new families added to the congregation.

Dr. S. R. Lyons has resigned as president of Monmouth College. During the three years of his administration $100,000 was added to the college endowment fund.

The thirteenth annual convention of the Young People's Christian Union of the United Presbyterian Church will meet July 24 at Winona Lake, Ind. Rev. J. Wilbur Chapman, D. D., will give the address of welcome.

The Rev. Dr. J. Milton Greene of Iowa, the pioneer missionary in Porto Rico under Presbyterian auspices, is to lead the Presbyterian effort which is to be made in Cuba. The Rev. Dr. Greene built up a strong church in San Juan, erecting there the first Protestant church on the island since American occupation. The success of Dr. Greene has been so marked in Porto Rico that there was a general demand that he go to Cuba. Presbyterians, while late in entering that island, are so interested in it that they are sending more money to their board in charge of the work than that board is able to expend. The Cuban Presbyterian plan contemplates missions in all principal centers. Ac-

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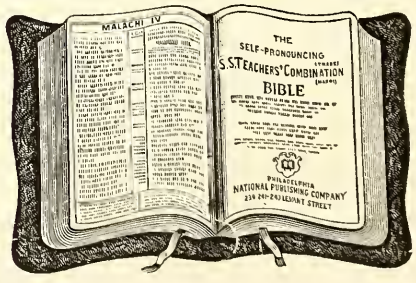

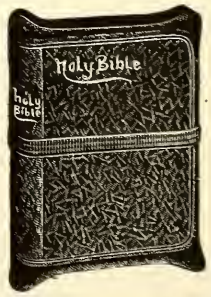

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tive work is to begin in September in Havana.

Dr. J. H. Wiggins of Bonham, one of the most prominent ministers in the Presbyterian Church in Texas and a member of the board of trustees of Austin College, died June 7 at the home of Prof. B. F. Eagleton, a member of the faculty of Austin College.

General.

The eighth annual report of the John Crerar fund shows what great results have been achieved with the $50,000 bequeathed to the Sunday School Union by the Chicago philanthropist. The following is a partial summary of what has been done with the income emanating from this source: It has planted 400 new Sunday schools, reorganized 169 Sunday schools, distributed 4,463 bibles and testaments and $5,231 worth of religious reading, held 5,904 religious meetings, made 60,693 visits to families and traveled 223,750 miles. Some of the immediate results are 2,351 professed conversions, the developing of forty-three churches from the Sunday schools formed and 162 young people going from some of the little Sunday schools to institutions of learning for higher education.

Presbyterians, Methodists and Baptists seem to be doing the most of the Protestant work in the Philippines, cooperating with harmony and avoiding all conflicts. Presbyterians and Methodists, having been the first on the field, practically do all of the work in and near Manila, while Baptist work is confined to other islands. The Rev. James B. Rodgers, the first regular missionary to reach the Philippine field, is holding services every night in Tondo, the native quarter of Manila. His congregations are about 1,000 each night. Methodists hold eighteen services weekly for natives, and twelve for soldiers. The average weekly attendance at the native services is 3,000. Presbyterian services have also been established at Iloilo, on Panay Island, and at Dumaguete, the largest town on the Island of Negros. Baptists have missions in the northern part of Panay, at Jaro and in other parts of that island and Negros. Missionaries of that body are working on the translation of the New Testament into Visayan, and two-thirds of the books are translated and ready to be printed.

A summary of the annual expenditure for the churches of the United States and England shows the following:

In the United States—	
Maintenance of all churches.	$137,362,200
Education and literature...	32,723,000
Hospitals and orphanages..	28,300,000
Improvements, missions....	43,000,000
Miscellaneous	54,466,100
Total	$256,057,300
In England—	
Church of England offerings	$ 37,222,170
Church of England revenues	28,772,785

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Improvements, missions	18,850,765
Total	$194,656,384

A tabulated statement of the expenditures of the churches in all other countries brings the grand total up to $1,009,369,494.00.

The Northwestern University held its commencement this week. Dr. Daniel Dorchester, Jr., of St. Louis preached the baccalaureate sermon.

The First Congregational church of Oak Park will hold outdoor services at 5:30 p. m. in place of the usual Sunday evening service in the church.

Extensive preparations are being made for the convention of the Baptist Young People's Union next month. A large chorus is being trained.

The Lexington Avenue Baptist church will erect a new house of worship this summer. The church was organized in 1890. During its eleven years of life it has acquired about $12,000 worth of property,owning free of dept the splendid corner where its temporary building stands, and 724 people have been received into its fellowship. The present membership is 497. The church has subscribed about $11,000 toward a new building, and of this $3,500 has been paid in cash. Rev. Melbourne P. Boynton is the present pastor.

The Englewood division of the Christian Endeavorers of Chicago and vicinity will hold its rally June 20 at the Cumberland Presbyterian church, Stewart avenue. There will be a chorus of 100 voices. Mr. and Mrs. Strickland are to tell of the Cook County Hospital work. The North division societies met June 18 at the Church of the Covenant.

Central Baptist Orphanage has received a legacy of $1,000 from the Honeysett estate of Janesville, Wis., and other donations, so that $1,225 has been paid of the indebtedness on the building, leaving a balance of $275 and a mortgage of $5,000.

The new Episcopal church of the Good Shepherd, Lawndale, will be opened for service June 30. The new parish-house of the church of the Atonement Edgewater, is rapidly drawing to completion.

Pledges for missions show an unvarying increase in Episcopal churches, those from St. Peter's, after an appeal by Rev. Dr. Rushton Trinity Sunday, aggregating nearly $700.

The Pilgrim Congregational church, Harvard avenue and Sixty-fourth street, has undertaken to wipe out an old debt of $6,000. June 8 $5,000 was subscribed, and the contributions Sunday, June 9, amounted to $1,400, all of which is payable not later than next March. The pastor, Rev. Frederick E. Hopkins, began the second year of his pastorate by encouraging the movement to cancel the debt.

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Woman and Home.

WHEN I WAS A BOY.

Up in the attic where I slept
When I was a boy—a little boy!
In through the lattice the moonlight crept,
Bringing a tide of dreams that swept
Over the low red trundle bed,
Bathing the tangled curly head.
While moonbeams played at hide and seek
With the dimples on each sun-browned cheek—
When I was a boy—a little boy!

And, oh, the dreams, the dreams I dreamed
When I was a boy—a little boy!
For the grace that through the lattice streamed
Over my folded eyelids seemed
To have a gift of prophecy,
And to bring me glimpses of times to be
Where manhood's clarion seemed to call,
Ah, that was the sweetest dream of all—
When I was a boy—a little boy!

I'd like to sleep where I used to sleep
When I was a boy—a little boy!
For in at the lattice the moon would peep,
Bringing her tide of dreams to sweep
The crosses and griefs of the years away
From the heart that is weary and faint today,
And those dreams should give me back again
The peace I have never known since then—
When I was a boy—a little boy!

—Eugene Field.

DIOGENES, JR., AND HIS CUB.

In the little white mission building, located in the dirtiest and wickedest portion of the city slums, a free supper was in progress. At the long tables sat the mission children, eating as only these ragged, half-starved children of the street can eat.

The door opened, a boy came in, and stood gazing wistfully at the scene before him. A more forlorn bundle of rags I never saw.

"Are you hungry?" I asked.

"Bet yer life!" answered the boy.

The new-comer was soon seated at one of the long tables. And eat! How that boy did eat!

The next Sunday found "Joe" in the mission school. Bright-eyed and restless he sat in his seat, taking a lively interest in everything around him. The opening prayer puzzled him extremely. The others bowed their heads, so Joe bowed his. But the minister prayed with uplifted eyes, and soon Joe glanced slyly up to the ceiling. There he spied an open scuttle hole.

"Who is der feller up there that the preacher is a-talking ter?" asked Joe, in a loud whisper.

But in spite of the ignorance, rags and alley slang Joe proved an earnest pupil and always meant well even if his answers were sometimes queer. I remember one day asking the school to tell me something about Zaccheus. "He shinned up a sycamore tree." shouted Joe.

After a few weeks I noticed a change in Joe. His face was clean. Even his clothing had begun to improve. Swearing was also a thing of the past. But Joe's slang was as pictureque and varied as ever. One day a starchy theological student visited our school and was called upon to pray. The neat broadcloth and shining patent leathers caused a buzz of disapproval. And when the young man, after a glance at the somewhat dirty floor, began to pray standing, it was too much. With bright, indignant eyes, Joe sprang from his seat. Leaning forward, he pointed straight at the young man and hissed:

"Hay, mister! Git down on your prayer bones! I say, git down on your prayer bones."

In the back yard of a grocery, and securely hidden from prying eyes by old boxes and other rubbish, lay an ancient molasses barrel. This was Joe's castle, and here he had slept for several months. Rather cold quarters for a winter night, was it not?

Fortunately, the winter had thus far been mild. But one evening it turned desperately cold and a blizzard set in. I awoke in the night to think of Joe. I determined he must not sleep in his queer bed-chamber again. The next morning I fought my way through wind and snow to the mission school. But Joe was not there; and with an anxious heart, as soon as my duties were over, I set out to look him up.

The short winter day was already drawing to a close when I reached the place I sought. There what a sight met my eyes. The yard was drifted literally full of snow. Boxes and barrels of rubbish of all kinds had disappeared from sight, and in their place was deep, drifted whiteness. I looked across to where the snow lay highest and deepest.

"Is Joe under there?" I asked myself. "And if there, what of him? Perhaps"—and my soul grew sick at the thought "perhaps he is there—frozen—to death!"

Fortunately, two men with uniforms were passing. Quickly we dug our way through the drifts to the barrel. My heart stood still. Within, half hidden in straw and an old piece of canvas, lay two children. Joe and another boy much smaller than he. The face of the latter was hidden; but he seemed a mere baby, and his curly hair lay in tangled rings all over Joe's face and shoulders. At that moment Joe opened his eyes.

"I say," he cried at sight of me. "I couldn't git ter the mission ter-day. Me and Tommy started, but de kid cried and we had ter come back here. 'Twas cold at first, you bet; but I put up a board to keep de wind out, an' we hugged up close together, and after awhile went to sleep.

The little boy was now awake. He was a handsome little fellow, scarcely five years of age.

We thought best to carry the children to the mission. A rude bunk was soon constructed, and there the children spent the night. The black-eyed boy, poor baby, was to pay dearly for his exposure to wind and snow. Before morning he was very sick, and weeks passed before he was quite strong and well again. He was then adopted by a nice family, and now has a pleasant home.

Who was he? Joe had found him on the street and could tell us little more. But soon we learned that Tommy's parents were dead, and that a poor woman had befriended him. But her husband drank, and one night he had beaten the child and turned him out-of-doors. There Joe had found him, crying bitterly and half-dead with cold.

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"Yer said at the mission," exclaimed Joe, "that de Feller up in heaven puts down as done ter him every kind thing that we does ter other folks in his name. So I divides that barrel and my grub wid him every chance I gits. One night 'twas a darkey kid as I took in. Once, though, I divided with a yaller pup. How them angels up there must have laughed!"

Joe chuckled at the thought; and as for me, I wished for hundreds of Christians like Joe. The world needs them.

Winter is over now, but I have no fears for Joe. He is earning three dollars a week in a store, and sleeps under the counter. Affixed to the molasses barrel are the words: "To Rent." —The Boy's Friend.

"Birds of the Bible."

In Deut. 32:2, we read, "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him." Just as soon as the eagles are strong enough to fly the mother eagle induces them to leave the nest by fluttering over them and showing them how to use their wings; and if this does not succeed she will compel them to fly by catching them up and tossing them in the air; if they are in any danger, or if they become exhausted, she will quickly dart beneath them and bear them on her outstretched wings back again to the nest. Then they are thrust out to try their own wings. At first they suffer some rough falls against cliffs and treetops. But ere long the eaglet can fly like the mother bird. There is many a home where the brood so fills the nest that they cannot all nestle there. So the prudent parent stirs up the nest and the sons and daughters must fly out and scratch for themselves. Do not bring up your children to shiftless self-indulgence. Teach them that life means service and that upon the "do-nothing" the stain of dishonor rests. "He who does not teach his son a handicraft trade neglects his parental duty" is an old Talmudic saying well worthy of practical obedience. Benjamin Franklin says: "He that hath a trade hath an estate." Give your sons the best education you can afford. Intelligent, educated mechanics can always find employment at higher wages, for experience has shown that the most successful manufacturers are most careful to secure intelligent workmen. The faculties developed by mental cultivation make the nervous system more vigorous, the touch more sensitive and there is a greater activity in the hand. One of the crowning marvels of America to all travelers of judgment is the fact that so many of our mechanics are intelligent and well read in literature.

Train your daughters to do some useful thing well enough to support themselves if necessary. The rich of today are often tomorrow's poor and the helplessness of many a woman of refinement is something sad to contemplate. W. D. Howells has thrillingly depicted the struggles of an educated and accomplished woman suddenly left penniless. She sets bravely to work to turn her accomplishments to account for self-support. First she tries decorating pottery, but her work is not finished enough to bring her the needed income; then she tries coloring photographs, then writing for magazines, then fine millinery—always with the same result. She can do many things fairly well, but nothing well enough to be well paid for it, till at last she comes down to making cheap bonnets for servants and by that coarser work she manages to eke out a precarious existence, till the novelist, as the only way of extricating her from so trying a situation, is compelled to marry her off. Now this may be fiction, but it is not a stranger to fact. Our great cities are full of heroines of this sort. Let every woman, no matter in how comfortable circumstances her parents may be, master some one thing—and know that one thing clear through—no matter what; let her make her services valuable somewhere; let her know something of what Burns was pleased to call "the glorious privilege of being independent;" how calmly she could then face misfortune. She would not be compelled to marry for a living or to be a burden taken off the hands of parents. A marriage for convenience, a marriage for aught but love—a free and joyful surrender of the heart—is a humiliating stoop to the dust—a mockery that brings a blush to angels.—From "Birds of the Bible," by Dr. M C. Peters.

A Trait of Harrison.

Benjamin Harrison had opinions about things. He expressed them freely. Rarely would he discuss men, their records, characteristics or their motives. The only exception to this rule was when duty compelled him to learn the fitness of a candidate for office. From his six years in the senate and four years in the White House there is presereved not one recollection of a harsh or bitter remark of personal character. It might be added that complimentary mention of an individual was almost as unusual with him. It was simply a trait with him not to talk about men. There were times, crises, in Benjamin Harrison's career when sharp rivalries or antagonistic relationships might have given provocation for an expression of personal resentment. Whatever Gen. Harrison thought of other men he did not say. The disinclination to talk about a person amounted to almost positive prohibition. It was more marked in Gen. Harrison than in any other public man of the generation. On one occasion when at a public gathering the speeches took a eulogistic character of some man, Gen. Harrison, who had not yet spoken, was seen slipping out of the door. A friend followed and said, "We want you to say something." "I can't," was the reply, and he didn't. Yet Gen. Harrison drew a line sharply and distinctly between the public acts and the personal character of a man. The former he considered legitimate subjects of discussion and criticism. This was illustrated in the speech made to the senate upon the veto messages of the then President Cleveland. That speech is still remembered as one of the most, if not the most notable of the congress. It was far-reaching in its consequences. It was unsparing. But it contained not one word reflecting personally upon the president.—W. B. S., in St. Louis-Globe-Democrat.

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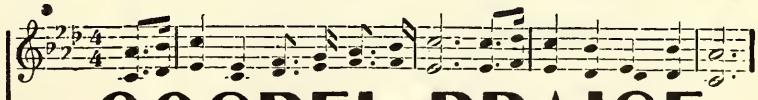
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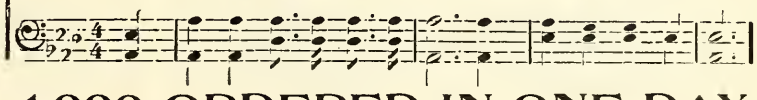
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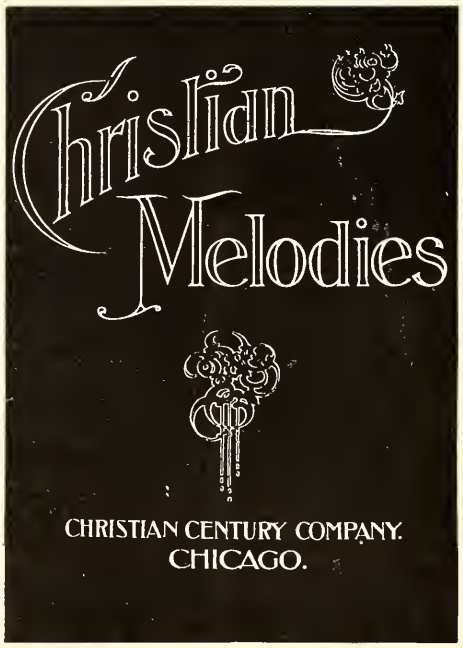

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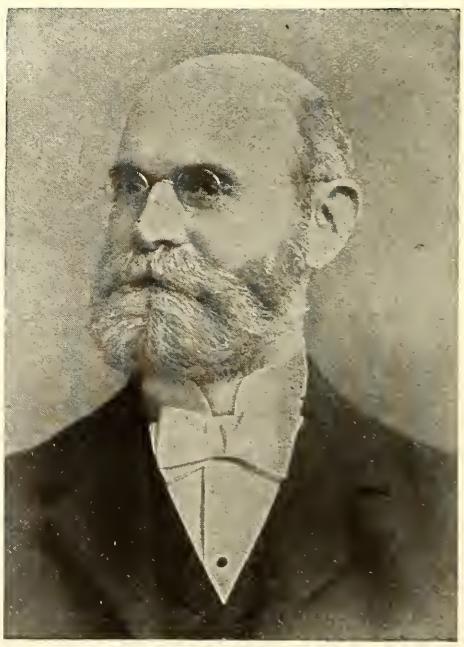

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EDITORIAL.

ETERNAL LIFE.

By Matthew Arnold.

Foiled by our fellow-men, depressed, outworn,
We leave the brutal world to take its way,
And patience in another life, we say,
The world shall be thrust down and we upborne!

And will not, then, the immortal armies scorn
The world's poor routed leavings? or will they,
Who failed under the heat of this life's day,
Support the fervors of the heavenly morn?

No, no! the energy of life may be
Kept on after the grave, but not begun!
And he who flagged not in the earthly strife,
From strength to strength advancing—only he
His soul well knit and all his battles won,
Mounts, and that heartily, to eternal life.

—Selected.

THE TEACHING PASTOR.

FROM the beginning it has been understood that he who occupies the position of a bishop, or, as we call him, a pastor, should be "apt to teach." And great indeed has been the influence of the Christian ministry as one of the great educational forces in every Christian land. Not only are there countries where the function of public or general education is exercised by the clergy, or is under their immediate supervision and control; even in those Protestant lands where a separation has taken place between the organized church and the work of secular education, the church still maintains an attitude of sedulous watchfulness over the character, spirit and direction of that work. Hence the ministry of the Church of Christ is compelled to be profoundly and unweariedly interested in the art of teaching.

But this interest in general education is the outgrowth of a special interest. The pastor is himself a teacher. There is a specialized field which has been definitely put under his charge. It is his life work to teach Christianity to his people. It is true that as a preacher he is supposed to pay much attention to the arts of the public orator and to be engaged in a task which is conceived of usually as exhortation and inspiration. In the pulpit he is supposed to be competing at once with the theater, the daily newspaper, the monthly magazine, and the lecture platform, where, by the by, he sometimes becomes his own rival.

Hence it is understood that he must cultivate those powers and arts which will compete with each and all of these counter-attractions. Nevertheless, it remains true that the supreme task of the Christian minister is to be a teacher. In the end, through the long years of struggle, it is the teaching power of the ministry that alone can tell against all the so-called rivals of the pulpit. If the people be unconvinced that the Christian life ought to be, must be, the supreme interest of every rational being, all struggles after pulpit attractions will be in vain. In the end it is the convinced men and women who are kept at church. And the convinced men and women are those who have been taught. They have learned and they know the Holy One of God, the claims and the truths of the Christian faith. If, then, the Church of Christ is to maintain its position of majestic supremacy over the conscience and the heart of mankind, it will be because the pastor of every parish is a teaching pastor.

The Pastor a Student.

It is needless to dwell on the fact implied here, that such a pastor is himself a student pastor. His seminary course did not end, but began, his real student life. It only taught him to study and put into his hands the instruments which all his lifetime he must wield for the discovery of the truth by which his own soul lives, and which he turns into bread for his people. It is almost impossible for a man who is a true student to fail of teaching his people. The system of acquisition will, inevitably almost, become a system of instruction. There are, I believe, three directions in which the true teaching pastor will seek to carry on his work. First of all, he will try to make his pulpit work a means of real instruction to his people. His own mind will dislike the constant change of subject which is implied in choosing scattered themes and texts all over the Bible, and all over the universe almost, at haphazard. He will attempt to interest his people by means of courses of sermons on consecutive subjects, expounding to them the Bible and doctrines of the church. He will find that, if his method is wise, warm, clear, convincing in argument and proof, illustration and application, his people will delight to learn from him.

But he will find that the work of teaching from the pulpit has natural limitations. It never can be as thorough, as minute, as scholastic in method as that teaching can be made which is carried on in a class. Every pastor, therefore, who wishes to leave his mark upon his parish, will seek to form a Bible class for the study of Scripture, of doctrine, of church history, of Christian evidences and so on. In some countries nearly every minister, and in this country every minister of some denominations does work of this kind regularly and earnestly. Here the pastor has his supreme chance as a teacher. He will find always a few, it may be a very few, whom it will be worth his while to work with on some thorough and ambitious plan. The further he can carry them in their grasp of Christian truth, the stronger will be his own hold upon the entire congregation.

Disastrous Results of Injudicious Methods.

It is understood, of course, that we are speaking of the teaching pastor who, in addition to an adequate scholarly training, has enthusiasm and diligence, and above all common sense. There are some men whose entire lack of common sense is ruining their whole ministerial career. They think that to teach Scripture is to discuss higher criticism, to advocate it or

to decry it with unmitigated hostility or intolerant approval. They are insufferably conscientious about teaching their people that David did not write any Psalms, that the traditional interpretations of the prophets must be discarded; they wound their people's hearts, shake their people's faith, until they hate the very words science and critical scholarship and modern investigation—words which they ought to love. And then these blunderers tell us in self-defense that they believe in teaching and want to teach their people the latest truth! The ideal teaching pastor is abreast of criticism, a fearless investigator, but after his own fight is over and his own victory won, he is made gentle and tender in the method by which he seeks to lead his people forward. They can be, they wish to be led, but it must be by one who knows that the pedagogic method of the pastoral teacher is as clear in its distinctive principles as that of the kindergartner or the leader of a learned seminar in a university.

Intimate Relation of Pastor to Sunday School.

The teaching pastor will, of course, live close to his Sunday school. Both scholars and teachers, especially the teachers, will be his friends. If he be not the superintendent in name he will be in spiritual reality and real effectiveness. He will seek to have the teaching powers of the school so elevated that as the children pass on into the church in their riper years they will rejoice in the fuller and riper instructions of the pulpit.

But here we come upon a fact which is of vast importance for the church and for many a pastoral career in this and other countries. It is quite clear that in the larger churches of all denominations the work of the Sunday school is growing more elaborate and the grade of teaching is making a higher demand upon both scholars and teachers. As the standard of general intelligence in the community rises the Christian intelligence of the church must also rise. As the public schools give our children deeper grasp of facts, the church must see that the deeper grasp of the Christian facts is put within their reach. But this, in a church of any size, in a community of any intelligence, demands that the teachers of the Sunday school be no less skillful, eager and determined than those of the day school. Ultimately the responsibility for all this high grade of work depends on the superintendent of the school; and we mean to say that in all our large churches he ought to be a fully trained, an ordained, teaching pastor. If one allows his imagination a little freedom to dream over the might be, please God, the is to be, in Bible work, he will see in the forefront of his picture the arrival of the teaching pastor. He is the colleague of the man who preaches, but has found out that his own powers and his own likings go in the direction of teaching rather than preaching. We know of such men, and are persuaded that they abound more and more. Such an one will have, like his pulpiteering brother, much else to do in parish work. But he will give himself mainly to the task of teaching. A thorough scholar, trained in college and seminary, and if possible abroad, he will have studied the psychology of childhood and the best modern theories of pedagogic method. He will know every child as well as every teacher. He will guide and inspire the teachers in their work, he will visit the homes of the children. He will find that, to do it thoroughly, it will need as much work to be the teaching pastor of a school of 300 scholars as to be the ordinary general pastor of a church of 200 members. His attention will be concentrated upon two departments—viz., the organizing of as earnest and competent a body of teachers as he can possibly secure, and the personal contact of himself and the teachers with the children in their homes.

How the Church Will Ultimately Conquer.

Ultimately the church is going to conquer the world by conquering the home; and it can only conquer the home by going there more than it does, holding the hands of little children. If Christian nurture is ever to take the place of spasmodic evangelism it can only be in this way. The lambs must be fed with tender, individualizing solicitude. They must be taught and loved and watched and trained by men and women who see and understand that for them this is the loftiest service which they can render to the human race, and the deepest proof of their own devotion to the Savior of the world. If all Christian parents, the parents of the average Christian home, and of those homes which fall below the average in faith and intelligence, are to be taught to train their children, we all see and know that it cannot be merely through general rebukes and exhortations from the pulpit. Some one must do what the pastors of former days did in Scotland and in New England—some one must go into the homes as the teaching pastor of the children. We know that the general pastor of a large church cannot do this. He must preach his powerful sermons, he must fulfill many public functions, he must supervise the general policy and work of the church; give him as his colleague the man who is trained and has consecrated his life to be the teaching pastor. This is the next step in church organization and method, which has been already taken by some congregations and which promises more than one can say for the future nurture of the children of the church.

CONVOCATION AT THE UNIVERSITY OF CHICAGO.

By the Visitor.

The University of Chicago is the youngest of the great schools; and yet is rapidly taking its place in the foremost rank of academic foundations. When one stands on the quadrangles and looks about on the score of massive stone structures already erected; when he marks the influence of the university upon the educational life of the west and the entire land; when he sees the rapidly growing number of its alumni, its increasing volume of publications, and the widening of its plans to take in activities beyond the sea, it is difficult to believe that he sat one day in a car of the Ferris wheel during the World's Fair and, looking down upon a single building which seemed from that height rather diminutive, was told in answer to a question that it was the University of Chicago. Yet much more than these outward changes have been wrought in the ten years since the first corner stone was laid, much that cannot be put into figures, dealing with buildings, faculty, libraries, apparatus, students or alumni. It must be set down in that indefinite column of influence, effect, atmosphere, in which so much that is valuable in human life must be registered.

The past week was one of special interest among

the gothic buildings on the Midway. It was the decennial celebration and was held in connection with the thirty-eighth convocation. The University has a way of gaining on her contemporaries in the matter of commencements by a plan of quarterly convocations, which answer to the same need, and afford opportunity to confer the usual degrees. The number of these degrees conferred last week ran up to two hundred and fifty-eight; and when one recalls the severity of the examinations for such honors and the fact that three other opportunities for graduation are offered during the year the amount of work done in the big school may be imagined.

As on the fifth anniversary, five years ago, the founder of the university was present. Mr. Rockefeller seems to have changed but slightly in appearance since that time. The raising of the Founders' flag on the tall campus mast Saturday morning was the signal of his arrival on the grounds. From that time till his departure on Wednesday he and Mrs. Rockefeller were the honored guests of the institution; and the modesty and graciousness with which they bore themselves won them a welcome everywhere.

As on the occasion five years ago, a mammoth convocation tent was spread on the lawn between Kent and Haskell halls; a smaller one to the south served for several of the conferences and for the congregation dinner. On the former convocation day the heat in the tent was most oppressive and the president's feeling allusion to the urgent need of a suitable hall for the purpose was regarded by the audience as a gentle hint to the guest, only less humorous than Mr. Rockefeller's naive remark that he hoped some good friend of the institution would come forward with the funds for the hall. But the five years have brought no hall, and the tent once more did service, on a much cooler day, happily.

But there was one most encouraging feature about stones of new buildings laid. These were the University Press building, Hitchcock hall, an extension of the Snell undergraduate dormitory, the University Commons, the University Bell Tower, the Students' club house, and the Leon Mandel assembly hall. It was, indeed, a feast of corner stones. As some one remarked, the motto of the university appears to be, "When in doubt, lay a corner stone." In addition it must be noted that the Nancy Foster hall for ladies has been enlarged of late and that the men's and women's gymnasiums are about to be begun. These structures, all sorely needed, will be completed before the opening of a new year, and will solve several pressing problems of adequate housing which have perplexed the authorities of the university. Most important of the new buildings will be the Mandel assembly hall, which will at last provide a fairly adequate chamber of session for the large university bodies and will serve the purpose of a public rendezvous until the great chapel is erected, which is to be the crowning feature of the quadrangles. Nor must mention be omitted of the dedication of Scammon court, two blocks east, on which ground was broken for the University School of Education by Colonel Parker.

The addresses and conferences on different scientific and literary themes brought to the university a long list of distinguished men and women. Teachers and students eagerly listened to men whose names were classroom possessions and whose text-books they had long employed.

The convocation exercises on Tuesday were a fitting climax to the gathering of the week. After a few corner stones had been laid in the morning the long procession formed in front of Walker museum, and after defiling about past the president's house, where the senate, trustees and official guests were picked up, along with the founder and the president, the convocation tent was reached and the exercises took place. The heraldry of a university procession is various and puzzling to all but the initiated. The blacks and blues of the doctors of philosophy, the purples of the doctors of laws, the reds of the doctors of divinity and the greens of the medics would afford a sufficiently varied assortment without the university colors, which add the charm of contrast and of association. Here the crimson of Harvard, the blue of Yale, the green of Amherst and the maroon of Chicago mingle with the orange of Paris, the tricolors of the German universities and the blazonries of Oxford and Glasgow. Perhaps nowhere more than in architecture and university dress does the conservatism of the past maintain itself in our present life, and no one who enters at all into the real academic spirit would wish these memorials forgotten.

The address of the founder, full of quiet humor and friendly counsel, was followed by the president's statement. Dr. Harper is not an orator, yet no public speaker who appears on convocation platforms has the art of holding attention that the president possesses. His is the eloquence of fact and of forceful statement. Like Mr. Gladstone, he has a way of making even a budget thrilling. These convocation statements have insistently struck the great educational notes to which a city like Chicago needs to listen, and it has gotten into the habit of listening.

The climax of the great day was reached when the university followed its solitary departure from the plan of conferring only degrees in course, made when President McKinley two years since received his hood from the university by bestowing upon some eight or ten of the distinguished visitors the highest honors within its gift. The glad acceptance of the honorary degrees of the University of Chicago by such representatives of the conservative institutions of Europe, as Dr. Dods and Professor Van'l Hoff, at the very moment when Oxford was conferring her honors upon Dr. Briggs and Professor Brown is a gratifying proof of the comradeship of education which knows no dividing sea.

At five o'clock the congregation banquet was over, the spring quarter was ended and the summer quarter had begun. As twilight deepened into night the echoes of the decennial died away and there remained only the evensong floating across the quadrangles:

The City White hath fled the earth;
But where the azure waters lie
A nobler city hath its birth—
The City Grey that ne'er shall die.
For decades and for centuries,
Its battlemented towers shall rise
Beneath the hope-filled western skies;
'Tis our dear Alma Mater."

An old colored preacher was asked to define Christian perseverance. He answered, "It means, firstly, to take hold; secondly, to hold on; thirdly and lastly, to nebber leave go." Good experimental theology.

It is a strange meteorological fact that the sun never shines so hot on a baseball ground as on the harvest field.

NOTES AND COMMENTS.

The Missing Link Still Missing.

To say that the address of Dr. Winfield S. Hall on evolution delivered before the meeting of the Y. M. C. A. in Boston was sensational is to put it mildly. Dr. Winfield finds in some unknown creature the common ancestor of man and of the anthropoid ape; but he has no new information to impart regarding this missing link. Meanwhile he builds his evolutionary system upon conjecture.

The Core of the Matter.

In his commencement address at the University of Chicago Dr. Marcus Dods did not a little to clear the air on the question, "What is religion?" He got to the heart of the matter in the words: Religion among men is apt to drift into a sentimentalism that delights in its own emotions and is far more deeply concerned in itself than in the advancement of the world around it. What Christ asks us is not the acceptance of any mental proposition, but simply allegiance to himself.

Race Prejudice.

In his commencement address at the University of Chicago Rabbi Hirsch deprecated the loose talk which is prevalent in the present day, regarding the distinctions of blood and race. Men are being judged not by inward character, but by the color of their skin or the shape of their nose. But to all these outward distinctions the philanthropy of today is happily giving the lie. Philanthropy laughs all bonds of race and color to scorn.

Is the Higher Education Anti-Christian in Its Tendency?

It is sometimes affirmed that our higher institutions of learnings are saturated with infidelity and that their atmosphere is unfavorable to the growth of Christian faith. But what are the facts? According to Dean Hulbert of the University of Chicago, five per cent of the young men in the United States are church members, while the percentage among college men exclusively is fifty-two. This gives the lie to the oft-repeated charge that the educated classes are the foes of religion. It is the ignorant and uneducated who are irreligious. Education and college training do not encourage infidelity.

Theology Should Be Free.

Dr. William Newton Clarke, author of "An Outline of Christian Theology," uttered a timely word on the same occasion. He said that theology in order to be free must not be expected merely to defend the heritage of truth which has been received from the past, but to seek after new truth. The theologian has been expected to confirm and conform. He has been expected to defend old positions, to seek for proofs for the things that have been accepted, instead of making fresh investigations to find out what is true. His one business is to discover the truth that he may hold it up for the illumination of the whole field of life.

The Awaking of a Giant.

The recent war with China has served as a shock to arouse her from the slumber of centuries. She is rubbing her eyes and looking around. When she comes to realize her power and bring it into operation things will happen which will fill the world with wonder and dismay. The Russian savant, Jean de Bloch, has this to say on the subject: "China will be a mighty world power within a generation and the powers have themselves to thank for the prospect. The allied invasion of the Chinese empire has accomplished but one tangible and abiding thing. It has federated that great and patriotic people as indissolubly as Bismarck united the states of the German empire. It has awakened in them a sentiment of aggressive nationalism that bodes ill for the civilizations that have held them in contempt."

A Ruinous Tendency.

Referring to the tendency, very observable in many recent baccalaureate addresses, to eliminate from Christianity its supernatural elements the "Record-Herald" remarks that "if such a tendency becomes universal it must cause profound alterations in church activities. The missionary now goes forth by direct authority of the Divine. That gives him his enthusiasm, his resolution, his persistence, his willingness to meet martyrdom. But there is no demand for such martyrdom in a scheme of universal toleration, and if the new religion should resolve itself into a simple deism the revolution would be felt from turret to foundation stone."

These are significant words. Empty Christianity of its supernatural elements, take from it its special and uncompromising claims, and you rob it of its power as an over-mastering motive in Christian experience, and as the divinely ordained agency for the world's redemption.

Death of Ex-Governor Pingree.

The death in London of H. S. Pingree, former governor of Michigan, removes from public life a picturesque figure. Governor Pingree had upon him the stamp of a strong personality. His political rivals might dislike him. but they could not ignore him. He was a man of tremendous force. To his native force of character was added purity of motive. His sympathies were with the working classes, from whose ranks he had himself sprung. He served for several terms as the mayor of Detroit and was successful in accomplishing important civic reforms. His opposition to trusts and combinations which had for their object the oppression and robbery of the people, was relentless. Although at times willful and erratic, as a man of noble and generous spirit, as a lover of his fellowmen, as a hater of organized iniquity, a pioneer in the path of social progress, he has left behind him a name that will be fragrant in the memories of those whom he lived to serve.

Union and Subdivision of Forces.

Speaking at the Y. M. C. A. jubilee Dr. Francis E. Clark. president of the Young People's Society of Christian Endeavor, said: "I have little sympathy with the cry that the church is broken into fragments when it does its work through the best means at its disposal or assigns to its membership different tasks. Organization and subdivision of the forces of the church have not yet gone far enough to accomplish the largest results." Subdivision of labor within the church, federation of forces among the churches, seems to be the order of the day. The day of division is passing away, and the day of union is dawning. Even if the splitting of the church into fragments served some useful ends in the past in the way of emphasizing neglected truths that service is done, and now the spirit of God is leading the church into oneness of aim and action. But with wider and closer union among the churches must go greater variety of activity. The church must develop intensively as well as extensively.

CHICAGO NOTES.

Circus Methods.

Rabbi Hirsch charges some of the Chicago churches with adopting "the methods of the circus and continuous variety performance." There is too much truth in the charge.

A Just Tax.

The ruling of the board of assessors to tax all property not in actual use for religious or educational purposes is eminently just. No property from which revenue is derived ought to be exempt from taxation.

Resignation of Dr. Noble.

After a pastorate of twenty years Rev. F. A. Noble, D. D., of Union Park Congregational church, tenders his resignation and a dismission council is called for the 25th inst. Thus closes a pastorate of more than ordinary influence and fruitfulness.

A Church Trust.

The Rev. Jenkin Lloyd Jones advocates the application of the trust principle to religious work. He says that unless churches combine they will continue to wage a losing battle against iniquity and vice. Combination is all right, but are they waging a losing battle?

Chicago Commons.

The formal opening of the new quarters of the Chicago Commons at Grand avenue and Morgan street will take place July 1st. To complete the building it will be necessary to raise $10,000 by September. A kindergarten, a mother's club and a small residence will be maintained near the old home, 140 North Union street.

Pulpit Buffoonery.

At a church door on a fashionable avenue there is to be seen a large poster announcing that "The Mark Twain of the Pulpit" will hold forth on certain evenings during the week. Then follows the exhortation "Come and be saved." "Come and laugh" would have been only less appropriate than "Come and weep." A comic preacher is a melancholy object.

Rapid Growth of the University of Chicago.

It is difficult to believe that such a large institution as the University of Chicago has been built up in ten years. The conditions of the times have made this result possible. We live in a fast-moving age. But the marvelous thing is that along with such rapid growth has gone the development of dignity and strength.

Baptist Union.

The eleventh international convention of the Baptist Young People's union will be held July 25 to 28 in this city. The Coliseum has been secured for a meeting place. A large attendance is expected.

This meeting will mark the close of the first decade in the history of the organization. A four days' programme has been arranged, the addresses and exercises being based upon the keyword "Kingship."

A Temperance Victory.

In Hyde Park, as elsewhere, eternal vigilance and effort are the price of protection from the encroachments of the liquor traffic. Hyde Park is a prohibition district, but in every possible way the saloon has attempted to invade it. The Protection Association has just won a signal victory, the Supreme court of Illinois having decided in the most emphatic manner to uphold the prohibitory law as binding and operative.

Union of Domestics.

One of the most recent movements in the way of the organization of labor is the formation of a union by the sixty thousand domestics employed in the homes of Chicago. The leaders in that movement declare that "the time has come for the girls to throw off the yoke of slavery and fight for privileges enjoyed by other women." Various opinions have been expressed regarding the practicability of this movement; to laugh it out of court, as many seem inclined to do is not wise. It is a sign of the times, and there is no telling to what it may yet grow.

A New Society.

Every new movement crystallizes into a society. One of the latest is the H. P. E. society, which, written in full, reads the Higher Practical Educational society. Its promoter is J. W. Gossard and its objects are: 1. To co-operate with God in practical relations. 2. To bring out the latent good existent in every man. 3. To inculcate cleanliness as a moral right. 4. To show that present failure is largely due to lack of opportunities to associate with successful people. 5. To emphasize the necessity of economy and business method. 6. To strengthen and uphold good physical, mental and moral habits. 7. To readily take up a wholesome occupation.

There is nothing startling or strikingly original in all this, but everything helps.

The Pastor's Bible Class.

Prof. Marcus Dods, the famous Scottish preacher, author and teacher, said a few remarkable words at the University of Chicago the other day on this subject. Practically every minister in Scotland conducts his own Bible class, whose members are from seventeen to seven or eight and twenty years of age. He usually values this as much as any part of his work. Dr. Dods gave his own striking experience during his Glasgow ministry. In his class he had many men who were extremely sceptical and would not join the church; but in time, and through the work of that class, they were all brought in. He spoke also of the experience of Dr. Alexander Whyte, the greatest Scottish preacher living. He values his Bible class above his pulpit. He meets with 800 men on Sunday and 800 women on Tuesdays. He takes in a wide range of subjects, not confining himself to Bible study. When he takes a bag of books away with him on his vacation it is to prepare not for his pulpit, but for next winter's Bible class.

LIFE'S FIELD.

We must not hope to be mowers,
And to gather the ripe gold ears,
Until we have been sowers,
And watered the furrows with tears.

It is not just as we take it,
This mystical world of ours;
Life's field will yield, as we make it,
A harvest of thorns or flowers.

"If I can stop one heart from breaking,
I shall not live in vain;
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Unto his nest again,
I shall not live in vain."

CONTRIBUTED.

INWARD FIRES.

My heart would sing for joy!
A friendly hand is reached,
And lights earth's dull annoy!
Kindness is at me flung,
Better than song e'er sung
Or sermon ever preached.

'Tis not the gift I prize:
It is the heart behind.
O men and women! rise
To understand how more
Is Love than golden ore!
Too long men's souls are blind.

With nobleness meet all!
Thou hast undreamed return
In lifting feet that fall,
In rescuing the faint:
No artist-hand can paint
The fires that inward burn.

And inward fires alone
Are those that warm us long.
Nought outward can atone
For sinking in the sea
Love's opportunity!—
Thus sings my heart its song.

James H. West.

"AT THE DOOR."

By James M. Campbell, D. D.

THE story is told of a man who went to a certain fashionable church and met with a cold welcome. Every one seemed to look at him askance and make him feel that he was an intruder. "Whose church is this?" he timidly asked a gentleman who sat near. "Jesus Christ's," was the reply. "Oh, is he in this morning?" was the rejoinder. Alas, that the absence of the spirit of Christ from those who confess his name should so often afford ground for questioning whether or not he has a place within his own church!

In the book of Revelation there is a striking representation of Christ as outside of his professing church. Making his final appeal to his slumbering church before the breaking of the storm which the book of Revelation describes, the risen Christ exclaims: "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me." (Rev. 3: 20.) The force and meaning of this text are completely lost if it is taken to describe the approach of Christ to the individual soul. The picture represented is that of Christ as the door of his church. He finds the door shut and barred against him. The Laodecean church, with all its loud profession and self-conceit, had denied him a place in its midst. A Christless church! a church from which Christ is excluded! A church in which Christ's will is not consulted nor his ways followed, a democratic church, in which the spirit of independence has degenerated into independence of Christ; a worldly church, outwardly prosperous but spiritually impotent; a self-satisfied church, which wanted nothing and needed everything—such is the church before whose closed door Christ is represented as standing.

His action bespeaks his interest. He takes the initiative. With condescending love he comes to the church from which he has been expelled and sues for readmission. He is urgent and importunate. To wake his slumbering church he uses hands and voice. He knocks and speaks. He calls attention to his presence and then tells his errand.

But, great as is his desire to get inside his church, he will not force an entrance. The bolt has been fastened from within, and the hand that placed it there must withdraw it. A free response must be given; and to obtain it Christ appeals to every motive. For, as he will not stay in any church where he is not wanted, he will not come to any church where he is not welcomed.

From the church he turns to the individual. When the church as a whole will not receive him he says: "If any man hear my voice and open the door, I will come to him and sup with him, and he with me." The opening of the heart is man's, the entering into it is his. He enters the spirit-home the moment its doors are thrown open, bringing with him spiritual entertainment. The guest becomes the host. For when Christ comes he comes as a king, bringing his own rich entertainment with him and sharing it with us.

In times of spiritual declension seldom is there a concerted movement on the part of the church to receive Christ. A work of revival generally begins with the coming of Christ into the lives of solitary saints. And happily, if there are churches that can be satisfied with everything but Christ, there are always to be found souls who cannot be satisfied with anything but Christ. They pine when he is absent from them. They long for a realizing sense of his presence. They want him in their business, in their pleasures—they want to make him regnant in the whole circle of their social activities. And when in response to the appeal of Christ they open the door and let him in, their spiritual life receives instant enlargement, and they become new centers of spiritual power within the church to whose fellowship they belong.

The overshadowing idea in this dramatic representation of the present attitude of the unseen Christ is his unquenchable desire to gain possession of his church, that he may make it pure, unselfish and fruitful, by filling it with the fulness of life. He knows how beggarly will be its condition without him. For its own welfare he seeks to control its life. He seeks to bless it and to use it, or rather he seeks to bless it by using it for ends the highest and noblest. With the same longing desire with which he seeks to get entire possession of his church, which he has purchased for himself, he seeks to get entire possession of the hearts which he has formed for himself. Happy the church, happy the heart that opens to him. Heaven begins when he is received.

HOW THEY TAKE IT.

The pessimist stubs his toe
Or bumps his pate,
And raises a wail of woe
And curses fate.
The optimist views the hod
That struck his head
And rises and praises God
That he isn't dead.

WHY NOT A REVIVAL?

William B. Millard.

THE first and greatest need of the church of to-day is a great revival of religion. This one need includes all others; for when a wave of Christian enthusiasm sweeps over a church, quickening its members into new life, all problems find immediate solution and all difficulties are swept aside.

In view of the fact that there is tremendous need of a revival why is it that the office of revivalist seems to have fallen into disfavor among our churches?

The answer to this question, I believe, lies in the fact that we have made great progress in theology, but have not made a corresponding advance in our evangelistic methods. Modern scientific study has thrown a flood of light on the sacred writings, so that we understand them and their teachings better than our ancestors did; but the ordinary evangelist of to-day takes little or no heed of this increase in knowledge. He preaches as his fathers preached. He is trying to win men whose minds are filled with twentieth century ideas by addressing to them an eighteenth century appeal.

Within the limits of a newspaper article it is possible only to mention, without stopping to discuss, a few of the points at which the theology of the study has outstripped the theology of evangelism.

The popular conception of God has been greatly modified within the last fifty years. The old-fashioned preaching represented God as seated in the heavens upon a great white throne, judging the quick and the dead. This conception was thoroughly anthropomorphic. Now we emphasize the words of Jesus that "God is a spirit." We believe with Paul that "in him we live and move and have our being." We believe that Tennyson is a true teacher in saying, "Closer is he than breathing, and nearer than hands or feet."

While no school of thought ever intentionally placed limitations upon the idea of God, the old school emphasized his transcendence, while the new school emphasizes his imminence. The old theology was filled with imagery which often conveyed the impression that God was a kind of great man, with limitless powers, who was localized somewhere in the universe. Modern theology declares that God is a spirit, filling all space. One view represents God as external and superior; the other as internal and all-inclusive.

Our understanding of Jesus and his work has been enlarging. The old view was that he came to save his people from the consequences of their sins; now we are beginning to appreciate the far larger fact that he came to save his people from their sins. Formerly the thought was made prominent that he came to provide the undeserving with a passport to heaven; now, without denying the former, we urge the view that he came to help us to live "soberly, righteously and godly in this present life." We used to say that Christ came to save man's soul; now we say, rather, that he came to save the whole man, body and soul.

Another point at which our views have undergone a modification is in regard to punishment for sin. Punishment used to be regarded as an infliction; now we look upon it as a consequence. The old theology represented God as wreaking vengeance upon the guilty; now we believe that the sin itself, when it is finished, bringeth forth death. Jonathan Edwards produced a tremendous impression when he preached his famous sermon on "Sinners in the hands of an angry God," for he voiced the prevailing belief; but such a sermon would get no response to-day, for people no longer believe that God, in a fit of anger, casts his erring children into hell.

In place of the old, mechanical view of punishment, imposed and inflicted from without, modern theology believes punishment to be the natural consequences of sin. If a worm devours the heart of a tree the tree perishes without any special edict from God. If the worm which dieth not, which we call sin, eats into the heart of one's life the life becomes blasted and withered in the natural order of things. Punishment, then, is not a special visitation of God's displeasure, but the unerring consequences of violated law.

Our belief in the inspiration of the Bible is not what it once was. According to the old view the Bible being the direct utterance of God, through holy men of old, every part was considered of equal importance and equal value. In every dispute if an appropriate text of Scripture could be quoted it was supposed to close the discussion; for when God has spoken who shall gainsay it? But the church found that this claim proves too much. If isolated texts, removed from their setting, are to be regarded as oracles of God a man can prove anything in the world by a judicious shuffling together of texts. Indeed, our Lord found that "the devil can cite Scripture for his purpose."

Do we believe that the Bible is inspired? Most assuredly. It is the inspired and inspiring record of the wonderful way in which God has led and educated and developed his people. It is rich in great truths which the still small Voice has whispered into the hearts of saints and prophets. But the divine message comes through humane channels; it is given "in divers portions, and in divers manners," and it is given progressively along the line of an historical development. In the Old Testament we have only the rudiments of the truth. The final word comes from the lips of the Christ.

The observation and experience of the Christian people of this generation will bear out the saying that, in our evangelistic efforts, we have made our appeal, almost exclusively, from the old point of view; God, the great, far away Judge, to whom we must render up our account at the close of life; Jesus, the Advocate, who will, on the Judgment Day, intercede in our behalf; fire and brimstone, the means of punishment which is to be visited upon the guilty. In support of these points, a string of proof texts is quoted with an air of absolute finality.

The trouble with that kind of an appeal is that men have come to feel that it is not an accurate statement of the case. It does not exactly square with the facts as we now understand them. And when we so frame our appeal as to arouse reasonable doubts the power to convince and persuade is lost. Too long have we been trying to apply our new theology through the old evangelism, and we have secured about the same results which our Lord predicted for those who put new wine into old bottles.

As the first and greatest need of the church is a great revival, so our first and most important duty is to prepare ourselves for a revival. Let us take down the harps of our evangelism from the willows, where they have been hanging, and tune them up into harmony with the celestial music as we hear it to-day. Let us stop the discord between the truth that is addressed to

the understanding and the exhortation that is addressd to the heart.

The new appeal must have a heroic note running through it. Let us not merely say, "Jesus paid it all," let us not tell men simply to jump into the ark, that it is all easy, without money and without price; for that may be made an appeal to selfishness, and selfishness is the root of all sin. Rather let us call on men to come and suffer for righteousness' sake; to sacrifice money, time and ease for the kingdom of God. Let us preach a gospel for the living rather than for the dying; a gospel that shall be heroic and unselfish, rather than comfortable and easy. Let us tell men that they must work out their own salvation with fear and trembling, and not encourage them to think that Christ will do all the work. Let us tell strong, healthy people that "every man must bear his own burden," and not merely declare the comforting thought that they may cast their burdens on the Lord. When the central thought in our appeal is to give, and help, and sacrifice, expecting nothing in return, then we will be appealing to the Christ-like instincts which slumber in the human breast. And then will our revival come.

Geneseo, Ill.

HIGHER CRITICISM AND THE SUNDAY SCHOOL LESSON.

Chas. M. Fillmore.

IN JULY the Sunday schools will begin their regular seven-year course of the study of the entire Bible, starting with the first chapter of Genesis. Since last the Sunday schools studied Genesis, Biblical criticism—higher and lower—has come into public notoriety as never before. Beyond doubt, in July tens of thousands of people will ask, "Who wrote the book of Genesis?" and "When was it written?" What shall we answer? Some will say that Moses originally wrote every word and every syllable at the direct dictation of God. Others will affirm that, while Moses is the author, his work, under the guidance of God's spirit, was somewhat in the capacity of an editor, since it was entirely original, because he incorporated into the text some documents which he found already in existence. Others will affirm that, while it is Mosaic in substance and spirit, it is composite in character, the original Mosaic document having been edited, revised and modified in various ways during various periods subsequent to Moses. A very few may go to the extreme of asserting that it is wrong to call it a Mosaic document at all, because it is uncertain whether Moses wrote any of it, or even any of the Pentateuch, unless it be the ten commandments, and even that is doubtful.

The next question that has been brought into dispute by modern criticism is concerning the historicity of events and personages in the patriarchal age. Were Adam and Eve actual individuals, or are they idealized characters, typical of primitive humanity?

Are the sketches of Noah, Abraham and other patriarchs real biographies, or are they somewhat uncertain and mythical? Is it true, in the language of a noted critic, that these biographies contain only "a substratum of actual personal history," that "the sacred writers aimed at something higher than the bare production of primitive history," that "the sacred authors of these stories" must be granted "a license of dramatic and ethical expansion" of the bare and meager facts concerning the patriarchs handed down by tradition, so long as they use that license in achieving "the creation of types of character essentially historical?"

Another question analogous to this pertains to the literary character of at least the early chapters of Genesis: Is the third chapter plain, historic narrative, or is it figurative? Did a snake maintain an argument with a woman, or is this a parabolic or poetic creation similar to the stories of "The Good Samaritan," "The Prodigal Son" and "Dives and Lazarus"?

Question of Inspiration.

Finally, the question concerning the inspiration and revelation of the book must come under discussion. It will be claimed by some that if Moses did not write Genesis; if all the details recorded concerning Abraham are not actual facts in the personal life of that individual; if the serpent did not really talk with Eve—then there is no inspiration or revelation in Genesis—if discredited in part, it is wholly discredited. In answer to this the critics maintain that it is altogether a matter of definition of terms—that they believe in inspiration and revelation, though not of the kind advocated by the conservative traditionalists. The traditionalist virtually asserts that "All Scripture (meaning everything found in the generally accepted canon from Genesis to Revelation) is given by insipration of God and is profitable for doctrine," etc. The higher critic says "Every Scripture inspired of God is profitable," etc., and asserts that there are some things in the commonly accepted canon which have no right to claim the authority of the impelling power of God's spirit.

On the question of revelation, the difference stated in a sentence is, "Does the Bible contain numerous revelations from God?" or "Is the Bible itself, as a whole, in each and every part, a revelation from God?" The higher criticism claims that the historic and scientific statements in the Bible, as well as many other things in it, are not matters of revelation, but that "by revelation is meant a truth or truths received from God into the minds of men, not by the ordinary methods of inquiry, such as observation and reasoning, but by a direct operation of the Holy Spirit." "Revelation, in the strictest sense of the term, is that body of truth which is made known to man in a special way, because the ordinary methods of finding truth would not suffice. Broadly speaking, then, the revelation in the Bible is precisely that which, apart from the Bible, not only would not, but could not, have been known."

The Proper Attitude.

This, we believe, is a brief statement of at least some of the matters that are likely to come before many of us in the discussion of the Sunday school lessons during the next six months. A most practical question for us, then, is: "What shall be our attitude with reference to these questions raised by the critics?" Various positions are possible:

1. The questions raised by critics may be ignored entirely.

2. Their teachings may be mentioned with only contempt and ridicule; and the critics, one and all, be branded as agnostics, rationalists, atheists and dangerous men generally, to be carefully avoided.

3. Their claims may be accepted and promulgated

as the truth, the whole truth and nothing but the truth.

4. Their deductions may be treated as partially true and partially false.

What is the right attitude to assume? The matter cannot be wholly ignored. In this day of the general spread of knowledge, there are certain to be some people in the Sunday schools, especially in the Bible classes and other adult classes, who have learned of these things from the papers or magazines, from the pulpit or lecture platform, or from some other of the numerous avenues of public information. The would-be teacher who ignores them will find himself ignored as an ignoramus.

The time has also passed, if it ever existed, for treating the matter lightly. There are earnest, intelligent young people in our congregations whose inquiries concerning these matters cannot be brushed aside by a wave of the hand, a knowing arch of the eyebrows or a contemptuous shrug of the shoulders. Nor will a sneer, a joke, mere ridicule, nor vociferous denunciation take the place of calm reason. Thoughtful, cultured men and women will require more than somebody's ipse dixit to convince them that Moses wrote every word of the Pentateuch as a stenographic amanuensis of Jehovah. One must be able to give a good and satisfactory reason for the faith that is in him if he contends that the third chapter of Genesis is literal rather than allegorical, and that Eve held a conversation with an actual snake. Nor will it do to bunch the critics in an indiscriminate mass and label them all as infidels, atheists, agnostics and iconoclastic subverters of the faith. In the first place, it is not true, for some of the most devout men of faith and piety are among the critics. In the second place, it is the height of folly to make an impression upon a community that the scholarship of the world is tending toward infidelity or agnosticism, when the opposite is the real truth.

On the other hand, we must beware of the Athenian itch. The newest theory is not per se the truest reality. Novelty is not an infallible criterion of truth. The converse is more likely to be the case. He who shuts his eyes and swallows everything the higher criticism drops into his mouth will be likely to suffer from mental indigestion.

The True Aim.

The true disciple of Christ has but one aim, that is to know the truth that he may do it. If criticism, higher or lower, shall discover any truth, it is the imperative duty of every follower of Jesus to accept that truth and walk in its freedom. Truth, like gold, often lies hidden deep, and can only be dug out by great labor and severe sacrifice. But it is worth all it costs of study and toil. Healthful mental food must be obtained by the sweat of the brain—"Study to show thyself approved unto God," and to your intelligent fellowmen; and study also to keep your own self-respect. Place first principles first; put faith in Christ before belief in the existence of Jonah.

One of the best things about the place of the study of Genesis in the present scheme of lessons is that it is begun immediately after eighteen months' study of the life of Christ. The correct place from which to study the Old Testament is on the mountain top at the feet of Jesus. From the very necessity of the case too much of our Sunday school study is like that of a miner, prospecting a little at one spot, then moving on to another and another. Occasional nuggets of truth may thus be found. But all truths are correlated. The isolation of a truth is the misapplication of a truth. He who studies only single facts and does not see the sequence of events will not understand the providence of God. He who spends his life farming a ten-acre tract of some barren mountain of Kentucky will have a meager conception of the beauty of its blue-grass region or of the greatness of the world outside that state. If one would understand any part of the Bible he must first of all get a right conception of the Bible as a whole. The book of "Revelation" completes the circle begun at Genesis. The first Adam is an unsolved mystery without the second. The story of the garden of Eden is a fable containing no moral without a Paradise to come. The third chapter of Genesis pictures a long, dark night, without a star or hope of dawning, till we find the fourth chapter of Matthew. The blood of righteous Abel would cry from the ground in vain but for the blood of the atonement.

Independence of opinion and freedom of discussion should not be lamented or suppressed, but rather encouraged, so long as those who differ are honest and candid, sincere seekers after truth, who keep their minds open to conviction. Let us be slow about casting the odium theologicum upon all who differ from our own opinions.

We need not fear for the safety of the Old Book. It has withstood many bitter, determined attacks from all kinds of enemies without and traitors within, and today it is more impregnable than Gibraltar. Do not defend it. It needs no defense. It is its own best defense. Your duty is to teach it. But be careful lest in your mistaken zeal you sow seeds of distrust in the hearts of your pupils.

BACCALAUREATE WISDOM.

The University of Chicago.

"Religion and the Higher Life" was the theme of Dr. Harper. He urged the graduating students to adopt an individual religion broader than any church—a simple, reasonable, tolerant, idealistic, ethical and comforting religion to meet the demands of the higher life. He recommended the essence of Christianity as such a religion.

"In my use of the word religion," he said, "I am not thinking of the church. The church is only the outer shell, which takes on a different form and can be destroyed, while religion is imperishable. Positively we may say that religion may be called the elder sister of art, science, philosophy and ethics, constituent elements of the higher life. In art the imagination and the emotions have fullest sway; in science, the intellect and judgment; in morality, the will. In religion these faculties must be held in even balance."

Of the religion best adapted to the needs of those whose sympathies are in harmony with the newer life he said: "It will be simple. It must be reasonable. It must stand the test of investigation. It must make no false and pretentious claims. It must be a religion of toleration. It must be characterized by idealism, or the artistic soul cannot endure it. It must be ethical. It must also be a religion capable of furnishing comfort in time of trouble, for this is what art and science cannot do, and this, after all,

is the greatest demand of the human soul. The religion of Jesus answers all these tests."

Armour Institute of Technology.

Dr. Gunsaulus spoke on the subject "The Evolution of Human Character and the Evolution of Machinery."

"In some profound way," he said, "what occurs in the development of human character may be found to occur in the evolution of that machinery which is part of the expression of human character and career. Life's engine is character. It is character after all that draws the train of human influence along. The almost inexplicable thing called character is both engine and engineer. It is both the operator and the instrument.

"Every human being finds himself called upon to carry heavy loads from one period of life to another as soon as he begins life as a responsible being. Each man has to repeat within himself in the development of his life engine what the mind of man did by experiment and study on those coarse beginnings which are today in force in the locomotive.

"We do not know how much progress we make in doing a noble thing, no more than did the inventor know how he helped on the steam engine. We do not know how far we go when we make a step in character. We only know that we go farther than we think and God goes with us. In the growth of private character the idea to be aimed at is to get the greatest result from the least expense of effort. But it takes long years to get that. Character building goes by slow but steady advancement."

The University of Michigan.

President Angell of the University of Michigan chose for his theme "Environment and Selfhood," and in opening his address he said that during the last half-century two very different ideals of life have been cherished. One idea made man a kind of creative thing, capable of shaping his environment and not to be shaped by it. With regal will he is to choose his path and trample down all obstacles between him and his goal. He is to mold society if strong enough and to be a virile, independent personality.

This ideal comes in part as a reaction from certain stern theological and philosophic dogmas, which virtually made man the helpless victim of destiny or fate and doomed him to grind day by day in a prison house of a world.

The second ideal—man adapting himself to environment—he said, substitutes prudence for heroism, though it may save us from serious mistakes. But it does not always attain such heights of achievement and glory as are reached sometimes by the uncalculating and self-reliant audacity of the man who sets out with unquailing spirit to carve his way over or through all barriers.

Young men are not to be swept away by the dream of a day or the temporary gust of public opinion.

Man has a higher function than to be a weathercock. He may be called upon like our Lord to confront his age rather than to be subservient to it, to defy the terrible power of hostile public opinion at all cost, to die as a martyr to truth and a friend to mankind.

Harvard.

President William De Witt Hyde of Bowdoin college delivered the baccalaureate sermon to the senior class of Harvard University. His sermon was full of advice to young men, and helpful in every way. In it he showed the difference between life in the college and life in the outside world, outlining the difficulties which young graduates will meet and giving them rules by which their lives may be guided successfully.

"First," he said, "give your best. Show yourself to be better than all others who are working with you. Don't seek for snaps or try to fill a government position which a hundred other men could occupy as well as you.

"Secondly, don't take anything that you can't pay for at the full price. In college words, 'don't swipe.'

"Thirdly, be brotherly. When you go out into the world do not make the mistake that some swell-headed fellows do when they come to college. Get in touch with the rank and file. Never look with indifference or condescension upon those in lower walks than yourselves.

"Fourthly, be self-sacrificing. Model your lives after Christ. The Christ of the twentieth century is not the same as the sectarian Christ of the nineteenth century or the dogmatic Christ of the seventh or the official Christ of the thirteenth, of the metaphysical Christ of the fourth, or even a Christ after the flesh which Paul had already outgrown in the first. He is pre-eminently the social Christ, and as such is greater than all that has gone before. Consecrate your lives to him and renew day by day your devotion to what is generous, brotherly and best in life."

North Western University.

The Rev. Daniel Dorchester, Jr., of St. Louis, speaking on "Individuality," said, in part:

"Everything in this world is a part of something else. Mutual dependence is everywhere. In society, for example, there is a binding force which brings people together for mutual help and protection. No man can live by himself and grow better, for development is a matter of association.

"Strictly speaking, no man is self-made. That is a popular phrase that is incorrectly used. Every man is made partly by the society in which he moves.

"Members of this graduating class will find that the goal of life is a shifting one. You will not always strike where you aim. You will find it a difficult matter to attain any high object you may aspire to. External influences are acting on us continually. But, above all, remember you must be yourselves before you are anybody. You must have an individuality before society will want you to be a part of its machine. A great personality will always include the multitude."

Brown University.

The 121st annual baccalaureate sermon at Brown University was preached by William H. P. Faunce, D. D., president of the university. His text was from a portion of Genesis i., 28: "Replenish the earth and subdue it and have dominion over every living thing that moveth upon the earth."

Dr. Faunce said that the class of 1901 was fortunate in entering upon practical life at a wonderful period of the world's history, when great events are transpiring, great problems need solving and when educated men are more than ever needed to take the places of leadership. He spoke of the difference between the old-time college education, which strove to turn out men of one pattern only and ruined many in the effort. The modern college tries to assist its students along the lines of their special aptitude.

Every college graduate should be a minister. And a minister does not necessarily mean a clergyman. His ministry should be an endeavor to help all mankind.

Oberlin.

President John Henry Barrows, D. D., of Oberlin College delivered his third baccalaureate sermon. His subject was "The Nobility of Man" and the text Matthew xii., 12: "How much, then, is a man better than a sheep?" He said in part:

"No one but Christ can fully answer this question and show the immeasurable superiority of him who was created in God's image. The question was originally put to bring assent to the benevolent teaching that it is lawful to do well on the Sabbath day. If even a scrupulous Pharisee would on that day pull out of a pit a sheep that had fallen into it he ought to deem it right to help a fallen man at that or any other time.

"The working principle of Christianity is the superiority of man to laws, forms, service doctrines, externalities. Christianity puts the highest possible estimate upon personality, upon the individual's soul. It is for the purpose of building man up into mental and spiritual power and fullness that churches, days, truths, colleges have been given or organized.

"It is important to emphasize in these days of opulence and luxury the fact that man with his intellectual and moral greatness is akin to God and that his personality is more sacred than things and institutions."

Wisconsin University.

"The University and the State" was the subject of the baccalaureate address by Acting President E. A. Birge. Dr. Birge briefly reviewed the progress of the university since its establishment fifty years ago. Among other things he said:

"There are those who sneer at technical studies as furnishing bread and butter education. Surely, of all ignorant sneers, this displays the deepest ignorance. If the growth of the doctrine of evolution during the past forty years has impressed any truth upon the mind, it surely should be that the winning of bread and butter, that the struggle for the material conditions of living has been the force behind the long and slow development of life and civilization. Out of it have come those powers of the senses and of the mind which in turn underlie our spiritual existence."

Cornell.

At Cornell the baccalaureate sermon was preached by Rev. B. L. Whitman of Philadelphia. He said in substance that man is a part of a world of reality. In this world each constituent part is called to do its work, and hence man must do his share. Man desires to live not so much because he fears the uncertainty of the life beyond as that he desires to live this life out. In the struggle for existence he is always looking to his own betterment and he secures this result in two ways—viz.: by the process of addition and of subtraction. The former is the usual method employed and frequently the process of subtraction is neglected. Man should subtract all the animalism from him. He should be able to determine what to leave behind and what is the best in life to take with him for his own good. The personal element is the strong factor in determining in each individual case what this world shall mean. Each man will judge it from his own standpoint of view.

Hillsdale College.

The sermon was delivered by President G. F. Mosher, who spoke on "The Enlargement of Life." He said in part:

"Jesus Christ said he came that we might have life and have it more abundantly. His coming was not for a religion or a creed primarily, but to give life. Christ came to give a larger physical life.

"It is a strenuous age and strong men are needed. We are exhorted to present our bodies as a living sacrifice. He came to give a larger political life. Not larger in territory, necessarily, but larger in its real purpose and scope.

"Christ came to give intellectual life. The highest ideal of life is in advance of a mere pursuit of riches. Man cannot live by bread alone. Intellectual development tends to broaden and elevate the man. We must know the truth, stand for it, live for it, and die for it if necessary, but have positive convictions."

Beloit College.

President Edward D. Eaton took for the text of his baccalaureate address John 8: 32: "The truth shall make you free."

He said: "Truth made man free because it removed all unbelief and superstition. It gave a broader outlook of thought and thus opened up to the mind a view of unexpected brilliancy. Truth offered an inner harmony with the universe and brought man to a realizing sense of his place and part in it.

"If truth is to make us free it must be loved with passionate ardor for itself and not for what it may bring us. It must also have a moral tendency, for the good only are sure of God's full revelation of truth. No man who blurred his vision with evil can ever hope to receive the blessing vouchsafed by truth."

Ohio State University.

Rev. Charles S. Murkland preached the twenty-fourth annual baccalaureate sermon to the graduating class of the Ohio State University. Rev. Mr. Murkland's topic was "Ye Are the Salt of the Earth."

He referred to the admirable way in which the progressive education of the present day fits young men and women to meet the requirements of life, but impressed upon his graduating auditors that it does not do to rely entirely upon it for a successful business or professional career. Education, he said, must be re-enforced by earnest and intelligent effort and must be guided at all times by a thorough Christian spirit. Otherwise the graduates who leave college with the confidence and hope of youth will find themselves trampled under foot by the nervous energy of those whose vigor and constancy of purpose keep them always in the front ranks of industry, commercial and professional pursuits.

Northwestern College.

President Kiehoefer delivered the baccalaureate sermon at Northwestern College, saying in part: "The human life is founded in faith. Objectors to faith do not understand their position nor the wonderful element of life they would conceal. Faith is the implication of life; without faith life is impossible. Knowledge is the apprehension of reality. We are constantly translating faith into knowledge; mind translates what it has believed into knowledge. Faith is not a mystical element, but is implied in our very constitution. All our mental powers stand and act by faith."

At the CHURCH

OUR PULPIT.

THE PROBLEMS OF HUMAN DESTINY.*

M. E. Harlan, LL. D.

2 Tim. 4:7. "I have fought the good fight. I have kept the faith."

John 18:37. "To this end was I born and for this cause came I into the world, that I should bear witness to the truth."

That we are here in the world for a purpose is evident. That we are going somewhere is equally certain. These two facts make enchanted ground of the whole battlefield of life. During this brief period between the "coming" and the "going" man acts his part of a deathless drama "with suns for lamps and eternity for the background." To Robinson Crusoe there was no impressions on the sand half so interesting as the footprints of his man Friday. There are no footprints like the footprints of the race. There are no heart hungerings like those of man. There are no wrestlings like the wrestlings of human affection. There is no destiny like the destiny of the soul. The greatest created thing is man—half dust and half deity. To neglect either half is suicidal. The anarchy of self is the maddest insanity. Of all earth's creatures, man is the only one that will never cease to be. The lower forms of life scarcely breathe till they pass on and out forever. Their birth and death are so close together that they join hands in the mad revelry of mortality. The robin is born in the spring and matures and leaves for his winter home in three short months; but man is so wonderful in destiny and is in possession of such endless capabilities that it takes thirty years to mature him. And then he is not completed, for when you remove the scaffolding you then learn that what you saw was only the unfulfilled prophecy of what he really was to be. That youth who climbed high up the natural bridge in Virginia and carved his name above all competitors found it impossible to descend the tortuous way, and was forced to climb out over the dizzy top, was much like those climbing the mountain of life. There can be no stepping downward. It is either to heaven as the goal or an irreparable crash and wreckage in the abysmal depths. Even one pause to look at the bottomless abyss may be the first movement in the descent to death. To be privileged to live and get the most out of life should move to matchless melody the divinest chords of human gratitude. Any man who is content to fall even one degree behind his best endeavor is unfit to rule in the kingdom of manhood. To fail is the fiercest hell. To succeed is the supremest joy. As Joseph Cook has said, "Life is no joke, but a reality from the cradle to the grave." On life's stage are acted tragedies too serious for laughter—tragedies which cost the life blood of the soul. Golgotha is the pivotal point in every human history.

Every young man and woman stands at the threshold of a mighty kingdom, across whose border there is more than Paradisical splendor. The first Paradise was a location. The true Paradise is a condition. To live up to the limits of our possibilities is Paradise. To exist is not to live. A stone exists but patient it becomes the vampire of death. Sometimes does not live. To live is unrivaled exultation. "To know, to love, to achieve, to confer happiness, to alleviate misery is rapture. The greatest crime and the severest penalty known to human law is the sacrifice and forfeiture of life." In living purpose and direction play a more important part than rate of speed. Many people go fast enough, but in the wrong direction. We measure our time in motives, not months; in heart throbbings, not by the ticking of the clock. Says Emerson, "We do not count man's years till he has nothing else to count." If this is life, then how to live becomes a most serious problem.

The View Point.

In the solution of life's problems much depends upon the viewpoint. High on the dome of an Italian cathedral are some noted paintings. They are a standing witness to the genius of the man who drew them. Without knowledge of art, however, those beautiful designs may appear to the untrained eye but coarse paint spread by the clumsy hand of some careless student. There is but one spot under the great dome where you can catch the master's idea. That spot is marked on the richly laid floor by the cross of Christ, in whose honor the paintings were designed. So, compared with what it might be, life will be but a coarse daub unless you view it from the cross of Christ. Viewed from the cross, there is just enough shading of the dark and discouraging to give the jewel of hope the most gorgeous setting. Before you take another step forward ponder the problem well, or your seeming forward step may be the beginning of an endless retreat. You stand today where in your lives prophecy and history meet. If thus far you have been true to yourself, then there is no reason why you should be either a croaker or a pessimist. If you are either, you are in the wrong world and will fail. This is love's fair morning, and you will be left to beat out your life against your own self-imposed relentless gates of gloom, or sit unheeded through your long chilly night of a living death. Briefly stated, the pessimist's theology is this: This is the worst possible world, and this is the worst possible moment of this worst possible world. He finds his greatest pleasure in being miserable, and is happy only when he is most unhappy. Back into the face of God's holy harbingers of hope he throws with rash impiety all the prophecies of victory, and substitutes his god of dust and despair. With foul breath he would extinguish the light of the world, and then from out his dark abyss would cry aloud, "All is darkness and I must grope my way alone." He would drive from all the great thoroughfares of life the chariots of love, and then complain that he must go a solitary way.

The life of the pessimist is a long nightmare. He laughs at virtue and says it has its price. Kindness and courtesy he calls hypocrisy and deceit. He curses law as organized infamy and the tool of tryanny, and brands the church as organized greed.

> "Count o'er the joys thine hours have seen,
> Count o'er thy days from anguish free,
> And know, whatever thou hast been,
> 'Twere something better not to be."

Pessimism has no encouraging dividend to declare on any of life's investments. It is the child of declining hope. It is a contagious disease, to scatter the seeds of which is a crime against humanity. To

*Sympsis of Baccalaureate Sermon delivered at Drake University Commencement.

the normal mind it is an affectation. To the chronic it ripens into that nameless character that by self-appointment becomes a kind of town clock, by which all are to regulate their consciences. Sometimes it appears as a well-developed crank who is so narrow between the eyes that, when he holds before him the smallest truth, he cannot see around it on the vast ocean, from whose expanding beach he has gathered but one grain of sand.

Christ an Optimist.

Over against these deformities we are glad to place the religion of Christ. Christ was an optimist, not of the kind that would not see evil, but seeing it and fighting it, he threw his shining lance of truth straight as an arrow at the mark. When Christ entered the world, all forces had combined to make it one of the darkest periods of history. Think of it! He who had not an evil thought stood under a storm swept sky made lurid with the lightnings of dire disaster that for 4,000 years had been gathering force, and there, friendless and alone, became the chief character in the sublimest and yet most pathetic tragedy known to man. It was a time when desolation and despair had become drunken in the wild carnival of blood. Herod, the ruler in Christ's own city, not satisfied with slaying the "innocents" at Bethlehem, ordered that at his own death his nobles should be slain that there might be universal grief at his departure. Prisoners were forced on the stage, dressed most gorgeously, and in the midst of their acting flames would burst forth from beneath their feet and leave them writhing in the agony of death on the stage, to the delight of the assembled multitudes.

But even at such a time, when the very clouds seemed to rain defilement and the earth oozed out the slime of death; when virtue was the exception and vice the rule, Christ stood in calm serenity and sang the song of victory. He told his followers that truth would yet free the world and that the kingdoms of this world would become his kingdom. And as an optimist facing the future, he heard the muttering of the receding storm, and saw the radiant, cloudless morning; and with a word of good cheer on his guileless lips, he wrapped his robes about him and quickly swept from the gloom of Golgotha to the sweet serenity of an endless victory. Behold the march of victory through these 1,800 years and believe your God! We have just closed the most eventful century in the world's history. Through the fight of faith we have been winning territory for our King.

None but a jaundiced mind can read the eventful history of the perseverance of God in trying to make something of man and be a pessimist. Some of us have been so busy with the perplexity that lies next to us that we have failed to see the gradual ascent of the race. Some small peninsula may have sunken, but the great continent has risen. And in the rarer atmosphere of the altitude of faith our horizon broadens and we at least begin to catch the inspiration of his view, into whose kingdom all the kingdoms of the world will eventually be merged. If man did begin with his ladder resting in the mire, its top presses the stars. If history can trace the descent of man from Eden, faith, with unerring certainty, can trace our journey to the future Paradise that "awaits the people of God." It is ours to have hearts large with the hopes of Christ, the greatest optimist known to man.

History and experience are replete with the fact that the best fruit from the tree called manhood can be raised only near the temples of Christ's religion. Faith is the keen eye of purpose, without which the soul is blind and cannot see afar off. Christ's words are to become our working motto: "To this end was I born." In the midst of all our work or play let us ask the question: "Was I born to this end?" If not, then struggle back to some high purpose before you become a failure, for, like Christ, you should ever be about your Father's business. Your mind, your brush, your pen, your voice, your muscle, must not be prostituted, but used for the same general purpose for which Christ used the cross—to bless and glorify man. Let your every act lend force to the thought that:

> "Every hope that rises and grows broad
> In the world's heart, by ordered impulse
> Streams from the great heart of God."

In all your plans do not forget that life itself is much greater than your life work. Your profession should be a contribution to your life. Your profession is incidental. Purpose is everything. Between Saul—the mere intellectual student of Gamaliel—and Paul—the great apostle to the Gentiles—was the holy vision of an inconquerable purpose.

In solving life's problems infidelity cannot aid you, for at best it is but a negation. Agnosticism is a kind of Job's comforter, for, according to its own admission, it does not know, and, as if in mockery, it grimly shakes its empty and purposeless head and says: "Nothing!" Every laudable aspiriation human hearts crave has been answered in the life of the Galilean Commoner. If you ask me for the complete solution of your life's problems, I point you to him who, by the well-known process of elimination and inclusion, leaves man in the full possession of his best estate.

Here in the United States, where lies the sphere of your life labor, is to be built up one of the world's greatest empires. In this work of empire-building you are called to take a part. You stand today facing hitherto undreamed-of possibilities. The prize within your reach is well worth every effort it will cost you to gain it. Never before has the world called so loudly for educated men and women. I congratulate you on your privileges. Seize hold of your golden opportunities. Fight the good fight of faith. Press forward to your appointed place in life's broad realm and be thankful that you have such a goodly heritage for the taking.

Brooklyn, N. Y.

People make a great mistake when they attempt to estimate the guilt of sin by the painfulness of its punishment. The most painful diseases are not always the most fatal; nor are these sins which are most quickly followed by the sharp stroke of suffering necessarily those which war with most fatal effect against the soul. Rather those sins are to be feared which act upon the moral nature like a dull narcotic, robbing it of its power to discern the evil, and to feel that pain and abhorrence which a pure nature must feel at the touch of what is morally loathsome.—S. S. Times.

BIBLE SCHOOL.

GOD THE CREATOR OF ALL THINGS.

Lesson for July 7, 1901.

Golden text: Gen. 1: 1. In the beginning God created the heaven and the earth.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

Elias A. Long.

Studies in the Old Testament.

Let us not think, after our long series of lessons on the life of Christ, that in Genesis we are taken from the realm of the eternal Son. The same apostle who throws much light on our Lord's work, when he had taken the form of flesh, gives knowledge of him "before the world was" (John 17: 5), when he "was in the beginning with God," and stating that "without him was not anything made that was made" (John 1: 2, 3).

The Book of Genesis.

Genesis is a Greek word, and means origin. This book contains a distinct statement of the orderly progression of creation, setting forth not a framework of scientific truth, but clothing in common language adapted to common minds the story of the beginning of the world and of the human race.

Purpose of the Book.

Let us fix in our minds the purpose of Genesis. It was not to impart scientific knowledge or general history, but to set forth an intelligible account of God's relation to the human family in order that man might become "wise unto salvation" (II Tim. 3: 15). This is made plain if we will but observe the remarkable narrowing process shown in the book. The heaven and earth at first appear, but the earth alone is taken as the scene of the Bible story. Chaos passes from view, the waters shrink, life in its lower forms become but an incident, and man, dear to God because like him, stands forth single and alone in the account. The fall is given with great minuteness, because it relates to salvation from sin; while the history of a thousand years is summed up in a bare catalogue of names. By the same process of elimination Cain, Ishmael, Esau were passed over with a word, while faithful Noah and Abraham are given prominence, the latter as the father of a nation in which the hope of a world in a Redeemer was to be fulfilled. The same discriminating process is apparent throughout the sacred record to the last book, inspired writers choosing the essential fragments, avoiding much. See John 20:30, 31.

Authorship.

By the Jews the authorship of Genesis has always been ascribed to Moses. Yet there are plain internal evidences that portions are made up from very ancient documents written by different authors. This is not difficult to perceive by any reader of the English Bible. The most simple mark of such diversity of documents is found in the use of the name of the Most High and a difference in style and method. In what is known as the "first document," chapter 1 and to chapter 2, verse 3, the term in Hebrew is uniformly Elohim printed "God" in our Bibles In the "second document," taking in from chapter 2: 4 to the end of chapter 3, and containing a second narrative of creation, the term in Hebrew is Yehovah Elohim rendered "Lord God" in English. Chapter 4 is the "third document," and here the term is Yehovah only, and rendered "Lord" in our Bibles. For Moses, as compiler, to quote from pre-existent documents, no more invalidates his inspiration than similar quotations in the New Testament, for example as in Acts 17: 23, 28, 29.

V. 1. Creation of Matter. "In the beginning," the meaning is "of old, in the former duration." The reference is to an indefinitely remote period, possibly millions of years in past eternity, when the Son had glory with the Father, John 17:5. * * * "God," from the same Saxon root as good. The existence of God is assumed as being more patent to the reason of man, who instinctively acknowledges a supreme being, than is the origin of the universe. Do we find the eternal Son whom Thomas recognized as "my God" in this verse? Most plainly so, by Col. 1:16, 17; Heb. 1:2; John 1:2; 1 Cor. 8:6. * * * "Created." He did not produce His creations whether matter (as here), life (verse 21) or spirit (verse 27), out of anything outside of His own fullness. Creative power with God may have been like a man's power to produce sound with the vocal organs, or to move the eyes or to use the hand. God spake the word and it was done. Heb. 11:3; John 1:2; Ps. 32:6. * * * "The heaven and the earth." "Worlds." Heb. 11:3. Doubtless the whole system of which our earth forms a part—sun, planets with their satellites. See Job 38:4-7.

V. 2. Chaos and the Spirit. "Earth was waste and void" (R. V.). It is the stage of the mineral, not the organic, kingdom, preparatory for the next higher plane of the vegetable system, which alone is capable of feeding on inorganic matter. * * * "Spirit of God." The spiritual, not the natural, is the great source of all power and existence. God is spirit. * * * "Moved" or brooded over, wooing to order and beauty. Adapting the creative material of the earth by successive steps to the uses of living creatures. The secret of the unfolding earth is found in one word—motion. Light, heat, electricity, are modes of motion.

V. 3-5. First Day. Divine Days. "And God said." Inasmuch as every one of the six days' works opens with "and God said," it is widely assumed that the first day's work should begin with verse 3. Between the created matter and its adaptation to created life there is a chasm representing untold ages in the narrative, clearly perceptible in the Hebrew. * * * "Let there be light." These are the first recorded words of God. God, who is "light" (1 John 1:5), is the source both of material and spiritual life forever. Neither the word "created" nor "made" are used, inasmuch as "light" obviously had a previous existence. The dense mists and clouds surrounding the globe may now have been diminished to show the presence of light where darkness before had brooded. * * * "And the evening and the morning." Evening is mentioned first because the darkness preceded the light. * * * "Were the first day." The term "day" is frequently used to designate indefinite periods of time. 2 Pet. 3:4; Luke 19:42; Joel 2:2; I Sam. 3:2. The seventh day of God's rest from creation continues yet. Day may have been understood to be a natural day of 24 hours to the men of the Mosaic age, but the natural day will serve to illustrate the idea of an incomprehensible period.

V. 6-8. Second Day. Separation of Waters. "The firmament." The expanse of air above us. * * * "Waters above the waters." Evaporated waters which rise as atmospheric moisture or float in the form of clouds. The quantity of water thus suspended is beyond calculation. It is the source of rivers. * * * "Waters...under the firmament." God spake, "Thus far shalt thou go and no farther, and here shalt thy cloud waves be stayed." Job. 38:11.

V. 9-13. Third Day. Clothed Continents. "Earth... seas." The dry land appears and is clothed with vegetation for man and animals. The psalmist possibly hints at the process in Ps. 104:6-8: * * * "Grass...herb...tree." The next stage in the preparation for man—the vegetable kingdom—was a preparation for the higher animal kingdom; growing plant organisms living on mineral products on which animals cannot live. * * * "Yield after its kind." Indicating the doctrine of species.

V. 14-19. Fourth Day. The Clearing Skies. "Lights * * * to divide it from night." It is assumed that with the rising of the heavy mists the air was so fully cleared that

light and darkness and the heavenly bodies, appeared in their natural order. In our own time clouds preceding a storm are heavy sometimes so as to make it difficult to believe there can be a bright sun overhead. * * * "He made two great lights." Not "created" but "made." This word is frequently used to signify appointed. The rainbow was later made or constituted a sign, though it existed before. * * * "The stars also." They are referred to as signs in the heaven.

V. 20-23. Fifth Day. Origin of Life. "Created." The same word as in the first verse now is used for the second time in the narrative. * * * "Let the waters bring forth abundantly." The earliest life was that of the marine or reptilian age. It included fish and mollusks, as well as great sea monsters, of which latter, bones remain and are shown in museums in this day.

V. 24-31. Sixth Day. Age of Mammals. The waters and the air are new peopled; earth animals alone are wanting. The order is first, the creation of the higher animals of the dry land; second, the creation of man.

V. 26. Divinity Reproduced. "Let us make man in our image." A plurality of persons is indicated. This was the last and crowning act of creation by which the earth and eternity were to be peopled with true sons and companions of God, partakers of the divine nature (2 Pet. 1:4) and to share the glory of God with the first begotton Son forever (John 17): * * * "In our image...likeness." As God is a spirit this likeness cannot refer to physical appearance. The likeness is one in the realm of intellect to conceive of God and receive a revelation from him, memory, will power, moral power, conscience, immortality. No greater honor can be thought of than that which God put upon us in making us above all his other creatures, children in his own image. * * * "Have dominion over." Man is the crown of creation.

V. 27. Superlatively Favored. "So God created man." While man truly was formed out of dust, his essential nature, which was Godlike was created by divine inbreathing. The glory of Christ is that He and the Father are one; the glory of man is that he is made in the divine image. * * * "Male and female." The narrative of woman's creation appears in chapter 2:21-24. * * * "Created he them." The plural pronoun is used to show that woman is included in man's creation in God's image.

V. 28. The Family. "God blessed them." He blessed them far beyond any of his other creatures. * * * "Be fruitful and multiply." If it was "very good" that man was created, it likewise was good that the human species should be multiplied. * * * "Replenish...Subdue earth." This is a commission to man; and has been called the Colonists Charter. Man is to master the earth's forces. All progress is in harmony with this law. The subduing of the wild parts of the earth has been the basis of the right of property. * * * "And have dominion." Supremacy among God's inferior, although stronger, creatures. The horse and ox are stronger than man. What, then, has man for defense and power among creatures that are stronger and specially armed? He has the spirit of God within him; therefore, all others obey him. Ps. 8:6-8.

V. 29. Divine Gift to Man. "Behold, I have given you ...herb...fruit." It is observed that flesh food is not mentioned here. See Chap. 9:3 and Rom. 14:1-6; 1 Tim. 1:4. One of the unexplained mysteries is the relation of man and brutes under the sinful conditions of earth. See Isa. 11:6-9; Rom. 8:21. * * * "It shall be for meat"—this means for food. But the providence of God, in giving perpetual seed time and harvests, is essential; if these for one year were withheld all mankind would perish.

V. 30. Provision for Animals. "To every beast...green herb." The food supply of all animals is based on vegetation.

V. 31. Divine Approval. "Very good." It has been good in detail; in the sum total it is superlatively good, being perfectly adapted to the end designed.

Chap. II., V. 1. Completed Work. No chapter division should appear here, but at the beginning of the "second document," at verse 4. The present arrangement of the Bible into chapters and verses is not according to the original, neither is the chronology in the margins authoritative, but is the guesswork of scholars. * * * "Were finished." The work of creation was complete. Now begins the seventh day, the work of redemption. * * * "All the host of them." The phrase indicates orderly arrangement, as an army.

V. 2. The Hallowed Rest. "Seventh day ended his work"—had carried out his plans of creation. He had still to exercise his developing and sustaining care. * * * "He rested on the seventh day." The first thing appointed after man's creation was the day of rest. Of this day only it is not said, "and the evening and the morning were"; an indication that the seventh day, like the others, is a long period in which we now are living and the end of which is known to none but God. See Heb. 3:18 to 4:11, relative to the "rest of God."

V. 3. Sabbath Blessing. "God blessed the seventh day." Hallowed it to the good of the soul he now had created and for its religious development. In our own day the day of rest is one of spiritual activity for ourselves and in behalf of others. It is necessary for spiritual health. It is the soul's chance. But besides, physical law demands that we rest one day in seven. Moses spake in Ex. 20:8 of the Sabbath as an old institution to be remembered and observed. The observance of one day in seven through thousands of years as a rest day is a remarkable testimony to the influence of God's word and law in guiding the affairs of men. * * * "Because in it he rested." If God the Father thus rested and commands his favored children to rest, how can we disregard his desires and be true children?

As we contemplate the process of creation through period after period, covering millions of ages doubtless, and all in preparation for the one creature made in God's own likeness, can we fail to see the importance of our existence here? And with a future in preparation as momentous in results as the past has been, shall we not have the greatest regard to share in such results which are to be ours if we choose?

FIVE MINUTES' SERMON ON THE GOLDEN TEXT.

By Peter Ainslie.

WITH this text we stand under the archway of beginnings. It is the morning of the world. There was the first poem and God was its author. The sky, with its blue and gold, and the earth, with its mountains and rivers and its carpets of emerald, did not spring into existence without a maker any more than the poetry of Virgil or Dante or Shakespeare or Milton could have sprung into existence without those poets, or if similar poetry, it could not have been written without similar poets. There is no place to talk about chance here. No man has ever said that Shakespeare's plays sprung upon pages of white paper and a mind did not conceive neither did a hand write; they have tried to say that Bacon wrote some of his plays, but why should Bacon have written such masterpieces under Shakespeare's name and have left upon his own doorsteps deformed children? The claim is absurd. Yet men look daily upon the master poem of the world, which is creation, and deny that they was even so much as a Master Poet. They do not say that there was some other person than God who created. That would be more reasonable, but they deny that there was a creation, and, if a creation, that some things fell together and out of them some others were made. It reminds me of a man convicted of crime and in his despair he tries to prove that the judge and court are greater criminals than he is, and he plays the part of a fool—just as every other man does when he blurts forth that things came by chance and there is no God.

God is the creator and all the things he made were good. He made not a single bad thing and when his good is turned into evil it must be remembered that not God, but Satan, has turned the color and brought decay. Satan tried to capture the entire world and his ambition almost reached the goal, but God redeemed his handiwork and the creator became the Redeemer, so that up under the very eaves of creation stands the cross and the open door of the tomb, declaring that although creation may decay

and find a grave, that grave has been opened and its door has been left open and no man can fasten it. Not only shall there be a resurrection of the body. but there shall be a new heaven and a new earth. The beginning of the end is the resurrection of the body. Paul tells us clearly in his letter to the Romans the order of the restoration. Man was the last that was made and he is the first that is redeemed. His redemption is a guarantee of the redemption of the heaven and the earth. The Redeemer, who is God, is as great as the creator, who likewise is God. The poem of the beginning shall be restored in its perfect beauty and then we shall read: After ages God re-created the heaven and the earth.

O Lord, we are still thy handiwork and some day we shall be thy glory through Jesus Christ. Amen.

PRAYER MEETING.

Fred'k F. Grim.

OUR COUNTRY.

Psa. 147: 20. References: Psa. 144: 15; 33: 12; 16: 6; Deut. 32: 7-13.

THE time was when it took courage and an enlarged vision to speak of this, now the queen among the nations, as "my country." But today more than twenty million people are proud to be members of this great commonwealth. We occupy a unique place among the nations. Though the youngest, we stand erect with the sinews of the giant—"time's noblest offspring in the last." God's overshadowing presence has been with us from the landing of the Mayflower until the present day. "He hath not dealt so with any people." The supreme desire of our forefathers who laid deep the foundation of our nation's greatness was to worship God and do his will. Hear them as they give their pledge: "With firm reliance upon the protection of divine Providence we mutually pledge to each other our lives, our fortunes and our sacred honor."

Resources.

While we would not overestimate the value of large areas and a vast domain, yet it is a very important factor in the building of a great state. Little did Malthus know of the latent resources of the new world when he sounded the note of alarm in his "Law of Population." The lamented W. E. Gladstone said that we have "a natural base for the greatest continuous empire ever established by man." If we could take up America and lay it down on the face of Europe, the latter would be almost if not wholly concealed from view. Our soil is not excelled in productiveness and our mines are the richest in the world. We are sending our manufactured products to every quarter of the globe. We are "becoming the mighty workshop of the world." It has been estimated that with our agricultural resources fully developed we could sustain and enrich a population of 1,000,000,000 people. "America holds the future."

Perils.

Most people are familiar with that powerful book by Josiah Strong bearing the same title as our subject. It should be read and reread. We cannot do better than give the title of a number of chapters: "Immigration," "Romanism," "Mormonism," "Intemperance," "Wealth," "The City."

America has been an asylum for the oppressed of all nations. In this we rejoice. But she has also become a dumping-ground for the nations of the old world. The paupers and criminals of the most menacing type have been brought here. It is the old question of the lion and the ox. Too much ox means a sick lion. More foreigners than we can Americanize and Christianize means our dissolution.

Passing over three of the greatest perils, we are confronted with the problem which wealth and the city present. What a commentary is our present grasping, greedy civilization upon the words of Jesus: "How hardly shall they that have riches enter into the kingdom of God!" We have been charged with being "too beastly prosperous."

Master and slave in the old sense has passed away, but that we have these two classes in a different form and under another name we cannot deny. And especially do we see this in the city. The slum and the boulevard are the complements of each other. They must rise or fall together. The city is the strategic center. Here vice of every kind flourishes, and here Christianity is put to the test.

Our Bulwarks.

What of the future? Which is our means of defense? Is ours a rising or a setting sun? When we see the storm cloud which threatens us we cannot but ask these questions. While there is cause for alarm we cannot despair so long as we have faith in an ever-present God. The home, the school and the church—these are the bulwarks of a free people. Guard well the home life of the republic; make the public schools the best in the world, and work and pray for the union of God's people with Christ as the head and the future is secure.

CHRISTIAN ENDEAVOR

By Charles Blanchard.

GOD AND COUNTRY.

Topic July 7. Ref., Deut. 4:5-10; Ps. 22:4, 5.

BEHOLD I have taught you statutes and judgments, even as the Lord, my God, commanded me, that ye should do so in the midst of the land whither ye go in to possess it." These are a part of the patriotic words of Moses before he resigned his leadership to Joshua. No nobler utterances can be found on the pages of history than the words of our lesson. Read them! Read what I may say in commendation or comment if you find time, but take time to read over again the lofty appeal of Moses, the prophet, patriot, statesman, the law giver of the civilized world.

"In the Midst of the Land."

We are living in the midst of the goodly land of our inheritance. We are the heirs of the ages. The ends of the earth are looking into us to show the possibilities of a government of the people, for the people, by the people. Our grandfathers endured the unequal conflict of a seven years' war that the principle of a government by representatives chosen by the people themselves might be instituted among men They triumphed by the might of right, enthroned in courageous souls of patriotic soldiers and

statesmen with loyal womanhood behind them. They wrought with wisdom from above. The God of Freedom laid bare his arm to war for the welfare of the human race. Let us firmly believe this—as who that reads the romantic story of the American Revolution does not? Yet in the glamour of the golden age in which we live, with its material marvels and its mulliplied wealth of worlds at our command, we may be puffed up with pride and forget the day of "small things" with large meanings. We are growing away from the events of our early history. We are in danger of forgetting the humble, yet patriotic, origin of our institutions of freedom. We may forget the high destiny which is ours—a chosen nation, as I most surely believe, for the working out of the problem of the world's redemption.

Our fathers of a generation gone gave up a sacrificial offering upon the altar of human freedom that slavery might be abolished, and that the government by a free people should not perish from the earth. Free twentieth century has dawned upon an expectant world. The morning stars of destiny are singing together. Let the sons of God, who are also the sons of freedom, shout aloud the nation's anthem, prophetic and full of praise:

God grant that we may be such men as they,
And stronger, in the freedom which we hold,
On whom the burden and the heart of day
Are fallen to bear aloft the starry fold!

"For this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, that hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great that hath statutes and judgments so righteous as all this love which I set before you this day? Only take heed to thyself and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart, all the days of thy life; but teach them unto thy sons and thy sons' sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together and I will make them hear my words that they may learn to fear me all the days that they shall live upon the earth and that they may teach their children." This, I believe, is

God's Message to Us,

not less than to Israel of old, when they were about to enter into the goodly land of promise. We need, especially, to remember the day of our nation's birth, as Israel the day when they stood before the Lord in Horeb to receive the law.

The Declaration of Independence is one of the loftiest utterances of the mind of man, aspiring after the freedom which is the birthright of the race. We can ill afford to forget the day forever consecrated to freedom by our ancestors. Not in noisy demonstration only, but with reverence and gratitude shall best be kept sacred the holy day of the world's new birth of freedom.

What use for the rope if it be not flung
Till the swimmer's grasp to the rock has clung?
What use is eulogy's blandest breath,
When whispered in ears that are hushed in death?
No! No! If you have but a word of cheer,
Speak it while I am alive to hear.

Margaret Preston.

STUDIES IN MISSIONS.

[Supplementary to the C. E. reading courses.]

REASONS FOR MISSIONARY INTELLIGENCE.

By W. J. Wright.

GOD has ordained that the world should be saved through missions and missionaries. He has not provided that men should know him and Jesus Christ whom he sent, save through the "foolishness of preaching." A heathen philosopher once said that nothing which was of interest to man could be a matter of indifference to him. Missions, however, are of interest to God. Every Christian should therefore inform himself concerning them.

The risen Christ having "all authority in heaven and on earth," himself a Missionary, made his disciples the same. "Go, preach, teach," said he to his followers. No Christian can afford to be ignorant of his Master's will and commands.

Missions are the best application of the "Golden Rule" to be seen in our times. Fancy yourself in the heathen's place when rumors of the blessings of the Gospel had reached you, but as yet no direct tidings of him had come. Times innumerable the heathen have appealed to us and challenged us to send the Gospel to them. But because they need it, whether or not they want it, we should send it.

Missionary enterprise is an effort to induce the entire church to act the Good Samaritan. Ignorance, superstitution, priestcraft, cruelty and filth constitute the robber band which has stripped, robbed and wounded two-thirds of the human race. In their condition lies our chief opportunity. We ought not to be ignorant of it.

Missions civilized Europe, and her progress toward general enlightenment is due to the story of the cross. With such mighty success and far-reaching results already to their credit, none can afford to be ignorant of missions. The best parts of American civilization came from Europe and are the direct results of missionary effort. To know our own history aright we must be informed in missionary history.

Missions represent the heroic element of Christianity. From the time of the apostles to the present, the aggressive, out-reaching force of the church as displayed in missions produced the heroes. To know a great host of those "of whom the world is not worthy," study missions.

We are debtors to this movement for practically all that is valuable in or about us. Take from us all that missions have directly and indirectly brought to us and you put us on a level with the savages of central Africa. To see the pit from which we were dug, and to get a clear vision of those who did the work, we must study missions.

Missions appeal to the best that is in man. They enlarge his vision and thus prevent him from becoming self-centered; they teach us the practical aspects of the "Fatherhood of God and the brotherhood of man"; they give new impetus to the Gospel, new purpose to prayer, new motives to service; they enlarge the gifts of the church; they tend to make us "grow up into him in all things who is the Head, even Christ."

They develop the church at home. Think of the

work being done at home through mission bands and other agencies for the redemption of the world. And notice that those who are the workers in these societies are they who are developing in ability to do all kinds of Christian work. They are the workers in all departments of church life, and their leavening power tends to leaven the entire lump.

The mightiest movement in the world today is the missionary movement. No matter what is being done with armies and navies; no matter what legislation is seeking to prevent or to bring about; no matter what schools, colleges and universities are doing at home, or what are the triumphs of the crowbar and spade amid the scenes of ancient civilizations in other lands; no matter what our inventions, enterprises, pleasures; no matter how vast the combinations of capital and stupendous the commercial undertakings growing out of them—greater than all these, as the sun is greater than a tallow candle, is the business and "divine enterprise of missions." which aims at the subjugation of all men of our own and all future times to the will of God through the Gospel of our Lord Jesus Christ.

Washington, D. C.

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

By the Rev. Alexander Smellie, M. A.

JESUS APPEARS TO PAUL.

Monday—Acts 22, 1-16.

Paul bases his argument on personal experience. He does not reason the matter theologically. He does not adduce from Old Testament Scripture proof after proof of the divinity of the Nazarene. He does not overwhelm his hearers with his eloquence. He chooses a different mode.

And a better. Simply and clearly he tells the story of the change which made him a new man. That was his message to his countrymen. That was the method by which he sought to gain their souls for his Master.

He was right. The Christian is the best evidence for Christianity. He is its fruitage, its result, its workmanship. I may not be able to point to a conversion so striking as that of St. Paul. I may not have entered the kingdom by the same gate. But is my soul filled with a new hope? Is my life rescued from sin? Then I am an epistle of Christ.

Tuesday—Acts 9, 1-9.

I cannot gauge the Savior's love. Saul the Pharisee was alienated in thought and will and love from the Son of Mary, who is the Son of God. He hated Jesus as an impostor, a charlatan. But though he had reviled the Nazarene and turned his back on him, he could not provoke Christ to cease caring for his soul. And neither can I provoke him. There will come a time, no doubt, when "the wrath of the Lamb" is kindled. But not yet, not yet. The Redeemer still "shows forth all long-suffering." And thus he wins me for himself and for his Father.

It is just as impossible for me to set boundaries to the Savior's power. What could revolutionize Saul the persecutor but Almightiness itself? What can revolutionize me but the energy of a supernatural Hand? Outward reformation will not do, nor the most careful discipline and training. It is the Lord Jesus Christ alone, through his Gospel and Holy Spirit, who can give me a spiritual beauty and a spiritual health which spring from within.

Wednesday—Acts 9, 10-22.

The true Christian alone is able to feel the profoundest compassion for those who are perishing. So soon as Paul is himself the captive of Jesus Christ he becomes a chosen vessel, to bear his Savior's name "before the Gentiles and kings, and the children of Israel." So soon as his own heart is at rest, "straightway in the synagogues" he proclaims the Son of God.

Outsiders have noticed often that an evangelical theology prompts men and women to the most untiring efforts for the salvation of others. Why is that? It is because those who have that theology, not in their hands but in their hearts, understand best what they are in their shipwreck and poverty, and what Christ is in his restoring grace. They judge of their brother's need from their comprehension of their own. They are eager to press Jesus on his acceptance, because they feel what great things he has done for themselves.

Thursday—Galatians 1, 11-24.

I learn that the Christian takes the lowest view of himself. Think of Paul, years after his conversion, still remembering how he persecuted the church of God, and made havoc of it. So William Carey chose to portray himself as "a guilty, lost and helpless worm." So Andrew Bonar, within a few months of his death, wrote, "I was in pain because of the discovery of my shortcomings." Let me be as humble.

I learn that the Christian never ceases cleaving intensely to Christ. Not with flesh and blood does Paul confer, but with his Lord; with him it must be faith, strong, whole-hearted, unfaltering, all the days of his life. So, because there are fearful possibilities of evil in me still, let me confess that I require the omnipotent strength of Jesus to keep me.

And I learn that the Christian loves Jesus passionately. He preaches the faith he once destroyed. He belongs in every faculty and power to the Lord his Healer. Let me know myself ruined and dead without Christ, let me think of him yearning over one leprous and polluted, and I shall never weary crowning him who has redeemed, and is renewing me, with the crown of my devotion and my obedience.

Friday—Ephesians 3, 1-12.

Conversion introduces to service. When the mystery is made known to Paul, he preaches among the Gentiles the unsearchable riches of Christ. Now he cannot refuse to go into the city and through the wilderness and over the sea. Now he is ready to spend and to be spent. Now he will fight the good fight, and will keep the faith which his Savior and his King has committed to his care.

Before any word is spoken for Christ, or any work is done, before I set out to run his errands and to advance his kingdom, I must have an experience like that of Paul. I need to come into personal contact with the Lord, and to be summoned by himself to aid his cause. First, the interview with the Master, and then the undertaking of labor for him and the carrying of his cross—that is the only true order.

Saturday—I. Timothy 1, 12-17.

The son who appears to stay at home with God, may really be worse than the prodigal in the far country. Saul the Pharisee was now in his own judgment, as he had always been in his Lord's, a more

blameworthy man than the publicans and harlots with whom once he would not have exchanged a word. He was "the chief of sinners."

It may well be that I am guiltier than the drunkard and the profligate. Everything has been against them, and everything has been in my favor. Their inherited constitution, their present circumstances and surroundings, their deep-rooted habits—these things fight, like the stars in their courses, in opposition to them.

But Jesus accomplishes most wonderful changes. The blind receive their sight; the dead are raised up. He renews even me.

Sunday—Acts 16. 16-34.

An American naturalist says that the human brain is full of birds. The song-birds, he holds, might all have been hatched in our hearts, so well do they express our feelings. Robin, thrush, lark, mocking-bird, nightingale—they give utterance to our love and sadness and hope and joy. It is very beautiful to find my nature tenanted by these sweet minstrels of the air. But God pictures it more sadly. He shows me that it is a nest of every unclean and hateful bird. The fierce hawk, the croaking raven, the devouring vulture, the birds of tempest and discord and death —these are typical of my passions; these brood within me; these fly forth from me to pollute and injure and kill.

But Christ, who changed the heart of the jailer of Philippi, makes all things new. He expels the evil tenants and invites the songsters in. He throws the arch of the rainbow across the cloud so big with storm. Since I cannot save my own life, he takes the task on himself. And how blessedly he achieves it! Let me be an heir of death before I am an heir of the City of God afterward. He is the Lord my Righteousness, the Lord my Everlasting Light.

A SAMPLE OUTLINE BIBLE STUDY.

As an illustration of the thorough work that is being done in some churches in Bible study, we present the following outline, prepared by the Rev. Joseph Selden, D. D., of Greenwich, Conn., for use in his midweek service. It is of interest for its own sake as a piece of scholarly work and it is of special value as supplemental to the Sunday school lessons in the Old Testament which begin on the first Sunday in July.

OUTLINE STUDY OF THE LITERARY HISTORY OF THE OLD TESTAMENT.

1. As indicating the date of composition, note references in the Old Testament to earlier writings, as the source of the sacred history. Num. 21:14; Josh. 10:13; I Kings 14:19; I Chron. 29:29.

Such references to historical writings earlier in date than the books of the Old Testament are frequent.

2. Incidental allusions, showing the record to have been made long subsequent to the events narrated.

Gen. 36-31—written after the establishment of the monarchy in Israel. Gen. 14:14—compared with Judges 18:29. I Sam. 27:6—There were no "Kings in Judah" until after the secession of the northern tribes. II Kings 25:8-30—compare with Jeremiah 52:12-34. Evil Merodach began his reign B. C. 561.

3. A study of the historical books shows:

[1] There are no allusions to the Levitical system in Judges, Ruth, I Sam., II Sam. In I Kings 2:3 is found the earliest mention of a written law subsequent to the death of Joshua. The story of the discovery of the Book of the Law of God in the day of King Josiah [II Kings 22:8] shows that a complicated system of religious rites was at that time—B. C. 621—unknown. [2] The forms of worship observed by the spiritual leaders of Israel throughout the entire period previous to the exile, are seen to disregard the explicit terms of the Levitical statutes. During the earlier period, there was no central sanctuary to which the people came for worship; Gilgal and Shiloh were as sacred as Jerusalem. In I Sam. 3:3 the boy Samuel is pictured as sleeping at night in the Temple of Jehovah in Shiloh where "the Ark of Jehovah was."

The prophets utter frequent protests against the priestly claim of sacredness for Levitical system, and disclaim its ancient origin. Amos 5-25; Jeremiah 7:21-23.

4. The earlier historical books show unmistakable evidence of their composite structure. Examples of duplicated narratives:

The Story of Creation. Gen. 1:1-2:3 and Gen. 2:4-25. Gen 20 compare Gen. 26.

The Record of the Flood. Gen. 6:5-8; 7:1-5; 8:20-22; 9:18-27. Compare Gen. 6:9-22; 7:6-8:19; 9:1-17, 29. Each group of passages gives a fairly complete account of the flood, the accounts in general running parallel, but compare 6:19-20 and 7:2-3.

In the Book of Judges compare 1:1-2:5 and 2:6-23 [Josh. 24:29-31]. Note that Judges 1:11-15 places the capture of Debir after and Josh. 15:15-19 before the death of Joshua.

Analysis of the earlier books of the Old Testament shows their composite structure, the sacred writings making free use of ancient historical documents distinguished by such literary peculiarities as the exclusive use of the divine name "Elohim" in one and "Jehovah" in another, and still more clearly by the prophetic or priestly point of view of their writers.

5. The following conclusions may therefore be received in confidence, as established by the consensus of the Biblical scholars of the first rank in Europe and America.

[1] The books of the Old Testament are, as a rule, composite literary structure—that is, they are not the work of a single group of writers. And, while they contain authentic records and traditions reaching back to remotest antiquity, they evidently received their present literary form late in the history of Israel.

[2] The most authoritative spiritual messages of the Old Testament are to be found, not in the Levitical statutes, but in the utterances of Jehovah's special representatives—the prophets.

[3] The supreme and imperishable value of the Old Testament, for us, is not in its formal rules of life, but in its disclosure of the power, truth and grace of Jehovah, the holy character of God being progressively revealed to us as we study this story of his dealings with men. In a word, the Old Testament is not only the record of a revelation made to men long ago; it is the medium of a personal revelation to ourselves to-day.

Books of Reference.

On the literary structure Old Testament: Gladden's "Who Wrote the Bible?" "Ladd's "What is the Bible?" Bruce's "The Chief End of Revelation," Lyman Abbott's "Life and Literature of the Hebrews," Smith's "Modern Criticism and Old Testament."

On the history contained in the Old Testament: Kent's "History of the Hebrew People," Willett's "The Prophets of Israel," Price's "The Monuments and the Old Testament."

When Henry Timrod, the poet, lay dying his sister whispered to him, "You will soon be at rest." "Yes," he answered, "but love is sweeter than rest." In spite of the weariness of the way, in spite of death, the stout heart clings to its own. It is not rest that we crave; it is the good the soul gets glimpses of, it is the dearest dreams come true. We pant for fulness of life. Thought wants its own; the heart wants its own, and is distraught till its purest desires are met. Everywhere, through all the degrees of being, there is a trembling into life, as a harp is responsive to every breeze. Brave Timrod, with the last darkness rushing on him, knew full well that "love is sweeter than rest."

LITERATURE.

ROBERT LOUIS STEVENSON.

THOSE who become acquainted with the man Stevenson through the writer Stevenson come to cherish for him something akin to personal affection. No man ever revealed himself more fully in his writings and no man was ever more successful in converting his readers into personal friends. The writings of Stevenson are a commentary on his life. But his life was greater than anything he ever wrote. No romance he ever penned is so full of interest as his own brave and beautiful life. The closer men came to him and felt his human touch the more were they drawn to him.

When at Mentone he met and made the acquaintance of Andrew Lang. Referring afterwards to this first meeting Mr. Lang says: "I will not deny that my first impression was not favorable. He looked as in my eyes he always did look, more like a lass than a lad, with a long, smooth oval face, brown hair worn a greater length than is common and large lucid eyes. Here, I thought, is one of your aesthetic young men, though a very clever one. He had just written his essay, "Ordered South," on reading which I at once saw that here was a new writer, one who could do what none of us could rival or approach. I was instantly sealed of the tribe of Louis, an admirer, a devotee, a fanatic if you please." Notwithstanding the frailty of his health he never showed any sign of depression or discouragement. Edward Gosse, speaking of him at this time, says: "The gaiety of Stevenson was his cardinal virtue. A child-like mirth leaped and danced in him; he seemed to skip on the hills of life; he was simply bubbling with quips and jests; his inherent earnestness and passion about abstract things were incessantly relieved by jocosity. I cannot recall any of his jokes and written in cold blood they might not be funny if I did. They were not wit so much as humanity, the many-sided outlook upon life. He never complained; this, no doubt, though we were not aware of it, added to the charm of his presence. He was so bright, so keen and witty.

In 1879 his health visibly began to run lower and he used to bury himself in lonely French and Scotch places "tinkering himself with solitude," as he used to say. His pen, however, was not allowed to lie idle. Tales, essays and magazine articles followed each other in quick succession and brought him into favor with the public and the critics. But he was not satisfied with the result of his work. His ambition was to write a novel. He says: "I had written little books and essays and short stories and got patted on the back and paid for them, though not enough to live upon. I had quite a reputation; I was the successful man; I had passed my days in toil, the futility of which would sometimes make my cheek to burn, that I should spend a man's energy upon this business and yet not earn a livelihood, and there shone ahead of me an unattained ideal. Although I had attempted the thing with vigor not less than ten or twelve times I had not yet written a novel. All—all my pretty ones had gone for a little, and then stopped inexorably like a schoolboy's watch. In McClure's Magazine for September, 1894, he gives an interesting account of the writing of "Treasure Island." It was in 1888 that he set himself to this work. It was to be a boys' story. His stepson, Loyd Osborn, was home from school for the holidays; he had a boy at hand to try it on. It is a pleasant picture he draws of his reading aloud each day to the family his morning's work. Perhaps the most pleasing thing is the interest shown by his father in the progress of his work considering how bitterly opposed he was to his son's choice of a profession. Stevenson writes: "I counted on one boy, I found I had two, in my audience. My father caught fire at once with all the romance and childishness of his original nature. His own stories, that every night of his life he put himself to sleep with, dealt perpetually with ships, roadside inns, robbers and commercial travelers, before the era of steam. He never finished one of these romances, the lucky man did not require to! But in 'Treasure Island' he recognized something kindred to his own imagination; it was his kind of picturesque; and he not only heard with delight the daily chapter, but set himself to collaborate. When the time came for Billy Bone's chest to be ransacked he must have passed the better part of a day preparing, on the back of a legal envelope, an inventory of its contents, which I exactly followed; and the name of Flint's old ship, the Walrus, was given at his particular request." All went well for a time until the volume was half written; then the material seemed to run out; he had nothing more to say. It was being published as a serial in "Young Folks." The proofs of the first chapters were already coming in. What was to be done? To quote his own words: "I was more appalled than I can depict in words. I was thirty-one; I was the head of a family; I had lost my health; I had never yet paid my way; I had never yet made two hundred pounds a year. My father had quite recently bought back and cancelled a book that was judged to be a failure; was this to be another and last fiasco? I was indeed very close on despair; but I shut my mouth hard, and during the journey to Davos, where I was to pass the winter, had the resolution to think of other things. Arrived at my destination, down I sat one morning to the unfinished tale, and behold it flowed from me like small talk; and in a second tide of delighted industry, and at the rate of a chapter a day, I finished 'Treasure Island.' I passed a landmark I had written "The End" upon my MS., which I had not done since 'The Pentland Rising' when I was a boy of sixteen, not yet in college."

For the next few years he led a nomadic life, leaving everywhere in his wake devoted hearts that had become irresistibly fascinated by this bright, graceful humanist and artist. Perhaps no one was quicker to make deep friends when the true metal was found, or surer to grapple them with hooks of steel. A witty, ever-ready talker, a charmingly responsive listener, he was the best of company even when he was in his bed prison. California, southern France, the Adirondacks were each and all visited in search of health, but gave only temporary relief to the invalid. In 1888, when the air of the latter place proved too harsh for his weak lungs, he chartered the yacht Casco and sailed away for the South Seas with his wife and stepson, Loyd Osborn, never to return. After trying Hawaii and other groups, he chose a home on a mountain side several miles from Apia, the chief city of Samoa. Here he busied himself with his art and with the management of his plantation and the natives whom he employed and who formed part of his household. He exercised the same fascination over the natives of Samoa that he did over all with whom he came into contact. He enjoyed

a singular degree of authority among them, owing to his kindness, justice, and a sympathetic understanding of their ways and characters. He was a man whose versatility and extraordinary sympathy made him immediately an intimate with the most alien humanity. He saw the familiar where other people would have discovered only the preposterous; and he was always not only observer, but friend. The Samoans are said to hate work and to change masters very often. Stevenson's men not only stayed with him, but worked well and took less wages than most. His explanation of this is that the Samoans rather enjoy discipline; they like however to be treated as gentlefolk. They like to be used with scrupulous justice; they like a service of which they can be proud. This, he says, we endeavor to give them by "trying" all cases of misdemeanor in the most serious manner with interpreters, forms of oath and so forth. We have a tree at Christmas for all hands, a great native feast on my birthday, and try in other ways to make them feel themselves of the family. No Samoan works except for his family. The chief is the master; to serve another clan may be possible for a short time to get money for a specific purpose. To insure permanent service in Samoa I have tried to play the native chief with European variations, just now it looks as if I was succeeding." In the missionary work which is being done among the Samoans Stevenson was especially interested. The Rev. W. E. Clark of the London Missionary Society, who from the first was one of the most valued friends of Stevenson in Samoa, says of him: "He was an observant, shrewd, yet ever generous critic of all our religious and educational organizations. His knowledge of native character and life enabled him to understand missionary difficulties, while his genial contact with all sorts and conditions of men made him keen to detect deficiencies in men and methods, and apt in useful suggestion." He lived a busy life in the far-away land, but he found time to keep up a constant correspondence with loved friends in the home land. He loved his native country; he once wrote that to be born a Scotsman he thought was the happiest lot on earth. How hard it was for him to be an exile comes out occasionally in some of his letters. To Sydney Colven he writes: "The truth is I was far through (if you can understand Scots) and came none too soon to the South Seas, where I was to recover peace of mind and body. No man but myself knew all my bitterness." Again he writes: "Did you see a man who wrote the 'Sticket Minister' and dedicated it to me, in words that brought tears to my eyes every time I looked at them? 'To R. L. Stevenson of Scotland and Samoa I dedicate these stories of that grey Galloway land, where above the graves of the martyrs the whaups are crying, his heart remembers how.' Ah, God knows it does! Singular that I should fulfill the Scot's destiny throughout and live a voluntary exile and have my head filled with the blessed beastly place all the time." In another letter, in which he urges Colven to visit Samoa, he says, "And then you will see Vailima, for it is beautiful, my home and tomb that's to be; though it's a wrench not to be planted in Scotland, that I can never deny. If I could only be buried on the hills under the heather and a table tombstone like the martyrs where the whaups and plovers are calling." One of the most potent lessons of Stevenson's life lies in the fact that life for him had been a fight, not only towards gratifying an ambition to be a literary man, but for very existence itself. Courage to work when work meant exhaustion, courage to hope when hope seemed to go ever further before, and courage to go on without a moment's begging of quarter were his; and while he found at Vailima that his physical power was at its best, even then to most men the bitterness of the struggle would have warped and nullified the best of talents. Not so with Stevenson. Nothing seemed to daunt him. Four novels came to the world from his tropical home and his letters to his friends were brimming with startling literary projects and astounding tasks he had set himself.

In January, 1893, he was laid up with a severe attack of influenza complicated with hemorrhage of the lungs. It was during this sickness that he began St. Ives, dictating it to his stepdaughter, Mrs. Strong. In a letter to Mrs. Strong's little son, Austinthen, at school in California, he wrote how he had to play dumb man for three days and dictate a story in the deaf and dumb alphabet. In August of the same year in one of his lively humorous letters to Colven he makes mention of having "a smart but eminently brief hemorrhage" and then goes on to tell of his beginning "Weir of Hermiston." In June he writes of a cold which prostrated him for two weeks, but adds cheerfully: "I have never borne a cold with so little hurt." During the next few months, however, his letters seemed to give his friends just cause for anxiety. He seemed at times to feel painfully the strain of literary work, which was wont to be his chief delight and pastime, the old invincible spirit of inward cheerfulness was in some measure beginning to give way, although to those around him his charming habitual sweetness and gaiety of temper were undiminished. His last day on earth was a fitting conclusion to his life. After a morning of happy work and pleasant correspondence he was seen gazing wistfully at the mountain summit he had chosen to be his burial place. Towards the evening he was talking gaily with his wife and trying to reassure her under the sense of coming calamity which oppressed her when the sudden bursting of a blood vessel laid him almost in a moment unconscious at her feet and in two hours there passed away in the forty-fourth year of his age one of the most loving and loveable, one of the tenderest and bravest men that ever lived, who, while here, endeavored by pen and presence to make the earth brighter for his being in it. A band of sorrowing natives cut a way through brush and forest to the high tomb and bore to it their loved Tusitala, their story teller, now forever silent. His friend, the Rev. W. Clark, read the service at the grave, at the head of which now stands a stone on which is engraven the following epitaph written by himself:

"Under the wide and starry sky
Dig the grave and let me lie;
Glad did I live and gladly die,
And I lay me down with a will.
This little verse you grave for me,
'Here he lies where he longed to be,
Home is the sailor, home from the sea,
And the hunter is home from the hill.'"

A Bookwoman.

Ties which bind us to Christ.—These seven "togethers" are seven links of a chain which bind us indissolubly to Christ: Crucified together; quickened together; raised together; seated together in heavenly places; sufferers together; heirs together and glorified together with Christ.

General & Church News

JUBILEE OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

Several features of interest combined to make this great gathering of men unique and inspiring. The attendance of delegates and corresponding members numbered 2,000, and the general attendance was very large. At one session Mechanics' Hall, Boston, which seats 4,600, was filled to overflowing, and at another there were not less than 4,000 people. The delegates came from all the countries of Europe, and from India, Japan, Australia, Hawaii and South Africa. A remarkable historic and educational exhibit occupied a large hall adjoining Acres of wall space were covered with photographs and charts showing the progress and development of the various activities connected with the work of the association, physical, social, reading rooms, work for boys, employment bureaus, etc., in addition to the definite religious work and Bible study. The history and growth of each state and local association was likewise illustrated.

The opening service held in Trinity Church, Boston, was stately and impressive. A significant feature was the co-operation in such a place of four or five denominations in the leading parts of the service—Bishop Mallalieu of the Methodists, Samuel Capen of the Congregationalists, a representative of the Baptists, and the sermon delivered by Chas. Cuthbert Hall, a Presbyterian. The session devoted to the Army and Navy work of the Y. M. C. A. was undoubtedly the most enthusiastic. The great hall was packed. General Joe Wheeler, Admirals Watson and Higgins, and Lieut. Hobson were among the speakers, and Miss Helen Gould and Mrs. Russell Sage, who have been active in the Ladies' Auxiliary, were present. The college evening was another notable event. Booker T. Washington, Patton of Princeton, and Northrop of the University of Minnesota made addresses. The young men's meeting on Sunday afternoon, led by Fred B. Smith of Chicago, was such as is rarely witnessed. It was one that those present will not forget. Two thousand five hundred men were present, one hundred and fifty of whom made confession of their acceptance of Christ as their Leader and Lord. The farewell meeting on Sunday night was devoted to the foreign work of the association. Young men are sent into the key cities of South America, Ceylon, Japan, India and China, and the work done through them was set forth with such effect that within the space of twenty minutes $15,000 was subscribed for this branch of the work alone. A thrilling forecast of the day when "all men shall know the Lord" was given when representatives of nineteen different nationalities gave each in his own tongue the same verse of Scripture. A fitting close to this celebration of the founding in the United States of this great work for men was the visit on Monday to Plymouth, the birthplace of the nation. Dr. Alexander McKenzie of Cambridge, Mass., then made a magnificent address, and fresh inspiration for future work was drawn from the place of those early struggles for religious truth and freedom to worship God.

CHICAGO AND VICINITY

Rev. Maurice Grigsby was installed pastor of the Presbyterian Church at Elwood, June 12.

Twenty-six persons united with Bethel Congregational Church, Windsor Park, on June 2, fifteen on confession.

Rev. J. P. Courtney has been released as pastor of Garfield Boulevard Church (United Presbyterian) on his own request by Chicago Presbytery.

Knox College has conferred the degree of doctor of divinity upon Rev. Stuart M. Campbell, pastor of the Emerald Avenue Presbyterian Church.

The Congregational church at Wauwatosa, Wis., one of the oldest of the denominations in the Northwest, has called Rev. A. R. Thain, D. D., of Oak Park, to its pulpit.

St. Paul's Episcopal Church, Kenwood, is being removed by the purchaser of the lots to the rear, but will be used for services till the new edifice is ready for occupancy in the early fall,

The North Englewood Congregational Church is about ready for dedication. About fifty have been added to the church membership and the Sunday school has grown steadily during the building period.

A farewell reception to Rev. F. A. Noble, D. D., and wife, was given June 21, by the Union Park Congregational Church, to mark the closing of his pastorate of twenty-two years. Dr. Noble was presented with $5,000 as a parting gift.

The First Presbyterian Church of Austin, having paid off all its indebtedness, celebrated its thirtieth anniversary by dedicating its beautiful stone building Sunday, June 23. The Rev. John Henry Barrows, D. D., preached the sermon.

Rev. C. E. Morse of the Millard Avenue Congregational Church has resigned and accepted a call to the Covenant Congregational Church, West Polk street and Claremont avenue. He will enter upon his new duties immediately.

During the summer months the services of the First Unitarian Society of Chicago will be held at Memorial Chapel, corner of Fifty-seventh street and Woodlawn avenue. During these months the Church of the Messiah at Twenty-third street will be closed.

Mr. Edward Goodman, who for forty-eight years has been actively connected with "The Standard," the Baptist organ of the city and the Northwest, has retired from further service Since 1895, Mr. Goodman has been president and treasurer of the corporation publishing the paper.

Regular services with weekly sermons by a "university preacher" began last Sunday at the University of Chicago. For the first six weeks Dr. Marcus Dods of Edinburgh will preach. E. Benjamin Andrews will have charge for the second six weeks of the summer quarter.

Rev. Jesse J. Kolmos, pastor of Bethel Congregational Church, Chicago, takes twenty-six into membership the first of the month. Fifteen come in on confession of faith

In the Rock River Methodist Conference the conversions during the past winter are stated to be 2,293 and the accessions to the churches 1,757.

The pastor of the South Side Tabernacle (Presbyterian), Rev. Reuben E. Fleming, though recovered from serious illness, finds it necessary to take a few months' rest. He has gone to Hillsdale, Mich, to remain until September 1. The pulpit will be supplied by Mr. R. D. Kearns, a student in the McCormick Seminary.

The annual meeting of the Baptist Church at Evanston, held a week ago, showed a good condition of affairs. The church now numbers 403 members, the largest in its history. Receipts for all purposes, exclusive of benevolence, were nearly $7,000. Including the amount paid for support of the Sunday school, the beneficences exceeded $2,100.

At the Baptist ministers' meeting Jenkin Lloyd Jones, pastor of All Souls' Church (Unitarian) gave an interesting and convincing address June 17, on the need of co-operation among Christians of all denominations and types of belief in the common war against civic evils, the saloon, immorality, the materialistic spirit, indifference to spiritual things, and other enemies which all encounter.

At the present time the Salvation Army operates in Chicago eleven English-speaking corps, seven Swedish corps, one Norwegian and one German corps, three slum posts, four workingmen's hotels and one working-women's hotel, one home for fallen women, one slum nursery, one salvage warehouse, three salvage stores and one bureau for tracing missing relatives and friends.

A host of delegates is expected at the eleventh international convention of the Baptist Young People's Union of America, which meets in the Coliseum July 25-28. This gathering marks the close of the first decade of the organization. The addresses and exercises are to be based upon the keyword, Kingship. In the list of speakers appear the names of Rev. William M. Lawrence, D. D., Rev. John L. Jack-

son, D. D., of Chicago, Rev. J. B Gambrell, D. D., of Texas, Rev. O. W. Van Osdel of Washington, Prof. C. L. Williams of Ohio, Rev. H. C. Applegarth, D. D., of Massachusetts, Rev. R. J. Willingham, D. D, of Virginia, and Rev. F. P. Haggard of Assam. The convention sermon will be preached by the former general secretary, Rev. E. E. Chivers, D. D., now of New York city. The president of the organization for the past ten years has been Mr. John H. Chapman of Chicago.

Organization of the People's Church of America was completed last week by the election of a board of seven directors as follows: Dr. H. W. Thomas, president; Professor John F. Eberhart, vicepresident and treasurer; Percival Hunter, secretary; John P. Altgeld, George W. Bowman, W. W. Ormsbee and Jenkin Lloyd Jones. Work will be begun in September toward establishing people's churches throughout the country.

Five of the city Presbyterian churches, West Division Street, Olivet, Onward, Avondale and the Eleventh, have joined in the tent movement, and each will have two weeks' use of the tent secured for services during the summer months. At the first Sunday evening service, June 9, at least 500 attended the meeting under the care of Rev. F. R. Rosebro and the West Division street congregation, more than five times the average attendance in their church across the way.

At the First Methodist Church, Clark and Washington streets, Dr. J. P. Brushingham has decided to depart from the usual summer custom of downtown churches and to remain with his charge and fill his pulpit during the heated term. Last Sunday he began a series of special Sunday morning discourses upon "Great Problems of Life." The first topic will be "Bishop Merrill's Doctrine of the Divine Fatherhood: Can We Accept It?" The church quartet will continue with Dr. Brushingham, taking no vacation during the summer.

Convocation Sunday in connection with the decennial anniversary of the University of Chicago, was a notable day. Dr. Harper's baccalaureate address on "Religion and the Higher Life" was fitting and helpful. A Bible service at 8:30 a. m., was devoted to the wisdom literature of the Scriptures, with addresses by President Harper, Prof. R. G. Moulton and Prof. Shailer Matthews. A prayer service for candidates of degrees and members of the faculties was held at 10:30. The vesper service had an elaborate program. The music was furnished by the university band, choir and chorus, the Quandrangle Chorus, and singers from the choirs of the following Baptist churches: Immanuel, Normal Park, Lexington avenue, Englewood, Hdye Park and Calvary and the Englewood, St. James and Oakland Methodist churches, with three soloists. The addresses were devoted to the general theme, "Is Religion Progressing?" discussed by Dean E. B. Hulbert, Dr. Marcus Dods, Dr. E. G. Hirsch, and Dr. E. B. Andrews. The Sunday services closed with a union meeting of the Christian associations of the university, with thoughtful addresses by Rev. Ernest M. Stires and Miss Jane Addams on "The Obligation of the Christian College Student."

Baptist.

The sixty-fifth annual conference of north Indiana Baptists opened June 17 at Mishawaka, Ind. Three hundred delegates were present. Rev. Messrs. J. W. Conley, D. D., of Oak Park, Ill., E. W. Lounsberry, D. D., and C. E. Hewitt of Chicago were among the speakers.

Rev. D. A. Brown has just entered on his work as pastor of the First Baptist Church of Salt Lake City.

The Milwaukee association met in Wauwatosa and had a helpful meeting. The Sunday School problems and possibilities were discussed. Some of the other subjects under consideration were: "The Training of Young Christians," "Ought Our Churches to Make a Distinction in the Form of Letters of Dismission?" "Is Committee Organization Helpful?" "The Prayer Service of the Church," "What is the Greatest Need of Our Country Churches?" "The Attitude of the Churcn Toward Reform Movements."

At Red Oak, Ia., one hundred persons have united with the Baptist Church during the three and a half years' pastorate of Rev J. A. Shaw. The prayer meetings are well attended.

Forty-seven have been received into the church at Eau Claire, Wis., during the year, thirty-eight by baptism.

The German Baptists are not strong in Minnesota, numbering about 800, yet in the last ten years they have gained over fifty per cent.

Three schools are now operated in Indian Territory by the American Baptist Home Mission Society, expending on them $10,668.24. Additional equipment is much needed.

The American Baptist Education Society offered a gift of $15,000 to Ottawa University on condition that $45,750 be raised in the state. It has been done, with a good margin.

Wilson Avenue Church, Cleveland, O., was dedicated June 16. Three services were held. President Strong of Rochester, N Y., preached in the morning. The church is a beautiful structure, built after the English gothic style of the Tudor period. It was erected in front of the old chapel with a cruciform outline. The auditorium is a spacious one, being about fifty feet square. The cost of this edifice was $20,000, exclusive of furnishings and fixtures.

The First Russian Baptist minister was ordained June 3 at Anamoosa, N. D.

The Seventeenth annual meeting of the Red River Valley Association met at Cavalier, N. D., June 4-6. "The Apostolic Mission Spirit" was the topic of the sermon and there was a valuable discussion of "Evangelistic Methods, What Shall They Be?"

Rev. E. P. Tuller, the newly elected pastor of the First Church, Detroit, Mich., preached his last sermon as pastor of the Second Church, Lawrence, Mass., on May 26. He gave the hand of fellowship to eleven persons, eight of whom had been baptized the previous Sunday evening. Mr. Tuller thus ended nine years of fruitful ministry, during which 481 persons had been received into the church, 290 of them by baptism, making the present membership of the church 796, the largest in its history. During this pastorate the church debt has been entirely removed, and nearly twice as much money has been given for benevolent purposes as during the twenty years previous.

The annual conference of the Free Baptist Church of South Dakota and Minnesota concluded June 16 at Sioux Falls, S. D. The subject of discussion was "Applied Christianity," and addresses were made by Rev. S. E. Very, Deleron, Minn.; Rev. J. J. D. Batson, Crystal, Minn., and T. H. Smithers, Huntley, Minn. Rev. R. R. Keenan,

FAMILY FOOD.

Crisp, Toothsome and Requires No Cooking.

brought to her attention on a visit to

A little boy down in N. C. asked his mother to write an account of how Grape-Nuts Food had helped their family

She says Grape-Nuts was first Charlotte, where she visited the mayor of that city who was using the Food by the advice of his physician. She says, "They derive so much good from it that they never pass a day without using it. While I was there I used the Food regularly. I gained about 15 pounds and felt so well that when I returned home I began using Grape-Nuts in the family regularly.

"My little 18-months-old baby shortly after being weaned was very ill with dyspepsia and teething. She was sick nine weeks and we tried everything. She became so emaciated that it was painful to handle her and we thought we were going to lose her. One day a happy thought urged me to try Grape-Nuts soaked in a little warm milk.

"Well, it worked like a charm and she began taking it regularly and improvement set in at once. She is now getting well and round and fat as fast as possible and on Grape-Nuts.

"Sometime ago a number of the family were stricken with LaGrippe at the same time, and during the worst stages we could not relish anything in the shape of food but Grape-Nuts and oranges, everything else nauseated us.

"We all appreciate what your famous food has done for our family."

editor of The Free Baptist, reported the circulation increasing, and a gift of $2,000 toward a permanent endowment, which will be increased to $10,000 as soon as possible.

The members of Bales Avenue Baptist Church, Kansas City, called a mass meeting of Baptists of the city for Sunday afternoon, June 16, to protest against Rev. W. J. Williamson, the pastor of the Bales Avenue Church, accepting a call to the Third Church, St. Louis. As an inducement for Dr. Williamson to remain, the congregation decided to build a large, new church edifice. Dr. Williamson has built up from small beginning a church that is now the largest Baptist congregation in the city and the second largest in the state.. It has founded five missions, two of which have become churches. Bales Avenue Church has now fully 1,000 active members. The church building at Twelfth street and Bales avenue, which the congregation acquired in 1895, has been twice enlarged. It is frequently crowded to standing room at the hours of worship Sunday morning and Sunday evening. Dr. Williamson has, however, finally decided to resign and accept the call to St. Louis.

Congregational.

The Rev. Frank Fox, pastor of the First Church, Kansas City, Kan., has been elected mediator of the Kansas association and president of the State Endeavor Union. He is a graduate of Chicago Theological Seminary.

At Lee Center, Ill., where Rev. W. C. Barber is pastor, the attendance at the services is growing to such an extent that the capacity of the present church is overtaxed.

Dr. C. W. Hiatt, pastor of the Euclid Avenue Church, Cleveland, O., has been presented with $1,000 by his people to defray the expenses of a trip abroad for himself and wife.

Rev. F. D. Kelsey, Central Church, Toledo, O., plans to have the church endowed with $200,000, and so enabled to do its downtown work. The workers needed besides the preacher are, according to Dr. Kelsey's plan, an assistant to do pastoral work, a woman visitor, a Sunday School superintendent who should give his entire time to the work, and a private secretary.

Rev. C. H. Seaver of Garden, Mich., travels nearly thirty miles and preaches three times each Sunday. He is the only Protestant pastor in a territory of more than twenty miles square in which there are a dozen hamlets. His work is proving a blessing.

On Children's Day Rev. Victor F. Brown, pastor of the First Church, South Milwaukee, received eleven young people into the church from the membership of the Sunday School, all on confession, making a total of twenty-nine additions to the church since the first of March.

Rev. Mr. Murman of Forest Heights Church, Minneapolis, devotes the last Sunday evening of each month to a question service, which is proving very popular.

The church at Plainview, Minn., received into membership on Children's Day nine persons, making thirty-four received during the first year of the pastorate of Rev. Frank H. Anderson; twenty-four on confession.

At Round Prairie, Minn., the people live, on an average, more than three miles from the church building, and yet ordinarily more than fill it. In the last month twelve have been received into the church, mostly on confession. During Dr. J. F. Locke's pastorate the membership has increased from nine to sixty-nine. There is a strong C. E. Society and a growing Sunday School.

Plymouth Church, Des Moines, Ia., has voted to invite the National Council to meet with them in 1904, and the invitation is unanimously endorsed by the State Association.

Rev. Miner W. Fairfield entered into rest June 2, aged 78. He had been in ministerial service forty-five years, having been pastor of the Second Church, Oberlin, First, Oak Park, Ill., and in Romeo, Lansing, Ypsilanti and Muskegon, Mich., and other places. He was for ten years president of Olivet College, Michigan.

Rev. Campbell Morgan arrived from England June 19, to take charge of the Northfield extension work. He will reside in Baltimore.

June 11, 1901, at Genoa Junction, Wis., Mr. Alexander E. Cutler was ordained to the Congregational ministry. Sermon, Prof. W. D. Mackenzie, D. D. Other parts, Rev. W. W. Sleeper, Rev. P. M. Snyder, Rev. H. W. Carter, D. D.

Yankton College has just closed the nineteenth year of its history with a most successful commencement program. Twenty-five took diplomas from the academy and twelve from the college course, each class being the largest thus far in its respective department. The baccalaureate sermon was delivered by President H. K. Warren. Rev. Thos. J. Dent of Aberdeen gave the annual address before the Christian associations, and Rev. F. Newhall White, D. D., of Sioux City, gave the commencement address, his seven years of missionary labor in Japan yielding him much of the material for his masterful handling of his subject. The college has every dollar of indebtedness paid. Plans are already on foot for the erection of a commodious gymnasium building. Four South Dakota pastors were made new members of the Board of Trustees of the college. Two of these—Rev. D. J. Perrin and Rev. E. Fenn Lyman—are sons of the college; another is Rev. Geo. S. Evans, who recently closed a very successful pastorate at Hudson, and has sought a more difficult but strategic field of labor at Centerville; the fourth is Rev. L. E. Camfield of Ward Academy fame.

The Disciples.

Rev. F. M. Rains, treasurer and financial secretary of the Foreign Christian Mission Society, purposes a trip abroad, sailing from San Francisco August 2, to be gone five months.

Burris A. Jenkins of Buffalo, N. Y., has accepted a call to the presidency of Kentucky University.

Rev. W. W. Denham of Mishawaka, Ind., has been called to remain there another year. During his ministry with that congregation the mortgage indebtedness has been reduced from $3,000 to $1,250, which is now fully provided for, and the church property has been greatly improved.

Rev. H. L. Willett delivered a series of six lectures on the Bible, at Ada, O., last week under the auspices of the Y. M. C. A.

At the state meeting at Waco, Texas, it was reported that the new girls' home at Add Rann University was built and paid for. Mr. T. E. Shirley gave up a salaried position as a railroad man, to work for this university without recompense, but his road refused to give him up and granted him temporary leave of absence till his work was done.

Disciples of Christ in the East have organized the Atlantic Christian League. It is a part of the plan of the Disciples to gain a foothold in the eastern cities. Members of the league are to pay $1 toward the erection of each new church which is made possible by these efforts. The pro-

SUB-TROPICAL RAMBLES.

The Author's Experiences.

U. S. Consul Pike, of Port Louis, Mauritius, has written a charming book upon this gem of the ocean, the home of Paul and Virginia.

Col. Pike, whose New York address is 43 Exchange Place, had a curious experience with coffee and the beverage almost destroyed his eyesight.

He says, "Speaking of coffee, my first warning against its use was insomnia followed by depression, and despondency. The nervous system was in such a condition that I could not attend to business, and to my distress I discovered that my eyesight was becoming more and more imperfect every day. From my knowledge of the symptoms of coffee poisoning, I concluded to leave off the coffee and take up Postum Food Coffee in its place.

The results were astonishing. Gradually my eyesight recovered, and the nervous condition and depressed feeling disappeared. I have now been using Postum in place of coffee for several years and am in perfect health.

"My family of six persons discarded coffee some time ago and use Postum. I would not be without it It is a most valuable addition to the breakfast table and should be in every household."

moter of the plan is E. L. Kelland of Newark, and the headquarters of the organization are to be there. As a reason for such league it is pointed out by its officers that fully one-fourth of the 100 largest cities are within this Atlantic territory and not a Disciples' Church in one of them.

The Fourth Christian Church of St. Louis, Mo., was dedicated June 23. The seating capacity has been almost doubled by the recent enlargement, which cost $5,000.

The forty-second commencement of Kentucky University was held June 7-13. There were twenty-six graduates from the Bible College. An endowment of $27,000 has been raised for this college and it is hoped to make it $50,000 by January 1. During the past session 1,100 pupils were enrolled in the different colleges of the university.

The Bible School convention at Sedalia, Mo., was a successful one. The report of the board showed faithful work in the field and the treasurer's report showed a larger amount of money raised than ever before. The program was a very good one. Both the board and the secretary were continued for another year of service. The first day was given to the Endeavor Society. The report of Claude E. Hill, the superintendent of the Endeavor work, indicated that there were now 400 societies with 14,400 members. These gave $8,400 for church work and $2,900 for missions. There were 400 additions from the associate members to the church and there was a gain of nine new societies. Following is the record of the Bible School work for the year: Bible schools organized, 68; churches organized, 20; protracted meetings held, 48; additions, baptisms, 279, by letter 306, otherwise 261, total added 846, and $4,296.65. The evangelists also raised $7,023.65 for church building, making for the two purposes, $11,960.11. There was also $5,461.79 for various other purposes. These five evangelists visited 446 places to do this work, were employed 1,703 days and preached 1,606 times. This, if not the largest year's work, is one of the best ever reported at a Bible School convention.

Episcopal.

At the diocesan convention of Central New York the report of the committee on Sunday School work was received with much interest. A very general effort has been made to introduce the graded system, but only with partial success, on account, principally, of the difficulty of securing a proper series of Sunday School lessons adapted to that purpose, and the impossibility of finding a sufficient number of competent teachers. About fifty per cent of the confirmation classes comes from the Sunday School. Sixty-eight schools report forty-eight different text-books or leaflets in use.

There have been 1,564 confirmations in the diocese of Connecticut during the past year, an increase of 200 over the year previous.

The Rev. Walter C. Clapp, rector of St. John's Church, Toledo, O., and the Rev. A. L. Byron-Curtiss, rector of St. Joseph's Church, Rome, N. Y., have accepted their appointments as missionaries to the Philippines. Their work will be done under the direction of the Bishop of Shanghai, who has the oversight of the Philippine work.

St. Clement's Church, Philadelphia, for the first time in its fifty years of life, has no debt upon its building, it having been wiped out by the efforts of Rev. Geo. H. Moffett, who has, besides, raised some $23,000 for the purchase of the Sisters' Houses and repairs to the church and clergy house.

The twenty-fifth anniversary of the founding of the parish of the Church of Our Savior at Mt. Auburn, Cincinnati, was celebrated May 26. The parish has changed rectors but twice in that period. The Rev. Z. R. Phillips has recently accepted a call to the rectorship.

The vestry of St. James' Church, Fresno, Cal., have adopted plans for a new church to cost $12,000, of which $3,000 has been subscribed. It will be of brick, to seat between 400 and 500 people, and the people, under their new rector, the Rev H. S. Hanson, hope to raise the necessary funds by July 1.

The Bishop of Duluth visited the Indian mission at Twin Lakes June 10, and consecrated the little church. Six persons were presented for confirmation June 12, 13 and 14 the bishop was in attendance at the Indian convocation at White Earth. In the same missions on the previous Sunday he preached and confirmed five persons.

Beginning with this fall, the diocese of Los Angeles will have a diocesan school for boys located in the Montecito valley, about two miles from Santa Barbara. The school will be under the direction of the Rev. Alfred H. Brown, and will be a boarding and day school. Only a small number of boys will be admitted during the first year. A faculty of four masters, all graduates of eastern universities, will assist the head master.

Minneapolis Episcopalians have arranged to provide a residence for Bishop Edsall in Minneapolis; this will not be his personal property, but the house of the coadjutor bishop of the diocese.

Lutheran.

The English Evangelical Lutheran Synod of the Northwest, meeting in St. Paul, closed June 18, after an unusually busy session. The committee on synodical statistics reported 21 congregations with 2,223 communicants and a gain of 148 communicants outside of River Falls and Ellsworth, which had made no reports. There had been 252 confirmations and 253 baptisms, of which 232 were infants and 21 adults. There are 30 Sunday Schools. The congregational gain during the past ten years has been .333 per cent. The congregational expenses for the year were $27,329.84.

Salem English Evangelical Lutheran Church, Minneapolis, was dedicated June 17.

Upwards of 3,000 people gathered June 16 to witness the laying of the corner stone of the Theological Seminary at St. Anthony Park, Minn, for the United Norwegian Lutheran Church. The building is already under roof, but a big hole had been left for the block of granite. Sixteen men were ordained the same day. Prof. M. O. Bockman has been elected president of the seminary for life.

The United Norwegian Lutheran conference reports a total membership of 252,176, of which 134,309 are communicants. There were 3,427 Sunday School teachers and 42,518 Sunday School children. During the past two years the church has raised $262,000 for various purposes, including its contributions to foreign missions and the charitable institutions.

Methodist.

Rev. Dr. William A. Quayle enters this week on his new duties as pastor of the Grand Avenue Church, Kansas City. It is probable that a new edifice will be erected several blocks further south and east.

The Centenary Southern Methodist Church, St. Louis, will make repairs and improvements in its edifice to cost $30,000. In the parsonage adjoining the church on the west the wall will be torn out and it will be made an institutional meeting place. Halls, rooms where poor children can be taught sewing parlors and meeting chambers will be put in so as to make the congregation better prepared to cope with the downtown evangelist and missionary situation. Murray Carleton, president of the transit company, one of the stanch supporters of Centenary Church, has agreed to duplicate every dollar contributed, and as a result of this stimulus a neat sum has been raised.

Trinity Methodist Episcopal Church, Albany, N. Y., was recently destroyed by fire, but other churches offered the use of their edifices to the homeless congregation, among them the Jewish Temple Beth Emeth, where on a recent Sunday ten children of Christian parents belonging to the Methodist Church, were baptized. This is worthy of note as an indication of a broad, kindly spirit.

The corner stone of the new African Methodist Episcopal Church at Butte, Mont., was laid June 10. The pastor, Rev. Jordan Allen, by his own exertions, secured the greater part of the stone for the foundation by working in the quarry, and he also did a great portion of the work of excavation.

The McTyeire Church at Jacksonville, Fla., is to be at once rebuilt.

The Methodist Church South is building an edifice for the Foochow University in China. Its probable cost will be $30,000 and subscriptions for this school amount to $100,000 including the cost of the building above named.

It was announced at a meeting held June 17, in Manhattan, that the sum of $275,000 had been raised as the result of the movement in aid of metropolitan Methodism, whereby it is expected $1,000,000 will be obtained to pay off the mortgages and other bets of the various Methodist churches in Greater New York. The movement was started two months ago.

Presbyterian.

Presbyterians have built a fine church in San Juan, Porto Rico, and have worshiping in it a congregation that completely fills it. They are now to undertake the erection of churches at Mayaguez and Aguadilla, at both of which points there are pastors stationed with flourishing congregations and Sunday Schools. They report marked interest in religion on the part of Porto Ricans, Bible sales being the largest ever known in proportion to population.

The Presbytery of Winnebago celebrated its fiftieth anniversary in the Memorial Church, Appleton, Wis., June 25.

The Rev. D. Irwin Conkle of Clyde, O., is rejoicing that the debt of $1,400 has been lifted. Seventeen have been added to the church on profession in the past year. The Sunday School has a net gain of thirty.

The work in the church in Chippewa Falls, Wis., is very encouraging under the charge of the Rev. J. George, D. D. Two years ago the church was in debt over $1,200. This has been nearly all paid.

Rev. Herbert W. Reherd became pastor of Bethany Church, Detroit, Mich., March 1, 1901. Since then twenty-nine have united with the church.

A joint conference of Alton and Springfield Presbyteries was held at Blackburn University Carlinville, Ill., June 10-11. "The Church and Education" was one of the topics discussed; "The Pulpit Seen From the Pew," another.

One of the oldest ministers of the United Presbyterian Church, Dr. Andrew Morrow Black, entered into rest June 13 at the age of 87. Forty-two years of his life were spent in teaching.

Rev. W. C. Somers, for over fifty years a minister of the Gospel, passed away June 14. For some thirty years his home was in Kansas.

Rev. W. H. Patterson has resigned as pastor of the Second United Presbyterian Church, Des Moines, Ia., after seven years of service there.

The United Presbyterian Church at Sparta, Ill., the largest congregation of the denomination in the state, having 500 members, has called to its pastorate, Rev. J. Knox Montgomery of Charlotte, N. C., who was its pastor five years ago.

The quarter-centennial of the United Presbyterian Church at Burlington, Ia., was celebrated June 12. The present membership is 109.

General.

The American Sunday School Union announces that since March 1 the missionaries of this society in the northwestern district, with headquarters in Chicago, have accomplished the following in the needy places and for the children who were not being cared for by any other agency: They organized 157 new Sunday Schools, having 3,991 scholars; reorganized 195 schools, having 5,983 scholars. They aided other and old schools in 229 cases, where there are 17,321 scholars; delivered 2,248 addresses, distributed 680 Bibles and Testaments, made 21,989 visits to families, circulated $1,079 worth of religious literature and traveled 99,910 miles.

The twelfth session of the college students' conference began June 21 at Lake Geneva, Wis. The gathering is modeled after the Northfield conference and is annually growing larger. The attendance at Lake Geneva in 1900 was 433 students with professors from 160 institutions in fifteen states. These men represented thirty-two church denominations, and the institutions from which they came enroll not less than 45,000 students. One hundred and fifty of them are preparing for distinctively religious callings.

The annual meeting of the Actoes' Church Alliance at the Berkeley Lyceum, New York, was well attended. Bishop Potter presided. The second year of the society's existence has been most prosperous. It counts now 1,573 members, and has grown sufficiently important to attract attention wider even than its membership.

"Broadly religious rather than in any sense distinctly theological" considerations moved the consistory of the First Reformed Church, Brooklyn, to invite the Sunday School of the Jewish Temple Beth-Elohim to participate in a Sunday School parade. There was an exchange of courtesies between these two congregations at the recent jubilee celebration of the Temple, to which many Christian clergymen were invited, some delivering addresses. The comity shown here is significant, says the Churchman, of a growing feeling of religious brotherhood and community of ethical effort, even among those of widel divergent faith.

The Y. M. C. A. of Cleveland, O., has just been enabled by some generous gifts to extinguish its debt of $68,000. This association is doing a splendid work. The past year 629 services were held with a total attendance of 42,463, an increase over the previous year of 26,059.

The Bible classes are well attended most striking feature of this work is the Shop Bible classes; these are held in many of the large factories at the noon hour; 280 classes with a total attendance of 17,475 is the record for the year. In the educational classes were 1,116 men; 436 boys are enrolled in the junior department.

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Woman and Home.

ONLY A BABY'S GRAVE.

Only a baby's grave,
Some foot or two at the most,
Of star-daisied sod, yet I think that God
Knows what this little grave cost.

Only a baby's grave,
Strange how we moan and fret
For a little face, that was here such a space.
O, more strange could we forget.

Only a baby's grave.
Could we measure grief by this.
Fresh tears were shed on our baby dead,
I know how they fill on this.

Only a baby's grave,
Will this little life be much
Too small for His diadem,
Whose Kingdom is made of such?

Only a baby's grave,
Yet often we come and sit
By the little stone, and thank God to own
We are nearer heaven for it.

Cinders and Tears.

Fanny and I were hurrying through the dusty streets. She was carrying a bundle of laundry; I was taking a bundle of copy to the editor.

Suddenly I stopped short in the wind, blinded by a flying cinder that had struck full against the eyeball and then tucked itself away under the lid. The pain was intense. Instinctively my hand went up, but it was arrested on the way and firmly held.

"Please, Miss Hester, just let it be a minute."

"But it hurts—awfully! Maybe I can turn the lid and get it out," I cried, trying to unclasp her fingers.

"No, you can't. Of course it hurts, I know. But just stand here a minute and keep your eye shut—the tears are coming. Be patient, Miss Hester; just a minute now, and it will be out."

And she was right. After a brief space of intense pain, tears flowed, and with them the cinder flowed out. We gathered up our bundles and went on.

"A simple remedy, Fanny. I never did that before."

"And you 'most always have trouble, don't you?"

"Yes, indeed," calling to mind several occasions when "something in my eye" had caused me much misery and inconvenience.

"Mother taught me that ever since I was little. She used to hold my hands until I was able to control them for myself. It counts for more things than eyes, too."

"What things?" I asked, willing enough to draw out my friend, whose homely, practical illustrations had been of service to me before.

"Oh, hurts and things I don't suppose you get many of them, miss; but any one who works as I do gets many little cuts. People don't mean to be unkind. But there are mean things—sharp words and cross looks—like cinders, flying about 'in the air,' people say, and now and then I catch them, through my eyes and ears, into my heart."

"And then what do you do?"

"'Rub my eyes with my elbows,' you know. Keep my hands away from the hurt. It is easier to get angry when people find fault or snub you just because they don't know any better. If I'd let you rub that cinder in, Miss Hester; you might be blind still. So mother taught me to be patient, to shut my eyes, stand still, keep my hands down, let the tears come, and then—why it's all over, you know."—Michigan Advocate.

Judicious "Letting Alone."

"Tell me," I said to one of the most charming women I know, who seems to have made a wonderful success of her ten years of married life, "how you manage to do everything so easily, and to do so much more than other people, and to make every one around you comfortable and happy?"

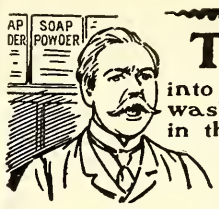
She blushed at my praise, as she answered: "I am so glad to hear you say that: for, if I am successful now, I have had to buy my knowledge with some bitter experience. You know what a nervous man my husband is. How could it be otherwise, with the strain he is under in his professional life, when from the beginning he had to do everything for himself and make his way by hard work and struggle? Well, when we were engaged, I didn't understand him at all. People may say what they please about the engagement being the happiest time of one's life; I argue it isn't I was always worrying John with little exactions, demanding of him reasons for this and that, interfering with him and not respecting his time or his individuality. Fortunately for me, his love stood the test of my tactlessness during our engagement, and the first year or so of our married life, but his health didn't. He was nervous and restless—poor thing! He had so little rest or freedom with me. Then Dorothy came, and during those early peaceful weeks of her life, when I had time to think, I began to see things in their true light, and I made a few resolutions, which I have tried hard to keep ever since. Certainly things have been happier since I determined to let John alone.'"

I waited for her to go on, and watched the pretty little wifely light in her eyes.

"I don't think there could ever be a real difference of opinion between John and me on the big things of life; but one doesn't have to confront big things very often, and it is in the little things that the rub is apt to come, and where a wife can worry her husband to death unconsciously by her pettishness. Well, this was the result of my resolutions: I try not to interfere in any way with John's business, not to demur when he is obliged to go away often and to be often late at meals, and not ask him why, frettingly, when he finally makes his appearance, but to wait until he chooses to tell me. When he chooses to sit up late, as he does night after night, reading or writing, when I feel he is not prudent, according to my standpoint, I make myself keep quiet and not nag him with advice to go to bed, and I try not to worry him about his particular economics and extravagances. Very often he does what seems to me foolish and unnecessary, but I have learned to respect his judgment enough to give him the benefit of the doubt, or, at any rate, to keep from telling him my opinion when it is not asked. I have also learned never to ask him to do errands down town, or take any time from his business for me; and, more than all, I try never to worry him with any of the tiresome domestic problems that are continually arising.

"Wise little woman," I murmured, thinking of the many men who come home from a wearying day down town to find a wife who is waiting to pour out a tale of woe of the day's grievances, which are exaggerated as they are related; and yet these same wives would feel it hard if they had to listen, night after night, to the recital of their husband's business troubles and be shown his incapacity to manage his business as they show their lack of ability to regulate theirs.

"Yes, it works well in many ways," she went on; "for on his side John shows the same respect for me. At the beginning of each month he puts a sum of money into the bank in my name for all household expenses. I never have to account to him for a cent of it; he never questions the wisdom of any change I choose to make in my department; in fact, he leaves



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me alone in my domain as absolutely as I do him. Consequently, when we are together, we always talk about things outside of the house, of interests that are educating, and we are very good company to each other, I assure you."—Harper's Bazar.

Farmer John.

By Charlotte Archer Raney.

"My dear Mary, there is perfect accord between Farmer John and myself," said the white-haired old wife, swaying softly back and forth in the sweet morning sunshine and smiling as she rocked.

"We are of one mind on all fundamental questions, and in no case do we come to an open difference of opinion. Now, you seemed surprised a few moments ago when I gave the advice John asked for and he went promptly out and did the very opposite thing. You see, my dear, he did not really want advice—he simply wanted help to make up his mind. I did not care in the least on which side of the yard he planted that May cherry-tree, but I see now that it is going into the one spot on the whole lawn that exactly suits the needs of its being," and the old lady glanced complacently out at her husband as he firmed the rich soil around the roots of the young tree.

The young matron had opinions of her own on most questions—opinions which she felt were as good as any one's opinions, and there had been times in her life when the quiet ignoring of her opinions had caused friction of wills in the household, and some heartache besides. This the old lady knew and grieved over.

"Mary, all men are alike in a general way. I accept as a token of love and respect my husband's sweet little habit formed early in our married life of conferring with me about all the small affairs of the home. The great affairs of the farm he is able to manage without my help. He knows just what is wisest and best to do, and does it promptly. But it is a great pleasure to Farmer John to go through with the form of consulting me, and I should miss something very pleasant out of my life if he were to suddenly stop coming to me with all the sweet and varied interests of the home."

"But why do you advise him, auntie, when you know you can give him no help?" said the young woman with some asperity.

"Oh, but, my dear child, I do help—I help him to make up his mind! And after all," an earnest look taking place of the mischief in her eyes, "I think his plans are nearly always better than mine, anyway. Where my advice is really best, Farmer John is swift to see and take advantage of it. And where he can not see, why make myself and him, too, uncomfortable by insisting on my way. There are very few women who get their own way and happiness at the same time."

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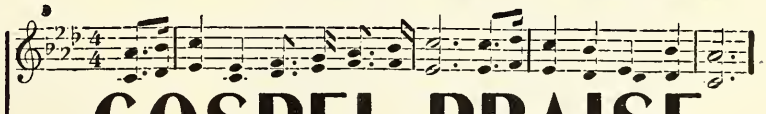

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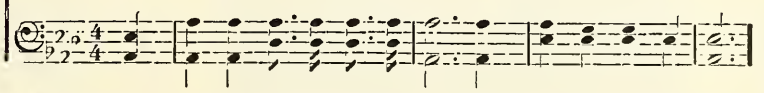

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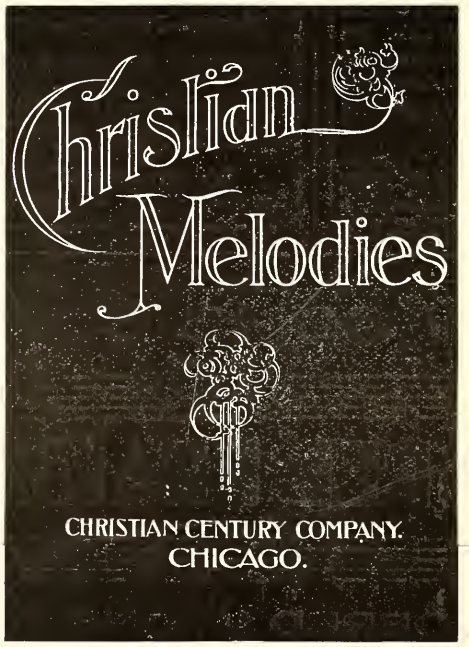

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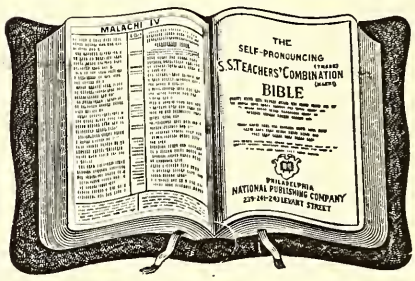

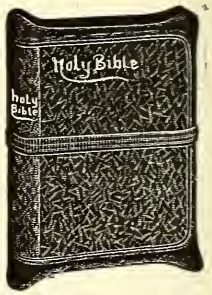

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THE CHRISTIAN CENTURY.

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EDITORIAL.

THE FATHERLAND.

"Know ye the land?—On earth's 'twere vainly sought—
To which the heart in sorrow turns its thought;
Where no complaint is heard, tears never flow,
The good are blest the weak with vigor glow,
Know ye it well?
For this, for this
All earthly wish or care, my friends, dismiss!

"Know ye the way—the rugged path of thorns?
His lagging progress there, the traveler mourns;
He faints, he sinks—from dust he cries to God—
'Relieve me, Father, from the weary road!'
Know ye it well?
It guides, it guides,
To that dear land, where all we hope abides.

"Know ye that Friend?—In him a man you see;
Yet more than man, more than all men is he;
Himself before us trod the path of thorns,
To pilgrims now his heart with pity turns.
Know ye him well?
His hand, his hand
Will safely bring us to the Fatherland."
—From the German of Claus Harms.

RESIDENT FORCES WITHIN THE CHURCH.

TO ACCOUNT for the continuous and progressive changes observable in nature scientists have to posit the existence of resident forces. In like manner, to account for moral progress the existence of resident moral forces has to be assumed. But in both cases, instead of speaking of resident forces, it would be more correct to speak of a resident force. The force resident at the heart of things is God; and the name given to that aspect of God which represents his power and energy is the Holy Spirit.

The Holy Spirit resides in the world; but in a special sense he resides in the church. He makes the church his home—his permanent abode. Believers are the temple of God; and the church is the habitation of God in the Spirit.

Mark, the Holy Spirit is a resident—not an occasional visitor tarrying only for a night. We do not require to plead with him to come; he is always with us. At the time of his departure Jesus said: "I will make request of the Father, and he shall give you another Comforter that he may abide with you forever."

Electricity is a resident force. It has always been present in the world, but until recently men did not know of its existence. There was just as much electricity in the world in the days of Abraham as there is today; but men knew nothing of this mighty force, and hence were not able to use it. God has always been in his world, but men did not know of his presence. They thought of him as dwelling apart in some distant heaven. Christianity is the manifestation of a present God. It tells us that God is here; and that he is available to us.

Now the abiding presence of God is realized through the Holy Spirit. When we say that God is here we mean that he is here in the Spirit; and when we say that Christ is here we mean that he is here in the Spirit; and when we say that Christ is in his church we mean that he is present in his church in his Spirit. It is in this way that we must interpret his words, "Where two or three are met together in my name there am I in the midst of them." "Lo, I am with you alway, even unto the end of the age." The risen, living Christ is with us in the Spirit. The Spirit gives us not a dead Christ, but a living Christ who is with us day by day. The Spirit makes his presence real. The Christ is ever with his church; the source of its life and power. All the forces for good within the church come from his living and life-giving presence. In the Book of Revelation he is represented as walking in the midst of the seven golden candlesticks. The seven branched candlestick is the church—and in its midst Christ ever walks, replenishing it with the oil of his grace that it may burn brightly and give light to those who sit in darkness and in the region of the shadow of death.

An Active Operating Force.

The Holy Spirit is present in the church as an operative force. He is not latent but active. He is ever working in and through his church. After Pentecost the disciples went everywhere preaching the Word, "the Lord working with them."

When the church is at work the Holy Spirit is at work. The church is his agent, and possesses something of his ceaseless energy. The end for which the church is indwelt and controlled by the Holy Spirit is that it may carry to completion the work of Christ.

In the Vatican of Rome there is a Gothic facade which represents the church as a ship into which men are being brought that they may be saved out of the world. The church is the instrument for saving the world itself; and it is a flexible instrument, being ever ready to change its methods to the changing conditions of human life.

The Holy Spirit is present in the church as a dynamic force—a force that drives or propels all its machinery. The promise of Jesus was "Ye shall receive power after that the Holy Spirit is come upon you." The object for which the disciples were to tarry at Jerusalem was that they might be imbued with power from on high.

The church as a dynamic force possesses redemptive energy. It has from the Spirit, who dwells within it, power to bless, power to heal, power to cast out demons, power to deliver men from the slavery of sin. The fount and origin of its redemptive activity is the Holy Spirit; and just in proportion as it is filled with his presence and quickened by his power does it fulfill its real mission.

The Holy Spirit is present the church as a vital power. He is the soul of the church, the structural

power that shapes its outward life as the brain shapes the form of the skull. As there is a power resident in the seed which produces the future plant, so there is a power resident in the church which accounts for all its growth and development.

Power of Personality of the Church.

The church is not an organization, but an organism. It is the body of Christ, the medium through which he manifests himself—the medium by which his glory is unveiled before the eyes of men. The power of the church is the power of the living personality that dwells within it. It has vital power because Christ has vital power; it has creative power because Christ has creative power. It possesses the life of its founder; it is filled with the qualities which he possesses. It is a living and life-giving force; through it the divine life flows into the world.

The Holy Spirit is present in the church as an ethical force—a power working for righteousness. He inspires to spiritual aims and activities. The church in which he dwells does not expend its energies in material ministries—it does not suffer from divided interest. Upon the redemption of men all its energies are centered. The secularization of the church is the greatest evil of today. The church, by seeking to gain the world, has lost its soul.

The measure of the power of any church is the measure of its dependence upon spiritual forces. If it depends upon outward attractions it will fail—as it ought to fail. The more unworldly the church is the greater is its influence over the world. "The weapons of our warfare are not carnal, but spiritual." Mrs. Browning has said that it is folly to think of public baths doing for the souls of men what only the blood of the Lamb can do.

A church is not weak because small numerically; it is weak only when it leans upon an arm of flesh. A church is strong just in proportion as it uses the divine power resident within it. When a church is weakest then it may be strongest; for it may be strong in the Lord and in the power of his might. God often takes weak churches to confound the mighty, and churches that are not to put to nought churches that are, that none should glory in his presence.

THE VISITOR.

JUNE is the month of roses and brides; and through the entire thirty days the air is filled with the fragrance of marriage flowers and the sound of wedding bells. It is a world-old story that of growing affection, plighted love, a bridal gathering, old shoes and rice, a journey somewhere—anywhere to be away and alone—and then the quiet settling down to the serious business married life—serious, yet delightful, and when rightly begun and happily carried on, growing more delightful with advancing years.

The Visitor has had the privilege of attending several weddings of late, and has been impressed with several things. One is that the man is a most insignificant part of the machinery of a wedding; necessary, perhaps, but a sort of necessary evil. He has nothing to say about the arrangements. That is the bride's business. All he is to do is to stand around and look pleasant, and be ready at the appropriate moment to play his inconspicuous part in the transaction, of which the bride is the bright and fascinating center. It is her day, not his. He may have been a very agreeable creature before, and may as a husband prove all that his most admiring friends predict. Nevertheless he sinks into eclipse beside the central attraction. Then, too, it may be confidently affirmed that he will be scared within an inch of his life, while the woman will be the picture of calmness and confidence. He has been told repeatedly to walk in quietly and slowly when the Lohengrin March begins, but he strides in all oblivious of orders, and looking like a mutineer about to be shot. When the bride arrives and the final moment comes, he pulls himself together with the air of a dental patient who has refused to take gas, and awaits the worst. If there is a response of any length which he repeats after the minister, he usually makes a mess of it, and if the ring is used, he generally fumbles it and makes a false pass, like a rattled quarter-back. But a woman never does any of these things. She walks in slowly with an air which distinctly informs the public that she is fully prepared, and has thought out every part of her program. She knows just what to do; she steadies the man by her quietness, and when he tries to put the ring on her thumb she helps him out with a grace that saves him from confusion. The Visitor was charmed the other day with the self-possession of a bride whose husband-elect, in his distraction, had taken her right hand in his left and was standing in the attitude of a small boy holding the hand of his sister and looking anxiously for some one to tell him what to do next. The bride saw the blunder and repaired it with a deftness which left not above three or four aware that all had not been in accord with the rubric. The Visitor is willing to concede that he would do no better on a like occasion. Indeed, he remembers the time when he played the part, or at least so much of it as consisted in going through the preliminaries. But what happened after that is a blank. He only knows that when, like the prodigal son, he came to himself, he was told it was all over. This proves how easy it is to practice upon a man in such moments of aberration. Once let him be gotten into this state of mind, and he will promise anything. It was touching to read but a few days since of a young man and woman who made one of an indefinite number of couples going from Chicago to that much-sought Gretna Green across the lake—St. Joseph. The account stated that on the way from the boat to the preacher's house the young man broke down and begged to be taken home to his mother, and it required the combined and resolute efforts of the girl and a policeman to bring him to the fatal spot.

Another feature which interests the minister is the fact that the bride always wants a long service, the groom a short one. He knows that it will be at best a sufficiently hard ordeal; but she rejoices in prolonging the service. Every part of it is a source of enjoyment to her, from the "Dearly Beloved" to the benediction. She wants the long service, with introduction, explanation, admonition, questions, responses, sponsor, ring, pronouncement, prayer and all. The man would be glad to escape with a tithe of it. He wants her, and accepts the wedding as the means of securing her. She wants him, but she wants the wedding, too, and she wants it just as impressive as possible. In this she is right. And he respects her wishes, because he feels that her judgment is better. Besides, he is helpless.

Another interesting thing is the desire each woman expresses for a service that is "different." They all inquire if you use the Episcopalian service, and say that they like that, only they want it somewhat modi-

fied. What they mean is, that they like the fine old forms of that church, which has given most attention to forms, but they do not like some things in that service, and they rather wish a personal and individual note to be struck in the form used in their particular case. Most wish to have the charge beginning "I require and charge you both" modified so as to be robbed of what seems an element of harshness, and all without exception insist that the minister shall omit the "obey" from the promise. Just why this last should be so it seems hard to see. The fact that it has been but a harmless fiction for a century should have made the women generous enough to allow it to remain as a sop to Cerberus. Why not allow a man that one small privilege? It costs nothing and he will soon enough find the real seat of authority, but he might at least be given the privilege of cherishing the legal fiction till the awakening comes.

But the wedding, after all, will mean even more to the older ones who witness it than to those whose union it celebrates. Only those who have known through years the rare joys of that elect comradeship which a happy marriage brings can understand the solemn joy foreshadowed in the answer to the simple words, "Do you take this woman to be your wedded wife? Do you promise to love her, to cherish her, to care for her in sickness and in death, and, forsaking all others, keep you only unto her so long as you both shall live?" The Christian ideal of married life is the holiest possible in the human experience and the appropriate symbol of the union of Christ and the church. Only as this ideal is realized can marriage be the holy covenant it was designed to be, and the "honeymoon" be lengthened into a cycle of years marked by deepening love, truer unity of heart and brain, the adjustment of natures to each other by experiences of prosperity and adversity, of joy and sorrow, and most of all, united by the hands of childhood stretched to each for protection and love. The torch of Hymen may thus light an altar fire of affection, devotion and blessing, which shall give both warmth and light, the light that groweth more and more until the perfect day.

JOSEPH COOK.

THERE have been few more picturesque characters before the public eye in the present generation than Joseph Cook, who has just passed away at his summer home in Ticonderoga, N. Y. He was known as plain Joseph Cook; for like Beecher and Spurgeon he discarded titles. He did not need them.

Joseph Cook was a mighty man of valor. To him might be applied the description which Carlyle gives of Cromwell, "a battle-axe of the Almighty." The giant blows which he dealt against vaunting unbelief resounded through the land. Physically he was a Colossus; temperamentally he was "a galvanic battery on two legs;" intellectually he was a Niagara. Before the impetuous onrush of his oratory everything had to give way.

The greatest achievement of his life was the Boston Monday Lectureship, from the platform of which he discussed from year to year the questions of the hour, dealing especially with the supposed conflict between science and religion. He felt himself to be appointed by the grace of God Defender of the Faith; and he was taken very largely at his own estimate throughout the English-speaking world. His name became a household word, and his oracular utterances were received in religious circles as final statements of truth.

It is not difficult to account for his marvelous influence. He was what Dr. Chalmers would have called "a man of weight." His force was tremendous. Added to that he was spectacular and dramatic—somewhat bizarre and bombastic, it is true, but never small even in his extravagances. A ponderous man, his gambols were the gambols of an elephant and were of great interest to the spectators. His oratory was somewhat florid, and his emphasis was often the emphasis of overstatement, but there was no discounting the power of his orotund voice. In its gentler tones it was like the rumbling of the approaching strom; in its louder tones it was like the artillery of heaven in full play.

A marked element in his power was his ability to sense "the psychological moment." He had the knack of alighting upon the very themes which were calling for solution in the popular mind. He had also a way of arousing in his hearers the anticipation of still more wonderful things than those which he was announcing. Hence his utterances were always waited for with the keenest interest. But the expectations which he awakened were never quite fulfilled.

It was of necessity that he should break down before his time. He worked at high-pressure speed. He was prodigal of his energy. In his Boston Lectureship he exhausted himself physically and mentally, bringing on utter bankruptcy. Perhaps it is just as well that it was so. His spirit of abandon was the secret of his power. By losing his life he saved it.

As might have been expected his fervent utterances did not stand the test of cold type. His written word was not equal to his spoken word. His message was for the moment, and had to be taken as it effervesced in public speech. But it was honor enough that he should have reached such a vast multitude of minds by the way of Ear-gate. It is given to but few to be great writers as well as great orators.

It is hard to sum up the influence of such a man as Joseph Cook. He was one of those large figures which demand perspective to take in their proportions. The impress which he made upon his day was profound. And it was wholesome. The singleness of his purpose and the purity of his motives were never questioned. His heart qualities were scarcely less conspicuous than his head qualities. He was a zealous reformer; the champion of every good cause; a fearless preacher of righteousness. Above all, and as explaining all, he was a devoted servant of Jesus Christ. His passion for humanity and for truth was second only to his passion for Christ. He was good as well as great; or rather he was great because he was good; for goodness is after all the highest greatness.

A LITTLE PARABLE.

I made the cross myself whose weight
Was later laid on me.
This thought is torture as I toil
Up life's steep Calvary.

To think mine own hands drove the nails!
I sang a merry song,
And chose the heaviest wood I had
To build it firm and strong.

If I had guessed—if I had dreamed—
Its weight was meant for me,
I should have made a lighter cross
To bear up Calvary.

THE WORD MADE FLESH.

HEN the fulness of the time came"—the time to which all the ages ran up—the time in which all past times attained their completion—"God sent forth his Son, born of a woman, born under the law, that he might redeem them who were under the law." The coming of Christ in the flesh was the center point in the world's history. It was the greatest event in all time, the event in which the divine purpose of grace brightened into full noon.

The incarnation was not a sudden irruption of the divine into the human; it was not something which took place as a strange incident in the history of redemption. It was the culmination of an organic process of spiritual development; the ripening of the fruit of the tree of revelation; the widening of the channel of communication between heaven and earth which had already been established, that room might be made for the outflowing of the rising tide of divine love and life which could no longer be kept back.

All that is essential in Christianity existed as an unseen spiritual force before it was crystallized into historic form. Upon the incarnation historic Christianity is founded, but Christianity as a spiritual life, as the life of God in man, is founded upon the existence of the mediating Word, through whom, before the incarnation, God kept himself in unbroken connection with the children of men. The redeeming love which dwelt eternally in the heart of God before descending to earth in the garments of flesh found secret inlets into the heart of man. Many a step was taken in the approach of God to man before the creative Word became the redeeming Word. The Word was made flesh, not to express God for the first time, but to give to the character, the love, the saving purpose of God, full and perfect expression.

All previous revelations of God to man presupposed the incarnation. To that goal they led up. Manifestations of God to man suggested as their climax the manifestation of God in man. Until that end was reached God could not bring himself into vital contact with humanity. The incarnation was necessary to the perfect self-revelation of God, and would in all probability have taken place if man had not sinned; but sin gave to it a new purpose and end. The revelation of God in humanity became urgently necessary for the redemption of humanity. Christ became man that he might redeem men. He was born a Savior. The aim of his advent was to win a rebel world back to divine allegiance, to reunite man to the source of his true life; to restore in man the defaced image of God; to lead man out of the dark cave of evil into the sunshine of righteousness and joy. The incarnation is therefore something more than an important part of the continuous revelation of God in humanity. It is a special revelation of God through a human life, for the special purpose of saving the world.

Stripped of theological mystification, the doctrine of the incarnation is in substance this: The descent of the divine into the human; the visible manifestation to humanity, and through humanity of the indwelling Deity. In the Incarnate Christ God comes under the conditions and limitations of human life, bringing himself within the little horizon of our knowledge, advancing within speaking distance, putting himself within easy reach, making his presence tangible and his help available. Jesus is Immanuel, God with us, and God for us, God beside us, and God on our side. In him the Absolute receives a center. The unknown is disclosed, the invisible becomes visible, the incommunicable is communicated. In outward form the Eternal Life is expressed, in a living person the infinite glory is focalized, in a glowing sun the Universal Light is centralized. He who had communicated himself to man now communicates himself as man; he who had revealed himself in the common life of humanity now reveals himself in a common human life. Through every word and deed of Jesus the Christ the Eternal Father makes himself known. When Jesus speaks it is God who speaks through human lips; when Jesus weeps it is God who weeps through human eyes. What is Jesus in the totality of his human life but the Word of divine communication, the manifestation of God to the world and for the world? What is he but a great tear-drop from the Infinite Heart? What is he but the visible hand which the invisible God reaches down from heaven for man's deliverance? What is he but God's great and growing gift of himself to the world?

"In that sweet name of Jesus, Immanuel, God with us," exclaims Gerard Tersteegen, "the tender and overflowing love of God has made for itself a new way into the very depths of our hearts, and has come unspeakably close to us poor children of Adam. Since then the kingdom of God is so near at hand, nay, has come within us, we need make no wide circuit through much knowledge and laborious effort to get thither, but we may enter at once by this new open and living way into the sanctuary of inward and eternal communion with God."

NOTES AND COMMENTS.

The Religion of Amity.

From his retreat in Brighton, Herbert Spencer, the eminent philosopher and scientist, brooding over the warlike spirit of the times, exhorts the nations to cultivate what he calls "the religion of amity." He says that "whatever fosters militarism makes for barbarism; whatever fosters peace makes for civilization. There are two fundamentally opposed principles on which social life may be organized—compulsory co-operation and voluntary co-operation—the one implying coercive institutions, the other free institutions."

Dark Things.

The cloud burst in the Pocohontas coal region in West Virginia on Sunday last was not attended by the large loss of life which was at first reported. The total number of the dead will, however, reach 100; and that is surely a terrible calamity. Regarding these devastations of nature it is not wise to dogmatize. Dispensations of Providence we dare not call them. All attempts to trace these catastrophies to moral grounds in those upon whom they come are checked by the words of the Master, "Think ye that the eighteen upon whom the tower in Siloam fell and killed them were sinners above all men that dwelt in Jerusalem? I tell ye nay; but except ye repent ye shall all likewise perish."

An Assumption of Authority.

The annual message of Mrs. Eddy, the founder or "mother" of Christian Science, is a literary curiosity. It contains many pious platitudes to which almost

everybody would assent, but its peculiar features put a tax upon human credulity. The claim is made that "the greatest discoverer of this century" is a woman; and that upon her discovery hangs "the hope of the race." Her word is as the word of God, "the Bible and science of health, with the key to the Scriptures is the pastor of every church." What an assumption of authority! And as to the declaration "Sin is a false entity, it is a lie, and unreal like a mirage," what shall we say? Perhaps we had better say nothing.

A New Standard of Character.

President Hadley, of Yale University, speaking of the changed ideals with regard to character, pointed out the significant fact that moral qualities have come to be the determining factors by which the value of a life is estimated. He says: "We live in a world where the man who would be successful in serving himself must at the same time be occupied in serving others. We no longer respect the pirate, the libertine, or the soldier of fortune. The careers which appeal to ambitious men are careers of large public service, whatever may have been the underlying motive with which such service was rendered."

Self-Reservation.

In a recent number of Harper's Monthly the celebrated artist, J. J. Benjamin-Constant, writing under the title "My Portraits," tells of his experience in painting the portrait of Jay Gould, the New York millionaire. During the execution of the work Mr. Gould never displayed the least curiosity concerning it. When it was completed he gave it about two minutes of attention. Says the artist: "He posed in silence, his eyes fixed on a paste button as the center of his attention. I could feel the entire abstraction of vision in his sombre, preoccupied mask, whose lines and features betrayed the burden of the man's colossal fortune. He had a pale, yellowish complexion, dark eyes, square forehead, and beneath the beard one perceived a firm mouth with a jaw of iron. Over all this hovered that haunting expression of sorrow. The poor envy the rich; with this image before them they might bear more easily the weight of their poverty. Wealth here below is not always synonymous with happiness." How true! We know what a man possesses and we envy him; if we knew how little he enjoys we would pity him.

CHICAGO NOTES.

At the close of the school year over 13,000 graduates went out from the public schools of Chicago. Of these 1,200 were from the high schools. The value to the community of such educational results is beyond computation.

Derby Day in Washington Park has come to outrival the English Derby in Epsom Downs. It is to those that constitute "the feathery foam of fashion" the great social function of the year. Betting, extravagance in dress, display of equipages, lavish expenditure of money are its predominant features. Its growth in popular favor is not a hopeful sign.

Rev. Johnston Meyers, of Chicago, is undoubtedly correct in asserting that one reason why many people in our churches are going after Christian Science, Theosophy, and other strange doctrines, is that they are looking for something the church is not affording them, namely, a heart-felt religion. It is on the spiritual side that our religious life is weakest.

Newberry Library secures a treasure trove in the form of philological library of 15,000 volumes, collected by Prince Lucien Bonaparte, and recognized as the finest of its kind in the world. This collection represents not only a vast outlay of money, but the life work of one of the most renowned philologists of the day. The books are in many languages, and cover a wide range of subjects. The price paid for this collection has not been divulged.

The surest way to win popular sympathy for a new religious movement is to make martyrs of its adherents. The four emissaries of Dowie's Zion who were pelted with rotten eggs in the classic town of Evanston while delivering their message of woe, left declaring that it was the wickedest city on the face of the earth. They were wrong. There are worse places than Evanston; but it is not wise for any town to allow its hoodlum element to repress free speech.

Preaching on "The Religion of Play," at the Stewart Avenue Universalist Church on Sunday last, Rev. R. A. White made the statement that every modern church ought to have pool tables, tenpin alleys and billiard tables for the use of the members. He contended that "the most vital problem before the church to-day is its attitude toward amusements, and that the good theater offering amusement and instruction ought to receive the support of the pulpit and church people." Modern amusements, he claimed, "are educating the people for good or evil ways faster than the churches or schools." What a travesty upon the church! The impression conveyed is that the church is an amusement shop, a rival to the theater, that its business is to provide entertainment for the community. The prevalence of this idea has helped in no small way to drag the church down from its place of power. That innocent, wholesome amusement ought to be provided goes without saying. That the influence of the church ought to be given to the meeting of this want also goes without the saying; but that the church itself should go into the amusement business is a different matter. Amusement ought to be provided by the home and by the regular social agencies in the community. The business of the church is to provide religious instruction and inspiration; and to do this as it ought to be done will task its energies to the utmost.

Moodyisms.—Many a backslider never slid very far forward.—Everything in the world but the human heart obeys God.—A man can do more business if his head is cleared by prayer every morning.—Many think it is the Bible that says "Do as the Romans do."—A purpose in the head and not in the heart doesn't last long.—"Policy" was not in the dictionary that Daniel studied.—A man cannot live for God in any age or country without enemies.—Many people seek an experience instead of Christ.—If I could understand the Bible, I should give up the idea that it was divine.—Satan gets people into the cradle of an excuse and rocks them to sleep.—God doesn't whisper into the ear of an infidel the secrets of heaven.—Many join the church who never joined Christ.

CONTRIBUTED.

I WILL PRESS ON.

My path is dark; thick-crossed with thorn and brier,
My cheeks are bleeding, and my hands are torn;
The morning sun drops, free, his golden fire,
But I, hidden, apart, am chill, forlorn.
Oh, why could I not other way have gone?
But here my feet are set—I will press on!

The sound of laughter and a rippling tune
Greet me from neighboring path, just out of sight;
And fragrance as of dewy fields in June,
Steals now to taunt me, then takes sudden flight,
In scorn of air the sun shines not upon;
Yet Wisdom placed me here—I will press on!

I will press on, through shadows dark and cold,
With heart and hands aching from wounds unhealed,
For maybe soon—ah, is desire too bold?—
My path may open into blossoming field.
But if this way breaks not till sun is gone,
Since Love has led me here, I will press on!
The glory swift departeth, the light will not last:
The summer soon is ended—the harvest soon past.
A drought is on the beauty, it dims and grows old
And the pilgrim feels a pining that never may be told,
Crying, O for my country—its breath and its bloom!
Now blessed are the homesick, for they shall come home!

THE PRESENCE UNRECOGNIZED.

By James M. Campbell, D. D.

SEEKING to awaken the curiosity of the people who thronged around him John the Baptist said, "In the midst of you standeth One whom ye know not." (John I:24). "Who is he?" they would naturally ask. "Do you refer to Jesus of Nazareth? We know all about him. He is the carpenter, the son of Mary, and brother of James and Joseph, and Judas, and Simon; and are not his sisters here with us?" (Mark VI:3.) They thought that they knew him; and yet they did not, for they saw him only from the outside. It is not strange that so many failed to recognize him when he was on earth, seeing he lived so much above the common thought of men? Every great man, just in proportion to the measure of his greatness, is unrecognized.

Even those who were the beneficiaries of his grace did not always recognize him. The impotent man whom he healed at the pool of Bethesda wist not who is was that healed him. Sometimes we recognize him only after the vision of his Presence has fled; and looking back upon an experience the full meaning of which we did not understand at the time, we exclaim with Jacob, "Surely the Lord is in this place, and I knew it not." How many priceless blessings have come to the children of men from the hand of the unknown Christ? He has been moving through the centuries scattering blessing broadcast over this sin-cursed earth. He is now in our midst. He is not merely looking at us out of the pages of the New Testament, or looking at us over the battlements of Heaven, but standing before us looking deep into our souls. It is his voice that speaks through conscience; it is his touch that opens our blinded eyes, and heals our wounded hearts; it is his hand that dispenses the mercies manifold which we enjoy; it is his power that directs and controls the great spiritual movements of this age. The living, the eternal Christ even now "standeth in the midst of us." Alas, that we should ever be blind to the glory of his presence!

But whether we recognize his Presence or not, nothing can alter the fact that he is really here. Not long ago the presence of electricity was unrecognized. Men lived in the presence of that mighty force; they saw its effects; and yet they did not suspect its existence. What good did it do them in their ignorance? Consciously none; actually much. Though they knew it not, that beneficent force was in constant operation on their behalf. One day they woke up to the recognition of this omnipresent force, and what happened? They saw that the powerful friend who had been working unweariedly on their behalf could be made still larger use of. And so they said, we will harness this power and make it serve us. We will make it light our dwellings, propel our cars, drive our machinery. And now electrical experts like Edison and Tesla fill our minds with wonder and awe as they tell us of the hitherto undreamed of possibilities which lie within this newly-discovered force. Electricity was as truly here in all the fulness of its power when men did not know of it as it has been since they have known of it. But what a difference even a slight knowledge of its presence, and nature, and of the laws of its operation, has made? And so, if men would only wake up to a sense of the Presence of Christ, and put themselves into right relation with the mighty moral power emanating from him, what marvellous things would follow!

It is not for the Presence, but for *the revelation* of the Presence that we are now to wait.

"Present we know thou art,
But O! thyself reveal."

Open mine eyes to the vision of thy glory, which is before me for the seeing!

A revelation of the Presence will bring two things: It will bring a sense of the soul's immeasurable need, together with a sense of Christ's infinite help. A sense of the divine Presence is always accompanied by a sense of sin. When a sinful man is brought into the Presence of the pure and merciful Christ, he will abhor himself in dust and ashes, even when rejoicing in the light of hope which shines through the gloom. Not, however, unless he is unprepared to change guilt into penitence will he seek to hide himself from the Presence of the Lord in the trees of the garden. The God who is revealed in Christ is not an awful Presence before which the sinner quakes with fear, but a gracious Presence before which he rejoices with trembling.

In the doctrine of the Presence the manifestation of God in a human way is extended into the present. The greatness of God makes the thought of his personal interest in the events of our daily life a difficult thing to grasp; but in Jesus Christ God is seen pitching his ent among us, that he may be near to help. A clergyman trying to console a hard-pressed man ventured to say something about God's help. The man looked him sharply in the face and asked, "Does God know?" Whereupon one who stood by asked with blended bitterness and scorn, "Does God care?" Yes, he both knows and cares. The gods of Olympus lived in perpetual sunshine looking down with supreme indifference upon the strife and tumult of life. The God who is manifested in Jesus dwells among us, suffering with us in our afflictions, and rejoicing with us in our joys. There is nothing concerning us which he does not know; nothing in which he is not interested; nothing in which he does not share. He does not

come to us merely in startling providences, but also in the ordinary events of life; he is not with us merely upon great occasions, but also in the most colorless experiences; he is not with us merely in times of spiritual elevation, but also in times of deepest depression. Dr. Doddridge dreamed that he was transported into the spirit world, and taken into a room the walls of which were adorned with a series of frescoes in which his life was delineated from infancy to old age. What astonished him most was the discovery that the whole of his life had been spent under the supervision of his Lord; and that in all the good that had befallen him all the way he had traveled, and in all the work he had done, Christ had been his constant guide and protector, his inspiration and his strength.

What comfort is his who, having come to recognize the immediate action of Christ upon his life, can say, "Thou hast beset me behind and before and laid thy hand upon me." (Ps. CXXXIX:5.) "Thou hast been behind me in my past; thou wilt be before me in my future; thou art in contact with me in the present." It is well to look back to Christ; but more important is it still to look up to Christ, and see in him a present helper and Savior. The recognition of his Presence is the dawn of spiritual life.

A BASKET OF SERMONIC CHIPS.

Rev. Sydney Strong, D. D.

I LIKE now and then to do a little thinking that is not for preaching. I set out the other day to think about the birth of the soul. I had read Jesus' rebuke to Nicodemus: "Art thou a teacher of Israel and understandest not these things?" and I said, "I have been a preacher for sixteen years and am I able to tell others about the birth of the soul?" So I turned away from scholars and sought to ascertain what I actually knew about spiritual birth.

George Eliot once said: "It is wrong to say, 'I have a soul'; it is correct to say, 'I have a body.'" She would have us say, "Men are souls and have bodies." I think it is nearer the truth to say that men are bodies and souls. Body and mind and soul are all curiously and wondrously woven together to make the man.

What is the soul? Tell me what the body is and I will tell you what the soul is. Roughly stated, the body is the organized physical life; the mind is the organized intellectual life; the soul is the organized spiritual life. A soul is born when spiritual life takes on a definite, organized, individual form.

There are four births which should occur. A man ought to be born physically, mentally, morally, spiritually. Here are four men, A, B, C, D. All four are born physically—on that day when physical or animal life took on a definite, organized, individual form. In a few years a mental birth should occur. But D does not make it—i. e., his scattered intellectual life does not become organized. He is non compos mentis, an imbecile. In a few years a moral birth should occur. But C does not make it. He will not conform to the rules of righteousness as found in society. He is non compos moralis—i. e., an incorrigible. In a few years a spiritual birth should occur. A and B are left in the race, but in only one, A, do the signs of life, faith, prayer, belief in God, take on a definite, organized, controlling form. He is the only one that has passed successfully through the lower births and now is a spiritual creature. He still has physical, mental, moral life, but, differing from the others, is controlled by the Spirit of God. He has entered and lives in the kingdom of God.

Nicodemus had reached the moral birth. He heard the solemn word, "Except a man be born again, born spiritually, he cannot see the kingdom of God." The life processes that issue in birth begin far back, in childhood, in babyhood, in the cradle, yes, are prenatal. The child-prayers taught, the atmosphere of peace and love in the home, the work of Sunday and day school teachers, all these influences have been at work, through the years. Then comes the day—if happily it comes—when all the spiritual life that has been floating about in solution comes, as it were, to a head, and issues forth a separate, individual, organized, spiritual life.

The evidence of birth is control. We know that the soul is born when the controlling power in the man is spiritual, when the Spirit of God, in love and unselfishness, reigns.

The birth of the soul is brought about by the union of two lives. The heart of man is opened in faith and the love of God is allowed entrance. This union brings forth a new creature, a spiritual man. The love of God assumes control and the spiritual—not the physical, intellectual or moral—is in command.

Our theologians are sharply divided on the question "Are all men sons of God?" They are, and they are not. There is no man born of woman but what has in him the signs of promise of divine life; no man sunk so low in brutality and vice who has not some spark of the life divine; no man beyond the hope of redemption. But no one can put his hand upon the inheritance of sonship before he has passed through the gates of spiritual birth. Every one is a son, but he may be a prodigal son, without the riches of the inheritance.

No sooner does a birth occur than a struggle to retain the birthright begins. This is true of every birth. Hands are reached up from below to pull down and destroy. Paul felt it. He must strive to keep his body under, lest he become a castaway. The problem of life is partly to secure the spiritual birth, but chiefly to retain the advantage gained. Conversion to Christ is easy compared to following him up the heights. The hardships and trials and temptations and battles come after enlistment. Many start, few hold fast. Many are called, few chosen.

Reversion to former stages is our temptation. Of the millions who today are living the life of animals, nearly all have walked the celestial heights, have seen God; but they have been dragged downward, have

reverted to their first birth. It is the mighty power of temptation we need to fear.

The soul-life must have proper environment to grow and prosper. Environment is generally given a material significance. To my mind "environment" and "grace" are synonymous. "By grace ye are saved" means ye are saved by a spiritual environment. God must be round about us. Our food must be the "bread of life." The atmosphere must be pure. Entertainments, amusements, companionships must be calculated to edify—i. e., to build up the soul-life. Grace is the same as environment, and it is the source of saving power.

How may the birth of the soul be brought to pass? "I desire it," says a man. "My heart is not at peace, my sins overwhelm me, the sorrows of death compass me about. Tell me how I may enter through the gates of birth in the kingdom." Let me give you a word: You know you are more than animal. No matter how much you have wallowed in mire, something within calls you higher. You now and then catch a glimpse of spiritual life. Hope of immortality stirs your bosom. When Daniel says that only one thing is needful—viz., to possess God, you give assent. What to? Why, summon and bring together at the very heart of your being all the spiritual life you have, then open that heart to God. Turn from the lower to him and his spirit that broods over us and within us will meet your spirit and in you will begin the new creature. That is birth.

The parable of the sower I sometimes call the parable of the four births. Some seed fell upon the roadside; it came to naught; some fell in shallow hearts; it sprang up, but quickly fell back. Some fell among thorns; it grew, but after a while cares of the world, etc., choked it. Other seed fell in good ground and brought forth abundantly. He that hath ears to hear, let him hear.

Oak Park, Ill.

THE WORTH OF A MAN.*

Prof. John E. McFadyen.

A MAN is worth what he is, not what he has; and that is true both of this world and of that which is to come. While he lives he may win and lose everything but one—his own personality. That is always his; ultimately it is all that is his. In that lies his worth, if he have any; not in the abundance of the things which he possesses and can lose. And when he dies he loses what he has, but he remains what he is. He who is unjust will be unjust still; he who is holy will be holy still; but he who is wealthy will be wealthy no more. It is a painful tribute to the commercialism of our age that a rich man is said to be worth so much when he dies. If he is worth no more than what he left he is worth nothing; and in the other world which, with all his foresight, he has forgotten or ignored, he will start a bankrupt, if he start at all. Or will he not rather be too weak to start on this new, strange journey, too weak even to stand; able only to vanish like the chaff which the judgment wind of God drives to and fro—his withered soul shriveling up before the fierce heat of God's judgment fire? All the gold of all the mines will not purchase him peace or pardon, or redeem him from the fate of those who have trifled away their gifts or opportunities.

Worth so much! to whom? Who was the better for what he was worth? Society? Was he himself the better for it, or was he only the richer? Could he face the silence? Could he see the Unseen? Did his presence lighten and darkness, cheer any loneliness? Was any heart sorer for his passing? Was "his soul well knit, and all his battles won"? Unless there was some divine idea in him, which he represented and incarnated, unless he was a worthy man, unless, that is, ther ewas something in him we could worship—for worship is tribute to worth—he was worth nothing, though he had billions.

Reward for Service.

Will there ever come a day, we sometimes ask, when men will get what they deserve? The dreamers of dreams comfort us with the vision of a world to come in the distant days, when inner worth will be fairly measured, and fitly rewarded with its due share of the world's good things, its honor, fame and gold. Is that God's way? Not always have the benefactors of religion won their $5,000 a year. Many of the greatest of them were roasted alive, had their tongues slit and their heads hacked off; "others had trial of mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, they were sawn asunder." Great poets have received for little poems a blank check, to be filled in as avarice prompted; and greater poets have received for lasting work the indifference, even the scorn, of their own generation. Great painters have received thousands for devoting their genius to trivial and unworthy themes; and greater painters have given the world their finest work for nothing. There may be some world where worth and wages correspond and the genius is the millionaire; but it is not ours. Fools have been made emperors and cowards generals; knaves have presided over the administration of justice, and traditionalists over schools of learning and religion. Folly and wickedness have reaped wealth and power and fame. While philosophers have been laughed at, philanthropists have been mobbed, explorers have lost their lives in swamps and snows, inventors have been ridiculed, reformers have been pilloried, apostles have been beaten with rods, stoned, shipwrecked, "in perils of rivers, in perils of robbers, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in hunger and thirst, in fastings, in cold and nakedness." "Often," says St. Paul. Yet worth is worth, as God is God. "It cannot be valued with the fine gold of Ophir," nor need it be; for every man has what he deserves just in being what he is. A true man's native power, his goodness, his worth, is his dearest satisfaction; he craves no more than the privilege of exercising the gift that is in him, of doing his work and being himself. Let us see that our hearts and minds are set upon the unseen things, which alone will stand the shock of death and the ruin of worlds.

Knox College, Toronto.

*From "The Divine Pursuit," a forthcoming volume by the Fleming H. Revell Company.

As the firefly only shines when on the wing, so it is with the human mind—when at rest it darkens.

LETTERS TO THE BOOKLOVER.

WORKS OF THE LATE JOSEPH COOK.

My Dear Friend:

Those of us whose memories as students and readers go back to the seventies remember with peculiar feeling their discovery of Joseph Cook. Let me give you my own memory. I was a student at a well-known university, and passing through that fierce conflict which for a certain class of minds is inevitable. Living in a quiet Christian home, where religious weeklies had not yet arrived, and where even the echoes of controversy did not often enter, I found myself in my college life surrounded with controversy. The air was thick in that dark old quadrangle with the battle cries of young warriors. The amazing confidence of those who swore by Darwin and Spencer, Tyndall and Huxley, who accepted frankly the destruction of the Christian faith, is amazing to look back to, but it was hard to meet and fight at the time. The drift of thought among the leading minds of the day seemed to us to be against Christianity. It looked as if the religion of our fathers stood behind us defeated and discredited. One of the most brilliant and widely read men of my own year said that he did not think Christianity could live among educated people longer than twenty-five years. In spite of all this, something held some of us in the grips of the faith which was being despised and rejected all round us. We read our Spencer and Fiske, our John Stuart Mill and Matthew Arnold, our serene Emerson and turgid Carlyle, and yet dared to believe that Jesus Christ had been raised from the dead. There came to our succor two men whose works, though very different, united in confirming our faith. The one was D. L. Moody and the other was Joseph Cook. It is of the latter I wish to write a word or two to-day.

I remember the circumstances quite well under which the first copy of the Boston Lectures reached my hands. We students were soon all reading them and getting our own out of them. We were, of course, amazed at the form in which the argument for Christianity was put. Nothing exactly like that can be found in the history of public discussion. The rhetoric was unusual, to put it mildly; the purple patches were sometimes a little dazzling, and the favorite catchwords were not always made more telling by repetition. Then the bold printing of the argument in numbered sentences and paragraphs, exactly as they had been delivered, at once gave an appearance of scholasticism and a flavor of popularity to a kind of discussion which, when scholastic, has not been interesting, and when popular has too often not been scholarly. In spite of, and partly by reason of, the unusual form of these lectures they arrested attention everywhere.

It is possible, of course, to claim too much for Mr. Cook. He was not an original thinker, although he expressed his thinking in a most original way. He was not a specialist in any one line of scholarship, although he had studied with considerable thoroughness in several of the most important branches of theological and philosophical science. But it is also possible to make much too little of him. He was a man of very great intellectual gifts. His was a keenly analytic mind, quick to seize the main points in an argument. And his was a vivid imagination which put him in sympathy with the human and practical element in religion. The vocabulary which his wide reading had put at his disposal was used with true American dash and freedom. Deeper than all these there lay his religious experience, which was at once fervid and practical, evangelical and mystical. Thus qualified by nature and grace, Joseph Cook, after a period of prolonged study in Germany, appeared in the prime of life in Boston. After an experimental year, which, however, revealed his power, he was taken in charge by a large committee of ministers and laymen. Under their auspices he continued for nearly twenty years to deliver his Monday lectures through the winter season. A large number of them were published in successive volumes by Houghton, Mifflin & Co. This week I have reread a number of these lectures, some of which I had not looked at since I read them over and over till I could almost repeat them in those far-off student days. I was not disappointed. Allowing for the distance of time, and the discussions which have intervened, I could not but admire the boldness and the resourcefulness with which the lecturer met the peculiar conditions of his day. Take, for example, his courses on the relation of science and religion—"Biology" and "Heredity." It is true that the debate has now swept past most of the points with which he was so much concerned. But we must do full justice to the fact that at that date Joseph Cook, in the heat of the controversy, did not denounce Theistic Evolution. And we are glad to see that he was one of the first to note and emphasize the most vital fact that the Darwinian theory of evolution was from the first opposed by many leading evolutionists. He puts very clearly the manner in which Darwinism was beginning to be spiritualized even by Darwinians themselves. I also dipped again into the volumes on "Orthodoxy" and Transcendentalism." One of the strongest things which Joseph Cook did was the very thorough demolition of that most inconsistent thinker and brilliant writer, Theodore Parker. Some of the most damaging criticism known to me in the history of literature is contained in this discussion on Parker. With certain of Professor Paine's pages in his "Evolution of Trinitarianism" in mind, I turned to his lectures on the doctrine of the Trinity. I was not surprised to find that Professor Paine's account of Joseph Cook's position is unreliable and his criticisms fall away from a close scrutiny. Joseph Cook did indeed define the use of the word "Person" in reference to the Trinity so as to make it much less than the word individual. But he did not go to the length of denying that there is any real and eternal distinction between the Father, Son and Holy Spirit. He took special trouble, in view of the accusations made by Freeman Clarke, which were exactly those reproduced by Prof. Paine to mark his position out in distinction from Unitarianism on the one hand or modalism on the other. My own feeling is that Joseph Cook was at his best on ethical subjects. His volume on Conscience is the most original and the most convincing. Some things in it deserve to live as permanent contributions to the literature of that supreme topic.

Altogether when I survey Joseph Cook's work I thank God and take courage. He did much to persuade the men of our generation that Christianity is too glorious in its fundamental doctrines, too real in its present living power, too evidently the greatest work of God—the very salvation of mankind—to be overwhelmed by a change in scientific interpretations of nature or by the supercilious cynicism of a few cultured men of letters in New England. He, in his last hours, made very solemn and real that contact by the

individual soul with God in Jesus Christ, which is the final assurance of the truth of Evangelical Christianity. To him this work of the Divine Spirit upon the conscience at the cross was the wonder of wonders, the most sure work of God himself, the most clear testimony to the Person of Jesus Christ.

To many booklovers in America, Joseph Cook gave a wider outlook. His habit of running over the great names of those who in various lands and many generations had stood for the life of faith, was itself an inspiration, even if it was not of final value as an argumentative method. For it is good to know how great the book world is, and how mighty is its power over the higher, the real life of men. Hence my joy in calling myself,

Ever yours,
A BOOKMAN.

Chicago, June 30, 1901.

THE RECOVERY OF SPIRITUAL POWER.

By Rev. Joseph H. Selden, D. D.

THE fundamental problem of the church in the present day is the recovery of spiritual power.

We must not leave out of view the outreaching work of the church. The sweep of the Master's command is world wide. The great commission is the fundamental law of the church. The less favored classes have a special claim upon us. Were our Lord visibly present in our midst, occupied, as of old, in the ministry of personal salvation, none of us would move his great heart with a deeper and more tender concern, and I verily believe among no other class would he find a more cordial welcome, than would be given by the self-respecting toilers, so seldom represented in our congregations.

However, the work that lies immediately before us and is most urgent in its claim is intensive rather than extensive. There can be no satisfactory spiritual advance for the community until the church herself finds a new life. "Tarry ye in Jerusalem," was Jesus' command to the little group gathered about him on the summit of Olivet—the world their field, the discipling of all nations their divinely appointed task; "Tarry ye in Jerusalem, until ye be endued with power," the first business of the church, confronted by grave responsibilities, is to secure a more adequate equipment for her work of ministry. Speaking from the standpoint of the preacher, two counsels may here be given.

If we are wise we shall concentrate our endeavor upon the reawakening in our hearts and the hearts of those whom we seek to win to Christ of an appreciation of the value of spiritual things. I have been repeating here the familiar excuse for the shortcomings we lament. "We are a very busy people." But the essential difficulty is not the want of time; it is the want of a due sense of proportion. In the ceaseless stir and bustle of these crowded days we have almost lost our perception of what is really worth while.

A Scriptural Illustration.

There is a story in scripture pertinent to our discussion. It tells of a certain king of Israel, who, after a hard-fought battle in which he was called to contend against superior forces, was returning homeward victorious, rejoicing over the unlooked for success of his arms. His attention was arrested by a strange figure at the roadside. A man crouching in the dust, with torn garments stained in blood, lifted his wounded arm pleading for pity. In answer to the king's questions he told his story. In the thick of the conflict a soldier entrusted a prisoner to his care, bidding him guard him as his life. "While thy servant was busy here and there he was gone." The judgment of the king upon the flagrant dereliction from duty was instantly rendered. In sternest accents he defines the penalty for such folly and sin. The crouching figure arises, bares his face, uncompromising in its severity. Lo, the prophet of Jehovah! "You have spoken your own condemnation, O King, your victory is dearly bought; engrossed in the conflict, elated by the greatness of your success, the commands of the Most High have been forgotten, and that which is of supreme importance overlooked and neglected."

The men of our generation are open to a condemnation no less severe. The warning words of Christ have been forgotten—"A man's life consisteth not in the abundance of the things he possesseth." Material comforts we have a right to desire; we have no right to make things the goal of life. God has put within us rare capacities—of knowledge, of friendship, of unselfish devotion, and in the development of these spiritual capacities our life finds its end. The men of our generation are not too ambitious. The cardinal error is found in the material standards by which they measure success. Here lies the explanation of that encroachment of business on the spiritual life which has brought about the conditions we are here considering.

Need of Nobler Ideals of Life.

What is needed, therefore, is a quickening of the appreciation of spiritual values. We must in some way be delivered from the "Despotism of Mammon" and be brought face to face with eternal realities. We must learn the truth of Christ's words that none is rich save he that is "rich toward God," and that for every man the spiritual life is supreme in importance and claim. We are agreed that a new and nobler ideal of life is a primary condition of spiritual efficiency for the church. How can the adoption of such an ideal be effected? The only motive power competent for such a spirit transformation is found in the personal influence of Jesus.

Christ's Kingdom Extending.

The enthronement of the Son of God over all the life of the world, in my heart of hearts I believe to be a task not beyond achievement. Everywhere may be seen tokens of a turning toward him; many who scout the claims of the church, many who refuse to credit her with the capacity to deal in any large and helpful way with the evils that vex the peace of society, speak the name of Jesus in the accent of loving confidence. Men of affairs impatient of impractical subtleties, are deeply impressed with the clearness of Christ's vision, and his comprehensive grasp of the principles of right living. Theology, as Fairbarn has shown so convincingly, reveals "a new feeling for Christ." The masters of this "greatest of all sciences," discarding the traditional interpretations of scripture, are making their way back of the doctrinal formula framed in the ages of controversy to the simple gospel of Christ.

It is the hour of the church's opportunity—she owes the world of our day spiritual leadership. The time has come for a fresh study of the life and words and works of the Master of us all. The church must show that she has not forgotten the meaning of "disciple;"

that she has broken with the rule of mere tradition, and with open mind, untrammeled by prejudice, is seeking a first-hand knowledge of the gospel; above all, that she is not repeating the unspeakable folly of those who say, "Lord, Lord," yet refuse to obey his explicit commands.

The conditions we have been studying are very serious, but the solution is not far to seek. During the first missionary conference at Northfield a body of Christian Japanese assembled at Tokio sent their greeting and this message, brief but inestimably rich in suggestion—"Make Jesus King!"

That word from men born in gray twilight of a heathen land furnishes us our watchword.

Make Jesus King! The spiritual power we need, the spiritual power we crave waits on the enthronement of Christ in the hearts and lives of those who bear his name.

Greenwich, Conn.

THE RELIGIOUS OUTLOOK.

Carey E. Morgan.

APROPOS to the tardy arrival of so many people at the church services, it might be well to recall the Unitarian divine of the last generation, in Boston, famous for his lack of punctuality, of whom a brother minister once said: "Dr. G. is a good man and will undoubtedly have a part in the second resurrection, but it is very certain that he will not be in time for the first."

Maltbie Babcock, whose silver tongue will never again plead the Gospel of righteousness, life and love, in his Carnegie hall speech before the Ecumenical Conference in New York city last spring, raised the question as to where Paul would be today if he were here with us. "He would be in the thin red line in the foreign field, at the forefront of the battle, where it meets the great black broad line. Paul did not say it that way, but in effect he said: "It is my ambition to fight where no one else has ever drawn the sword; let me be the first runner to go ahead with the news of life. Let me build where no one else has ever built." In the midst of an eager and impassioned plea for breadth of love and loyal obedience to the great commission of Jesus Christ, Dr. Babcock made a telling and tremendous impression with this admirable sentence: "See Jesus before he goes to his Father's side, with his hand outstretched and pointing to the uttermost parts of the earth. Let the church never forget that gesture. To the uttermost parts of the earth! I tell you, fellow Christians, your love has got broken wings if it cannot fly across the ocean."

Those who think that everything in the Old Testament and in all heaven and earth besides is a type of some spiritual reality must have been represented at Chautauqua, when Dr. J. N. Buckley, who was in charge of the question box, was asked: "Do you think the great pyramid a prophecy of the coming Christ?" Dr. Buckley's reply, which was followed by prolonged applause, was: "I answer with the speculation of a man who found a boot on the shores of the Mediterranean marked 'J,' and concluded that it belonged to Jonah and was cast off by him in his struggles when he got on shore."

I was once asked by one of these mystic interpreters what Jacob's staff stood for. I felt safe in telling him that it stood for a walking-stick. If the Christian religion were not divine it would have been overwhelmed long ago by the crudities and irrational theories and speculations that have been put upon it.

Bishop Leonard gave the clergy of the diocese of Ohio his opinion concerning the preaching of civics, economics, politics, etc. "The world of busy toilers, tired out men and women of six days labor in the marts of merchandise want on the Lord's day some instruction, guidance and inspiration on the subject of sin-fighting and sin-killing. I am strained to think that the plain men and women of today are like their progenitors and ancestry; that they want Christ for the feeding of their souls."

The Record-Herald, speaking on the same point, said: "Unless the Christian religion is for the soul of man, for his spiritual uplifting, there is nothing to it. No church can long subsist upon biology, literature or art. Lectures on geology never called forth the gentle ministrations to the poor and lowly that mark the earthly career of the Master. We can find no solace for bereavement, no consoliation for the vicissitudes of life from the Silurian or Devonian ages. There is little food there for man's spiritual nature. The pulpit must preach hope, faith, charity, love, unselfishness, immorality. If it preach not these things, but wanders away after bugs and boulders and sensationalism, it is of no service to Christianity."

The editor of the Interior, commenting on this, points out the fact that the Author of Christianity found texts in birds, flowers and stones. It seems to me, though, that this fact does not annul the contention of either the bishop or the Record-Herald editor, for our Lord made use of these things not to teach science or politics or art, but religion. That is a legitimate use to make of them, and is not found fault with by anybody so far as I know.

Richmond, Va.

IS IT WORTH WHILE?

Is it worth while that we jostle a brother,
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other,
In blackness of heart that we war to the knife?
God pity us all in our pitiful strife.

God pity us all as we jostle each other;
God pardon us all for the triumph we feel
When a fellow goes down 'neath his load on the heather,
Pierced to the heart. Words are keener than steel,
And mightier far for woe than for weal.

Were it not well, in this brief little journey
On over the isthmus, down into the tide,
We give him a fish instead of a serpent,
Ere folding the hands to be and abide
Forever and aye in dust at his side?

Look at those roses saluting each other,
Look at the herds all at peace on the plain—
Man, and man only, makes war on his brother,
And laughs in his heart at his peril and pain,
Shamed by the beasts that go down on the plain.

Is it worth while that we battle to humble
Some poor fellow mortal down into the dust?
God pity us all! Time oft soon will tumble
All of us together, like leaves in a gust,
Humbled, indeed, down into the dust.

—Joaquin Miller.

At the CHURCH

OUR PULPIT.

THE VICTORY OF FAITH.

By Prof. W. Douglas Mackenzie, D. D.

John 16 : 33. These things have I spoken unto you that in Me ye might have peace. In the world ye shall have tribulation, but be of good cheer, I have overcome the world.
I. John 5 : 4. This is the victory that hath overcome the world, even our faith.
I. Cor. 15 : 57. Thanks be to God who giveth us the victory through our Lord, Jesus Christ.

Man Is Engaged in a Universal Battle.

Christianity is in line with every other religion in the world when it assumes that man is engaged in a warfare that lasts a lifetime. Christianity does not create the warfare, but finds it and deals with it. The kind of war in which men engage may be misunderstood, the tactics employed by the human spirit may be very poor, the prospects of victory may be swallowed up in the terror of the assaults of the enemy; but, however all that may be, the central and fundamental fact is that man, as soon as he becomes religious, becomes conscious of war.

This war is something more than a struggle conducted by him in the effort to obtain food for the sustenance of his daily life. It may include the struggle for existence; it may deal with it; but this war, of which man's spirit is conscious, does not merely consist in the effort to obtain food and to live as comfortably, and as long, as possible in the animal life. If that were the case the ideal man would be represented, for instance, by the South African Zulu under the British Government. The South African Zulu, as under the control of a strong hand, is released from the terror that filled him when he lived in his simple tribal life, when a club might shatter his skull at any moment, when he was sent out year after year to carry on a warfare with neighboring tribes that might end his life. Now he is prevented from indulging in any pastime that involves his life in danger. He is allotted garden ground of the richest kind. He is allowed to have his flocks and his herds as large as he can make them, and the soil is so fruitful and the flocks and herds so productive that he has no care. If the victory of life is to have enough to eat and enough of sunshine to keep warm, and enough of this kind of comfort to live easily as long as possible, the great victor in this life is the South African Zulu. But we all at once recoil from that view. There is something that shocks our moral sense, our feeling of the fitness of things, if we for a moment dare to say that that is an ideal human existence. We all know that that is just the existence of the animal and that there is that in man which must engage in another warfare and obtain an altogether different victory.

The real battle in life, then, is not just the ardor of your daily effort to maintain your business. That may be simply a higher development of the Zulu's effort to stretch out his hand and pluck the ripe fruit and enjoy its luscious juices. The real battle of life consists in the intentions, the spirit, the motive, the ideal which you take to your daily business. It is the self-sacrifice, the devotion, the diligence, the entire spiritual life which you carry into that ardent pursuit of your business. That is the region of the battle with which your manhood is concerned; that is the battlefield where you are gaining or losing the day, where victory is to be yours, or defeat written across the whole years of your life.

The great difficulty, in a city like this where the battle for physical existence appears to be the main one, is to get people to look upon the other and see what is the real and chief struggle of their daily life. As they go down town in the morning hanging on to the straps of their street-cars and go out in the evening hanging on to the straps again, they find that in hanging on to the straps and holding on for dear life they are engaged in another struggle than the physical, and their attitude even to the neighbor who is jostling against them, or who is driven against them, the very feelings with which they regard him are the signs of the other battle, the conditions of the other victory and the other defeat. That is the real battle where the real victory or the real defeat is to be met. Jesus recognized this and said: "In the world ye shall have tribulation." The Apostle John recognized this and the necessity that we must, as he says, overcome the world. The Apostle Paul recognized this over and over in his terrifically deep insight into the facts of the case and gave thanks that the victory is secured on certain conditions. What, then, are we to say about this warfare that is said to be between us and the world? It is said to be between us and the world because every man wakes up to find himself in a condition of things where he seems to be drawn on to lose his faith in God and to lose his sense of honor. Somehow or another the constitution of things is against us from the beginning. The little growing child finds that there is something in the very body it has inherited, in the very home it lives in, in the very school it goes to, in the very demands that are made, or the temptations addressed to it day after day, something which is drawing it into evil impulses, evil thoughts, evil words, into selfishness, into gloom of spirit. The little child finds itself guided by its Christian parents in this warfare from the very beginning, and as the child passes into youth the area of the battlefield simply extends itself. As his own nature expands he knows that there are other mighty impulses and appetites within him whose strength and power he had never dreamed of. He finds that out into the world they carry him, making the world a larger world and the battle a fiercer battle. All the strain of it is heavier upon his will because there is more to fight against. As the youth passes on, carrying all the world that surrounded him in the child forward into manhood, again it brings an extension of the battlefield. He must feel as if there were a kind of organizing of the very conditions of life for the purpose of drawing and driving him on into the defeat which is sin and which is the loss of God.

Christ the First Victor.

Jesus says that He has met this enemy; that He has engaged in this warfare, and he says: "I have overcome the world." There you and I may listen to the voice of the only one that ever fought that battle and came out able to say those words. Never in the history of man did there arise any other spirit that confronted the world with the depth, with the cincerity, with the devotion, with the intelligence, with the strength of Jesus Christ, for none ever saw so fierce a struggle and won the right to say: "I have overcome the world." In what way had He overcome it? In two ways: One of those He refers to in the preceding verse in the Gospel of John, where He says: "Nevertheless I am not alone. The Father is with Me." "The Father is with Me." The man who manages to live through life and at the end says "The Father is

with Me" has gained the victory. The man has won his fight who, after all, looking back over the extent of the battlefield and the stages of the fierce struggle, finds that it has not dragged him away from God. If he has moved nearer and nearer and nearer to the living God Himself and at the end can say, in the very hour of his dying: "I am not alone. I go alone into the darkness; alone down the valley; nevertheless, I am not alone. The Father is with me;" that soul has gained the victory for which life is worth living and death is worth facing. Jesus gained the victory, saying, "The Father is with Me," and the Apostle John echoes those words when he says, "This is the victory which has overcome the world, even our faith." Jesus Christ maintained that faith in His Father; a faith of intimacy, a faith of inward reconciliation, a faith of permanent love, a faith of constant service, a faith which feared not that it would ever pass beyond the reach of the Father's arm into a darkness where the Father's eye could not follow, a faith which never feared lest anything should intrude between itself and the living God. If only a man's faith is strong enough it is beyond the reach of the enemy. The man with a faith like that of Jesus lives in a region far beyond the range of the enemy, gains the victory because the enemy cannot reach the citadel where his faith is—in the heart of God! Jesus gained the victory not only because He thus lived in the continuous possession of that undying faith in His Father, but because He went on giving Himself in love unto men. He was open to all the race temptations arising from social circumstances. He had to face the temptations—when He went out into His own unexampled and marvelous career—to go into the wrong paths. He has Himself told us in that wonderful story of the wilderness of temptations how fiercely the battle went in His soul time after time, when it seemed as if He must go in this direction and saw it was wrong and must go in that direction and saw it was wrong. Against the wrong He had His own battle; as against the wrong you and I have our battles. But He went right on in that straight road of the humblest love for his fellowmen, and went on in that love even after it met the very hate of those upon whom it was directed. He went on loving to the very end. All hate he met with the patient serenity of that supreme faith, because only the man who has the uttermost faith in God can ever give the uttermost love to the hearts that hate him. Jesus went on with that uttermost faith in God, giving that unsurpassable and invincible and unwearying love unto men. He was willing to love those men and loved them in the very hour when they put Him to every form of injustice and ignominy; and as He lay upon the cross, lay there being nailed to it, looked at the men who did it and the darker faces of the men who willed it, standing beyond the circle made by the military officers, and prayed, "Father, forgive them; they know not what they do." Do you think that prayer came out of a heart that did not supremely and perfectly and most patiently love those men in the very height and consummation of their hatred and its purpose? He loved them unto the end, even the enemies that made an end of Him. I have overcome the world, He says, I have overcome the world. It has matched its strength against my faith in God; it has matched its strength against my love for man, but I have overcome the world. The first human spirit that ever won that victory said these words when Jesus, with the cross drawing near, knowing all that was without Him coming upon Him, and all that was within Him going out to His sure victory, said to his disciples, "I have overcome the world."

There is, then, a battle; it is a universal battle, and Jesus alone of the sons of men has gained the victory.

Christ's Victory Our Victory.

Christianity, Christian experience, is the share which we have in the victory of Christ. So Christ, alone of all the sons of men, won this battle of a human life and triumphed in the possession of this victory, and we all share in his victory. He is ours; we are His. To the man who has faith in Him and goes out to live, to pray, to work, to be in earnest about everything with that faith in Jesus Christ, Jesus says, "In Me ye have peace. In me ye have the victory." The man who has that faith in Jesus Christ is one with Jesus Christ. This Christ is now the universal life and Lord of the world, available for every human soul, present within the heart's speech of every human spirit, ready to arm us for the fight, to arm us with the victory already gained. "Thanks," the Apostle Paul says, "be unto God, who giveth us the victory through our Lord Jesus Christ." And, "This is the victory which overcometh the world, even our faith," says the Apostle John, the faith that we have in Jesus Christ. Across the hot brow of the world, it has been said, Christ has passed His cooling hand. Ah! but also right down within the weak heart of the world Christ has poured His spirit's strength. Out a man can go from the presence of that Christ armed with His power. "In Him I have my life's victory." "Be of good cheer," said Jesus, "I have overcome the world." "Thanks be unto God," let us reply, "who giveth us the victory through Jesus Christ, our Lord."

My friends, I do not know that there is any other way of conducting this warfare in which you and I are every day engaged except by asking ourselves, Can I go forward with an absolute and unwavering faith in my Father? Can I go forward in an ever-widening and deepening love for my fellowmen? The man who goes forward with these principles of life growing in his heart is already victorious. The enemies are fleeing every day and he can watch the temptations recede. He can watch the disbanding hosts turn their backs upon him. He can say to himself, "I love and I trust and my soul is kept secure; I love and I trust and the foes are growing weaker; I love my fellowmen and I trust my living God and I know that the man who loves and trusts is invincible." There is nothing in the universe that can destroy that man's life. God made the universe to produce that very victory, to reach that very result. Out of all history God gathers the one richest treasure ever His heart thought of and His eye foresaw; the rich treasure of hearts like yours, my dear friends, hearts like yours, that say, "I trust in the living God and I love my fellowmen." That is what God has been working for all through the ages; what He is looking for all through the years. As they die He gathers the treasures to Himself, as their life story passes into the soil of the past He gathers that which shall remain forever, His own wondrous and choicest joy, the soul that trusts to the very end and loves to the very depths, in Jesus Christ.

A true Christian living in the world is like a ship sailing on the ocean. It is not the ship being in the water which will sink it, but the water getting into the ship. So the world, with its love of pleasure, getting into the hearts of Christians, has ruined its millions.

BIBLE SCHOOL.

BEGINNING OF SIN AND REDEMPTION.

Sunday-school Lesson for July 14, 1901.

Golden Text: Where sin bounded, grace did much more abound. Rom. 5:20.

1. Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden.
2. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:
3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.
4. And the serpent said unto the woman, Ye shall not surely die:
5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.
6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.
7. And the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.
8. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.
9. And the Lord God called unto Adam, and said unto him, Where art thou?
10. And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.
11. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?
12. And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.
13. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.
14. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:
15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

Elias A. Long.

Purpose of the Lesson.

The main lesson here is the very practical one of self-control. It is a picture of the working of evil longings in the human heart. How good it was of our heavenly Father, at the very beginning of his Word, to set forth with the utmost clearness this invaluable lesson. Every one is surrounded by "that which is good" and "very good." Chpt. 1: 31; Matt. 5: 41, Jas. 11: 17. Yet in the midst of this, we, too, as in the case of our first parents, are tempted by that which is not good and a choice must be made. Even Jesus was tempted. Several things stand out clearly: First, Satan approaches man from the standpoint of friendly concern and never in his true hideousness. He approaches through others. He shows himself interested in that which is along the line of our desires and which seems to be for our good. He appeals to our sense of sight and of taste and to our ambition. The lesson especially shows that Satan is cunning and gains the souls of men step by step.

No time need be wasted over a question that engages some Bible students, as to whether that part of the lesson regarding the serpent and some other features is actual history, or whether it is in the nature of a parable like that of the Ten Virgins. Enough to say that the main object for which this story was given was that it might cover spiritual instruction. It is a picture not only of the moral genesis of the race, but of the moral genesis of every individual soul. Its moral teachings he that runs may read.

Time.

Satan's plot to ruin man through temptation, seems to have been carried out soon after man's creation. The date in most of our Bibles is put at about 4000 B. C., but this is a human calculation, which must not be accepted as authoritative. The place of the temptation was the beautiful Garden of Eden mentioned in Chapter 2.

Friendly Tempter. "The serpent." The real tempter could not be an animal. The serpent obviously was used by the devil as his tool; or else is brought into the narrative to illustrate the devil. Sin existed in some rebel spirits before it blighted Eden. Jude 6; John 8:44. * * * "Serpent was more subtle." Temptation comes like a serpent. It lies by our path low and hidden lie a serpent. A serpent approaches noiselessly and is not easily seen. It finds its way everywhere, over or under every barrier, into every secret place. The serpent is the symbol of earthly wisdom. Matt. 10:16. * * * "He said unto the woman." The woman instead of resisting the temptation (James 4:7) listened. Right there was the devil's entering wedge. Notice that she listens to words which show the speaker is a foe to God. To listen to the offers of sin is to be lost. * * * "Hath God said . . . shalt not eat?" As love to God is the basis of our devotion to him, the tempter would begin his attack by destroying this love, through making God appear to be a tyrant. Observe that he adroitly lays stress upon the exception instead of the rule—his object being, even as in this day, to make obedience seem unreasonably hard. An appeal to bodily wants and appetites is still Satan's most common course of attack. Prov. 20:1; Matt. 4:2,3.

V. 2. Parleying with Evil. "We may eat." Eve's intention by referring to the largeness of her opportunity seemed to be good; but merely to listen to temptation and to discuss it is dangerous. This is because we are dealing with one who is a liar, and a deceiver, and weak human flesh with its natural inclinations towards evil, is certain to come out the worse for the parleying. There was no lack of good in the garden; life was large and free and the really needful things abounded. It is so now. But we are to practice self-control in the use of that which is good.

V. 3. Restriction. "But of fruit . . . midst of garden." The tree of knowledge of good and evil is mentioned in chapter 2:9. It was evidently a moral test. Moral choice implies two alternatives. Man can be trained in virtue only by resisting evil. Satan not God tempts us; God tests us. * * * "Ye shalt not eat." This was God's command. It was the best for their welfare as all of God's commands to us are best for us. Every life has its forbidden trees. It often is for man's spiritual gain that he is deprived of that which he desires. Deprivation teaches self-control. * * * "Neither touch it." They were neither to "touch, taste or handle." The only safe course is to take eyes and thought off from that which is evil. Prov. 23:31; Isa. 55:7. * * * "Lest ye die." God had said (2:17): "Thou shalt surely die," or more literally "dying thou shalt die"; thou shalt begin to die. Notice how Eve, influenced as she was by evil, greatly modified God's truth. How common that practice is to-day.

V. 4. The Lie: No Harm. Serpent said, "Thou shalt not surely die." His aim was to destroy faith in God by declaring his word a lie. Without remonstrance the woman listens. The words uttered were a half truth and the more delusive on that account. Death was not to be instant, but gradual. Yet it was to come surely. The most immediate result was death of the spirit. Sin worked a separation from God the source of life.

V. 5. "All These Give Thee." "For God doth know." The woman continues willingly to hear God defamed as if unwilling that man should have the best. "Your eyes shall be opened." He comes to everyone precisely as he did to Jesus (Matt. 4:9) with his great false promises, "all these things will I give thee." He excites his listener's curiosity with visions of knowledge and happiness now unknown. How this tallies with Satan's ways toward every human heart. * * * "Shall be as God's." Here the concealed fangs

strike in the poison of pride, promising elevation almost equal to deity. * * * "Knowing good and evil." An offer of the good that he may win to that which is evil.

V. 6. Self-Gratification. "When the woman saw." She had listened, gazed, considered instead of controlling and resisting the evil desire in her heart. What a lesson in this for us. * * * "Was good for food." An appeal to the animal side of human nature, like many a present day temptation "which seemeth right." Prov. 14:12. * * * "Pleasant to the eyes." Now the aim is toward the higher sense of beauty, "the lust of the eye," a most common form of temptation. * * * "To make one wise." Appealing now as in verse 5 to ambition, "the pride of life." 1 John 2:16. * * * "Took and did eat." She chose to gratify self, a root from which all evil proceeds. We do not mean to fall into evil ways but only to taste; if Satan can work on our curiosity to that extent he wins. * * * "Gave also to husband . . . he did eat." Another step in the fall is that of leading others to sin. Now Satan, instead of a serpent uses a person —his common course—to cause the fall of another. But Adam was more to blame than Eve. He sinned with eyes wide open. 1 Tim. 2:14. Perhaps this was because he saw that death did not instantly follow the eating.

V. 7. Shame in Sin. "Knew were naked." Spiritual nakedness, for their innocence was gone; they had lost the soul's garment of righteousness. * * * "Sewed fig leaves together." But sin is something real and deep; no easy process, no mere covering of leaves can effect a restoration, nothing but pain, suffering and blood. However, a sense of sin is a step towards the light. * * * "Made themselves aprons." They sought by their own efforts to cover their sin and shame. How fruitless is such an attempt, yet how often tried.

V. 8. The Evil Conscience. "Cool of day." Some think from the original reading that a fearful tempest took place with the fall filling Adam and Eve with alarm. Verse 10; Job 37:4,5. * * * "Hid themselves." They tried to hide from their Father and best Friend. So Jonah ran way from God. John 1:3. Sin separates from God; and evil conscience creates coldness toward God. In Rev. 6:16 there is an awful picture of sinners seeking to hide from the Lamb.

V. 9. Love Calling. "God called unto Adam." Adam was now lost. God was seeking him for the living spirit is not come to condemn the world but that the world might be saved. * * * "Where art thou?" A question like that to Cain, Chap. 4:9, designed to awaken conscience. It is a question to everyone of us.

V 10. From Peace to Fear. "I was afraid." There is no confession of sin but an evasion pointing merely to his fear and shame Was that a happy feeling? * * * "I was naked." Have we no reason to be ashamed of our nakedness before God? Have we gladly done his will and his work? Have we loved him with all our heart, and soul, and strength, and might as is His due?

V. 11. Seeks Confession. "Who told thee." God graciously would open the way for confession, repentance and a return to him.

V. 12. Excuses for Self. "The woman whom thou gavest." How easy to bestow blame on everyone but on self. First God and circumstances are blamed. Adam blames the woman, blames the Giver of the woman; and the woman in verse 13 blames the serpent. How clearly this shows the progressive nature of sin. Almost every prisoner claims he is innocent and a victim to adverse circumstances.

V. 13. The Truth Out. "And the woman said." She, too, lays the blame on another. * * * "Beguiled me." He beguiles, by presenting to our face only that which seems fair and good, and never showing the evil that is sure to follow (Prov. 23:32), lest everyone would flee.

V. 14. A Horror to Man. "Cursed above all cattle." In a lower sense the words seem to imply that some change was to come upon the serpent because it had been made the instrument of evil. Sin degrades everything it touches.

V. 15. Promised Victory. "Enmity between." As we are taught that the flesh lusteth against the spirit and the spirit against the flesh (Gal. 5:17). There is an inveterate dislike by the human race for the serpent, the symbol of man's curse. Even a hunter who is fearless before a panther or a mountain lion will shrink at the sight of a serpent. According to Dr. Todd in India alone in 1877, 16,777 persons died from serpent bites. * * * "Between thy seed and her seed." The children of the wicked one and the children of the kingdom as shown by our Savior, Matt. 13:38,39. The conflict is constantly on. It is a warfare in which evil spirits and wicked men are against Christ and His church. * * * "Shall bruise thy head." It is not a warfare without bruises and suffering; the trail of sin is marked all through the Bible with blood. In this conflict man shall receive injury but in the end the serpent's head shall be bruised. The final victory shall be with man through self-control by help of the Son of Man. * * * "Shalt bruise his heel." The serpent wounds the heel that crushes him. This was true in the life of Jesus; it is true in every victorious life. Christ came to show us how to win the battle against temptation. Matt. 4. To succeed we must be filled with His fullness (John 1:16) and hide His word in our hearts, Ps. 119:11. The redemption of God is a redemption by incarnation that is the divine life living in our lives. 2 Pet. 1:4. Jesus says, "I am the life." Christ in you is the hope of glory. Col. 1:27; John 15:4.

FIVE MINUTES' SERMON ON THE GOLDEN TEXT.

By Peter Ainslie.

WE know sin by the establishment of law; we know grace by the exercise of pardon. Sin has played havoc with the human race and we have but to lift up our eyes to read its traces in all life—the saddest picture that ever hung upon this old world! But by its side comes grace. Sin abounded, but grace has superabounded. Grace does not simply restore mankind to what they formally were in the Edenic garden, but it goes far beyond that. Mankind were placed in their primeval innocence—the garden was only the starting point—and then they were to go upwards, but sin entered and they went downwards. Now then, by grace—by God's own favor—mankind is not only to be restored to their former purity—not only to be without sin, but to be glorified unto the Father. Like this: My friend steals from me one dollar and he has sinned. He is a rogue. He has wronged me and made himself despised in his own eyes, and he has broken up our friendship, for having wronged me; he avoids me and my confidence in him is shaken. In course of time he acknowledges his wrong and asks my pardon. Several years ago he took from me a dollar; now I give him a thousand dollars. The one dollar represents sin and the one thousand dollars represents grace, and yet the disproportion is far greater than that of this illustration.

Sin had its garden of Eden and redemption had its garden of Gethsemane. The entrance into Eden was beautiful—perfect purity, perfect beauty, perfection in sky, on earth and human life, but the way out of that garden was with tears and heartaches and hasty foot steps were made beneath bent shoulders. The way into Gethsemane was under the dark shadows of the night, and its darker shadows of the cross with tears and sobs that almost broke the heart of Jesus, but they led him out of the garden and unknowingly to take the sting out of the world's heart of pain. The world's curse begun in Eden; the world's triumphal procession begun in Gethsemane. In the former, the lights went out and man's pathway went out into the dark; in the latter, the lights were made ready for the world-wide illumination.

If man could write—but no man ever can write—the history of sin, it would make up the saddest lines that ever came from human pen. All our pains, sorrows, fears, disappointments, sadness, tears—everything that makes us uncomfortable, up to death itself, is the rightful product of sin. Sorrows, tears and death have certainly abounded. Now then, all that is good, that partial peace, that living hope, that loving joy, that sense of happiness, that realization of pardon, that ever-liv-

ing life with God, that practical love among us, that unsuppressed sympathy, and everything that is good in this world is the rightful product of God. These are but the seeds that shall some day make a world-wide harvest to the glory of him who hath brought life and immortality to light through the Gospel.

Our Father, we can only thank thee. Thou art so good and gracious, and praises be to thy name forever. Amen.

PRAYER MEETING.

Fred'k F. Grim.

RECRUITING FOR JESUS.

John 1:40-42. References, John 1:35-51; 4:29; Luke 19:5; Acts 16:13-15.

What a beautiful scene is this in the early life of Jesus' ministry as he summons his first disciples The people were in expectancy. There was a vague feeling throughout the world that a deliverer was soon to come, and that a new era as to be ushered in. John the Baptist had announced his coming. He had pointed him out as the lamb of God, who should take away the sins of the world. He had come with a Divine commission. His purpose was not to give men a system of theology, but to give them life. He founded no institutions; he left no written record, only as it was deeply written in the experiences of those who loved him. It was his personal touch—the impartation of new life—that lifted men up and drew them to him.

Who Were There.

He was supremely interested in men and women. It made but very little difference what their previous occupation or habit of life had been, if they had willing minds and receptive hearts. As individuals he chose them out of the mass in order to establish a new society, a social order wherein dwelleth righteousness.

His first choice was Andrew, a fisherman. He was never a conspicuous character in the apostolic college. So far as we have any record the most important work that is accredited to him was the finding of his brother Peter, who became the "first among equals." Andrew became convinced in his own mind that Jesus was the Messiah. His next thought was to find his companion in the flesh. Knowing his strength as well as his weakness, he doubtless felt that Jesus could find an important place for him in his kingdom. At least, Christ saw in him one who was capable of a great work. He gave him a new name and set before him a high ideal. He who was the impulsive and impetuous was to become the bold and courageous, the rock apostle. In Zacheus, the despised tax-gatherer, Jesus saw one who could become of great service to him. There were many things against him; his stature, his business, his reputation. But Jesus looketh not upon the outward appearance, but upon the heart, and he alone judgeth righteously. The people said that man is a sinner, but it was the lost that Jesus came to seek and to save.

Women played no unimportant part in the kingdom that Jesus came to make real. He took every possible opportunity to proclaim his mission and call people away from their sordid self to their "soul-self." He cared little for his reputation. His only thought was the doing of the Father's will. The Jews and the Samaritans were "at outs," but this did not influence Jesus in the least. He first talked with a woman that much of our pharisaical Christianity would scorn to notice. He did not hurl anathemas against her, but he enriched her life with spiritual truth. Doubtless the later work of Philip among the Sumaritans was very largely due to the seed sowing of Jesus.

In the vision Paul saw a man calling from Macedonia, but his first recruit was a woman. She was in business away from home, but had time on the Sabbath day to go aside that her spiritual nature might be satisfied. The result was that she received a far greater blessing than she could have hoped for; not only she, but her household became obedient to the faith.

If we are but willing to be used by Jesus in whatever way he may chose our life cannot be a failure. We may be forgotten, but what of that, if we can lead one soul to him like Peter, or if we can form the nucleus of church like unto that which was at Phillipi.

CHRISTIAN ENDEAVOR

By Charles Blanchard.

INDIVIDUAL WORK FOR CHRIST.

Topic July 14: Ref. Acts 8:26-40.

"The Angel of the Lord."

THE expression "the angel of the Lord" occurs frequently in the Scriptures, especially in the Old Testament. It indicates some manifestation of the Divine Presence, not always in the same form. The word angel means "messenger." Remembering this, we can better understand the meaning of this somewhat familiar expression.

The Bible makes little of the messenger, but much of

The Message.

Let us note several things in the message to Philip. It is direct, explicit, imperative. "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." Nothing could be more explicit than this. Yet how short and simple it is. God leaves some things to the wisdom of his servants. He reserves something for future revelation. Let us be glad and hopeful in this. It is one of the inspiring things in all true evangelization. Surprises of grace come to all His faithful ministers. Heralds of the hope of the Gospel, take courage! The desert road holds its surprises still for all who, like Philip, arise and go!

"He Arose and Went."

I like that. Philip was a model evangelist—and endeavorer. He could be depended on. He didn't have to be coaxed or coddled. He didn't know just what the Lord wanted him to do, but he arose and went. All who walk by faith and work by faith, and all who do any worthy thing must do it in the divine way—must be willing, like Abraham, to go out not knowing whither they go; or like Moses, who endured as seeing him that is invisible; and like Paul, who went bound in the spirit unto Jerusalem not knowing the things that should befall him there save that the Holy Spirit witnessed in every city that bonds and afflictions remained.

Walking by Faith with Eyes Open.

But while Philip went by faith, he kept his eyes wide open. There is no premium on spiritual stupidity—or any other sort! Who would do the Lord's work must be alert, active, "wide awake," is the world's way; nor should the children of this world be wiser or more wide awake than Christians called with a holy calling, yet called to use whatever of power or wisdom

or strength may be theirs for the defense and confirmation of the Gospel. Paul says, you remember, that he was set for the defense and confirmation of the Gospel; and he also tells us that he became all things to all men that by any means he might win some. We must be wise, wide awake, winning. Such men were Peter, Philip, Paul. Let us learn the secret of personal work from this story of Philip and the Ethiopian eunuch.

Open Eyes and Open Ears.

Philip not only had open eyes but he had open ears. His ears were open to hear the eunuch read, and what he was reading. At the same time his ears were open to hear what the Spirit said. We need the double sense of hearing. No man can do his best work who does not cultivate the sense of spiritual sight and sound. At the same time we need to keep our ears open to know what men think and say, what they read and how they understand. This is the human side of salvation. And for us it is perhaps the more important. The angel of the Lord commands, the spirit directs; but Philip is left largely to his own consecrated common sense as to how to approach the rich man from far Ethiopia—a stranger, riding in his chariot, busy with the perplexing problem of the prophet's meaning, and with the still more serious problem of his personal salvation.

"A Hopeful Subject."

This Ethiopian eunuch was what is called "a hopeful subject." The phrase means something. He had been up to Jerusalem to worship. He had the spirit of reverence and regard for religion which is the first condition of salvation. He was a serious, reflecting man. He was a reader of the Scriptures. There is little hope for those who will not read and reflect. He confesses freely, humbly, almost passionately, his ignorance. He wanted help, guidance. No marvel he was saved! God will send his angels and his servants a thousand miles and along desert roads to save such a man. He does it! Our man is worth saving. Let us learn this. Go to him; join ourselves to him; listen to him; question him; teach him; begin with him where he is; lead him up to the Lamb of God that taketh away the sin of the world; take his confession; baptize him; let him go on his way rejoicing! You can trust such.

STUDIES IN MISSIONS.

[Supplementary to the C. E. reading courses.]

WHO SHOULD BECOME MISSIONARIES?

A. McLean.

ALL are not qualified for this service. All do not have sufficient health and education and linguistic ability and other indispensable qualifications. They can render the work efficient service, but not on the mission field. They can send and support those who go. A missionary should have—

1. *Robust health.* The climate and the work are more trying than at home. After reaching the field one has to take several years to prepare for the service. This involves the expenditure of a considerable amount of money. It follows that whoever goes out ought to have a reasonable prospect of remaining on the field for a term of years. Besides, one's usefulness depends very largely upon one's physical condition.

2. *Ability to master a new language.* This is very necessary. The natives are certain to discredit anyone who cannot speak their language easily and accurately. Men who are unable to master a new tongue are a hindrance to the mission. A missionary should be able to hold his own in the use of the vernacular in any discussion that may arise.

3. *Scholarship.* The missionary is certain to encounter scholars in India and Japan and China. If he cannot meet them on their own ground he will not be able to command their respect and to win them to Christ. Furthermore, he must be able to start and carry on training schools. Evangelists and teachers and helpers of various grades must be prepared. The most effective missionaries from the time of Paul to the present time were men of liberal culture.

4. *Faith in God and in the Gospel.* The world is lost. It cannot be saved by education or by commerce, or by intercourse with a so-called Christian nation. The one divinely-appointed instrument for this purpose is the Gospel. If one does not believe this most thoroughly one ought not to become a missionary. The nations need the Gospel more than they need anything else. Every other blessing follows its acceptance.

5. *Common sense.* The missionary has to deal with all classes and conditions of men. He has to deal with government officials, with other missionaries, with native helpers, and with converts from heathenism. With the wisest management there will be more or less misunderstanding and conflict. New problems are ever arising. In many cases one has no precept or precedent to guide him. One needs all the practical wisdom that one can command.

6. *Love.* The missionary must love the people among whom and for whom he is to labor. If he feels no genuine interest in them, and no earnest desire to do them good, he will not be able to render them much assistance. He should love those for whom Christ died. Not only so, but he should have the warmest affection for those with whom he is joined as a yokefellow. He should be willing to take the second place; to prefer his associates in honor before himself.

7. *Ability to lead.* The mission field needs many-sided men. It needs wise master-builders to lay foundations. The work must be carried on very largely by the natives. The most that the foreigner can do is to make some converts, and train the best of them for the work of the ministry. From the very first the thought of self-support and self-propagation must be kept in mind. The notion that anyone will do for this service, provided he is pious, is a mistake. The best are none too well equipped for this divine enterprise.

8. *Consecration.* The work on the mission fields is difficult. It is far more difficult than the work at home. It is a perpetual conflict with ignorance and superstition. The romance soon wears away. If the missionary is not constrained by the love of Christ, so that he does not count his own life dear to him, he will soon grow weary of the task and desire to abandon the field. If he has the apostolic spirit he will find the work one of the most joyous ever committed to man.

Cincinnati, O.

Not long ago a popular preacher in the course of his sermon said that, after surveying the cross on which Jesus died, and all that it revealed and implied, he felt constrained, in deepest sincerity, to pray the prayer, "God be merciful to me a Christian!" This is a prayer not a few can offer and should offer to the prayer-hearing God. Christians need mercy as well as those who have not as yet given themselves to the Lord.

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

By the Rev. Alexander Smellie, M. A.

A NEW HEAVEN AND EARTH.

Monday—Rev. 21, 1-14.

It is good to meditate at times on immortality and heaven; good to ponder these glowing chapters of the Revelation; good to look forward to the eternity in which the first things, the dark things, the sad things, shall have passed for ever and ever away.

Thus I know that my beloved dead, who left me trusting in Jesus, have not fell into an endless and unbreakable sleep. They live just now unto God. They will live by and by with God, body and soul linked together once more; and He shall wipe away every tear from their eyes.

And thus I am convinced that I too, if my hope is in Christ, can never be permitted to sink into nothingness.

It is God's will that His children should be with Him in His heavenly house. Therefore let me lift up the head; the hour of redemption draws nigh.

Tuesday—Rev. 21, 15-27.

In the last city, the city of God, all will be worshippers. The inhabitants will look up and will recognize God's existence, His government, His watchfulness, His faithfulness, His grace. They will breathe continually the atmosphere of the spiritual, the divine, the infinite, the eternal. Skepticism, and unbelief, and forgetfulness of Father and Son and Holy Ghost, will be gone.

In the last city, the city of God, all will be brothers. It will be a society in which there is a new spirit and a new law—the law and the spirit of love. Antagonisms, burdens, tears, will have vanished; selfishness and greed will be unknown; the sorrow which man causes man will never be felt. It is a picture surpassing fable; but it is true.

In the last city, the city of God, all will be saints. Its foundations are precious stones, sapphire and sardonyx and amethyst and emerald, the qualities which are pure and just and Christlike.

Am I one of the heirs of God's city? Am I striving to make others its citizens too?

Wednesday—Rev. 22, 1-9.

If I am to see His face there, I must be sure that I have seen it here. If His name is to be on my forehead erelong, it must be in my innermost soul just now!

It is my best hope for many who have been taken away from earth that they have been "saved so as through fire." So feeble and flickering was the lamp of grace, so tentative the hold on the great verities of the gospel, so faltering the testimony of the conduct for Christ, that the abundant entrance is utterly wanting. For these men and women I can only trust, dimly, wistfully, that they have reached the throne in some scanty and furtive and precarious way.

But for myself let me rest in nothing but the bright hope and the sure promise. Let me know in whom I have believed. Let God and the Lamb be my supreme portion here, in this present time. So, at last, I shall have nothing more to do but to commit my departing soul into the hands of my Lord Jesus, strong and tender hands which will not let the soul slip from their embrace. Yes, I would leave nothing on the conscience, nothing in the life, to be an anxiety in the hour of death.

Thursday—Rev. 22, 10-21.

"Blessed are they that keep washing their robes, that they may have the right to come to the tree of life."

So my Christian history is to be a perpetual washing of my robes.

There is the washing for pardon; that should be repeated every day. Nothing can be more dangerous than to fall into the habit of letting any committed sin pass in silence. There is to be no morbid self-scrutiny indeed. But yet the tablets of memory and the tablets of conscience must be cleansed every evening. And I can do this in one way only, by what the Bible calls "the blood of the Lamb"—by the application of my Savior's atonement in earnest faith to my individual heart and soul.

And there is to be the washing for purity; that will follow and result from the other. When I see that the clouds and stains are removed my whole life is made holier and better.

And this is the road by which I travel to Paradise with its Tree of Life.

Friday—Isaiah, 65, 17-25.

"The child shall die a hundred years old"—the verse is a puzzling one. But none the less it is a true one.

For, however many my years are, I may continue, in the best and most desirable sense, a little child. The more Christlike men and women become, the nearer they grow to absolute childlikeness. It is with them as it is with the ripe corn in the autumn; the corn bends its head down again to the ground out of which it sprang in the spring. Just so the saints of God, in their maturity, in their noblest and wisest and heavenliest estate here on earth, resemble most the children—resemble them in their trustfulness and teachableness and lowliness. Though I should be a hundred years old, I can covet and possess no sweeter and wholesomer heart than the child's heart.

Saturday—Rev. 7, 9-17.

Professor Milligan says that the Apocalypse is the revelation, in the case of the members of Christ's body, of the three ideas which St. John had already beheld exemplified in Christ himself—the ideas of conflict, of preservation, and of triumph.

There is conflict. I read of armies and battles, of the bow and the sword and the warhorse, of mighty struggles between light and darkness. The Christianity of these chapters conducts me through tears and blood, through suffering and the cross.

But there is preservation, too. Out of the great tribulation the soldiers come. The servants of Jesus are protected by Him who walks among the seven golden candlesticks.

And there is triumph at the close. "Therefore are they before the throne of God, and He that sitteth on the throne shall spread His tabernacle over them." Death and Hades and Satan are cast into the lake that burns with fire. But the saints—and may I be of them—shine as the sun in the kingdom of their Father.

Sunday—Rev. 20, 11-15.

This vision of all the dead come to life once more—how solemn it is, how impressive, how awful! I shall stand before that great white throne, to be judged according to my works. And how shall I fare at His bar from whose face the earth and the heaven flee away?

It will all depend on my relationship to Him now.

Is it a relationship of distrust and opposition? Or is it a relationship of faith and obedience and love?

In the one case, the future is summed up in that word of inexpressible sorrow and untold gloom—"the second death." I may not, cannot meanwhile, penetrate into such a horror of great darkness. May the very thought of it impel me to flee from the terrible reality to the Savior who will in no wise cast me out. Then over me the storm will never break.

But, in the other case, the future is "the life which is life indeed." The life of happiest thraldom; for "His bondmen shall do Him service." The life of undimmed and unbroken vision; for "they shall see His face." The life of perfect likeness; for "His name shall be on their foreheads." The life of noblest royalty; for "they shall reign for ever and ever."

Ah, Lord, let this life be mine.

EXPOSITORY HINTS.

THE SPIRIT.

Prof. R. R. Lloyd.

"Then Jesus was led up into the wilderness by the spirit." (Mt. 4:1.)

The phrase "the Spirit" is not a proper name of the spirit that descended upon the Savior. It is, however, a sample of the usual mode of referring to an object that has already been introduced to the reader. When an object is first presented to his attention its normal descriptive epithet is used ("a spirit of God"). The second reference to it usually omits the modifying epithets ("of God") and in their place it uses the definite article ("the"). This usage may be seen in 12:28 ("if I in a spirit of God") and 12:31 ("but the blasphemy of the spirit").

This epithet ("the spirit") is used in 5:3 of the spirit of any believer. ("Happy are the poor in respect to the spirit.")

In 26:41 it denotes the individual spirit of each of the eleven apostles ("the spirit indeed is willing, but the flesh is weak") and in 27:50 it designates the human spirit of Jesus ("But Jesus gave up the spirit"). We now clearly see that this phrase is used three times of the human spirit and once of a spirit that was given by God to Jesus. The reader will observe that Matthew does not give us any information respecting the relation of the human spirit of Jesus to the spirit which descended upon Him at His baptism. We would like to know what became of this spirit. Had he left Jesus before he gave up his human spirit (Mt. 27:50; Mt. 15:37)? When he came Jesus already possessed a human spirit. Did the other leave him before Jesus cried, "My God, my God, why hast thou forsaken me" (Mt. 27:46; Mk. 15:34)? Was the departure of this spirit "in" whose power Jesus preached (Mt. 12:17-21; Lk. 4:18-19) and cast out demons (Mt. 12:28; Lk. 11:20) the occasion of his uttering this great cry? To his enemies He seemed another Samson shorn of his power. They reviled Him as one who had possessed power and had lost it. ("Others he saved, himself he cannot save." "Let him descend from the cross and we will believe upon him.") Were his arrest and crucifixion made possible by this departure? And is Jesus represented by Matthew and Mark as believing that the absence of this spirit is the evidence that Gad had "forsaken" him? There are many things in their narratives that might favor this. The reader will recall the fact that only these two evangelists record this cry; hence it is unscholarly to interpret their records by the data peculiar to John or to Luke. John has some thoughts which make it difficult to harmonize his narrative of the last days of Jesus with those of Matthew and Mark. This difficulty is no doubt due to the meagerness of our information rather than to any inherent imperfection in the narrative.

PLEASANTRIES.

Professor —— met an individual of weak intellect. "Pray," said the scholar, "how long can a person live without brains?" "I dinna ken," replied Wull, scratching his head; "how auld are ye yoursel'?"

"Pretty children you are for a minister to have!" reprovingly exclaimed a Somerville minister to his children, who were misbehaving at the table; and four-year-old Dorothy spoke up, "Better change your business, pa."

"Ah," sighed the poet, "I shall be satisfied if I can produce but one line that will make the world better." "Say," said the poet's wife, "just come back here and try your hand at stringing this clothesline, will you?" —Richmond Times.

"Here, my little fellow," said a benevolent old gentleman to a weeping boy, "I wouldn't cry that way if I were you." "How did you cry when you were a little boy?" asked the weeper during a temporary cessation of tears.

Perry Patetic (in the road): "Why don't you go in? De dog's all right. Don't you see him waggin' his tail?" Wayworn Watson (at the gate): "Yes, an' he's growlin' at the same time. I don't know which end to believe."

The Unenlightened Goat.—"Oh, my dear daughter" (to a little girl of six), "you should not be frightened and run from the goat. Don't you know you are a Christian Scientist?" "But, mamma" (excitedly), "the billy goat don't know it."

Lawyer.—Well, aunty, what can I do for you?" Aunt Ebony.—"I want a deevo'ce from ma husban'." "What has he been doing?" "Doin'? Why, he done got relig'n, an' we ain't had a chicken on de table foh a month."—New York Weekly.

It is reported that Pope Gregory XVI. offered his snuff-box to a cardinal, who declined it, saying, "No, your Holiness, I have not that vice," to which the Pope replied, in a thoroughly human way, "If it had been a vice you would have had it."

Madge Got Things Twisted.—The pastor of a certain church in Sixteenth street, on leaving his study, which is in the rear of the church, one day last week, saw a little girl friend of his talking to a stranger. "What was that man saying to you, Madge?" he asked, as he came up to her. "Oh," said she, "he just wanted to know if Dr. C. wasn't the preacher of this church." "And what did you tell him?" asked the pastor. The little girl drew herself up with an air of great pride. "I told him," she answerd with dignity, "that you was the present incumbrance."—Washington Post.

BOOKS...

"Reconstruction in Theology." By Henry Churchill King, Professor in Oberlin Theological Seminary, New York. The Macmillan Company. This is a very bright and attractive statement of the case written with excellent judgment and good taste. We needed to have from one who is in the main sympathetic towards historic evangelicism an account of the circumstances in which evangelical theology finds herself today—and no one has faced the task as bravely and successfully as Professor King. In the first part our author is careful to describe the existing need for what he calls "reconstruction in theology." Here he is very careful to make it clear that it is not mere radicals or rationalists that feel this need, but practically all earnest Christian men who are aware of the changed intellectual viewpoint of our day. He goes on to summarize these changes for us and to account for them in the light of science, philosophy and historical investigation. This leads Professor King to discuss miracles, evolution, higher criticism, the doctrine of Scripture, on all of which his language is cautious and nis tone judicial. The last hundred pages or so are concerned with the one idea which seems to have most influenced Professor King's own mind, and from whose influence he expects most for theology. This is the "interpretation of all strictly theological problems in terms of personal relations." That evolution cannot explain personality is of course affirmed; and our author very carefully explains the guiding principles under which "personal relations" must be followed into all the theological mysteries.

In the last part of this discussion the hazardous task of applying this idea is attempted. The ideal of human relations to God is shown to be "friend ship." This is not a strong part of the book, though very carefully worked out. Then the person of Christ is approached again with this guiding thread in hand. Here it becomes clear to the student of Professor King's very earnest pages that he has learned much, and much of the very best, from the followers of Ritchl. Their magnificent apologetic method he has made his very own, as the frequent apt quotations from Hermann abundantly show. But it is surprising to see where he stops. It is impossible to assume that our author has here given us his full statement of the person of Christ. That could only be given in connection with a doctrine of sin and atonement. We hope that Dr. King will some day show us how his very fruitful conception of personal relations really works out into an evangelical statement even of the person of Christ. Especially do we hope that he will show us what forensic relations are if they are not personal, and how personal relations between man and God in Christ can be described for theology without what is nicknamed "metaphysics."

The fact is that a good many are trying to persuade us that an ethical interpretation of the person of Christ is possible without a so-called metaphysical interpretation. We believe that the doctrine of personality is metaphysical, and that we canot affirm ethical personal relations except on the basis of prior personal relations which are named metaphysical. We expect one who is at once a philoso- and an exegete,—alas! not a common combination in our country—as Dr. King is, to work through this problem for us.

"The Mormon Monster, or the Story of Mormonism, Embracing the History of Mormonism; Mormonism as a Religious System; Mormonism as a Social System; Mormonism as a Political System; With a Full Discussion of the Subject of Polygamy," is the complete title of a portly volume of 372 pages by Edgar E. Folk, A. M., D. D., and published by Fleming H. Revell Co. It is a perfect storehouse of information regarding the Mormon problem. While unsparing in its exposure of the evils of Mormonism it is singularly free from rancor or prejudice. The author of necessity occupies the position of a prosecuting attorney, but he evidently tries to be fair to the accused. What the accused would say on this point is another matter. Twenty-eight illustrations lend interest to the book. The cover is "decorated" with a frightful looking octopus.

"The World Nearing Its Final Catastrophe," written by John Williams, and published by F. W. Thorp, Whiting, Ia., is a pamphlet of 24 pages in which is sounded a clarion note of warning to this present evil age. One section is entitled "The Sovereignty of Satan." We would have liked the pamphlet better had its note been the Sovereignty of Christ; but despite its rather gloomy outlook it is earnest and well meant, and has in it many good and useful thoughts.

"The Old Evangel and the New Evangelism," by Charles Aubrey Eaton, Fleming H. Revell Co., is a passionate plea for a return to the old paths. Every page glows with zeal. The writer feels upon him the burden of the Lord to testify against a worldly and slumbering church. The background of his picture is too dark, and the spark of hope which is kindled in the first chapter on "The Church Expectant" soon fades out. This is the kind of book which one dislikes to criticise—for it is a heart book, and there are in it many helpful and quickening thoughts—especially along the line of "the need of a revival"; but when "the revival we need" is discussed the treatment is disappointing. Too little regard is paid to the changed conditions of thought and life. The distinction seems to be forgotten between preaching the old evangel with the old accent, and preaching it with a new accent. We can no more go back to the old forms of statement than we can press the oak back into the acorn. Before the old evangel can bring the new evangelism it must be translated into the terms of the present. But if the zeal of God which the writer displays be not always according to knowledge, the zeal itself is a good thing, and it will pay to read the book in order to experience something of its contagiousness.

"The Ten Commandments," by Rev. G. Campbell Morgan—Fleming H. Revell Co.—is a series of studies which were written at the request of D. L. Moody. And they were well worth the writing and printing. They are pungent and searching, and grapple with the conscience. What they lack in largeness of sweep they make up for in intensity of feeling. They contain occasional strained and fanciful interpretations of Scripture, but in the main the interpretations given get to the heart of the matter. Often there are flashes of spiritual illumination which reveal hidden depths of meaning in familiar texts. No one can read and ponder these studies without spiritual profit.

True Gentleman.

"I beg your pardon!" and with a smile and touch of his hat, Harry Edmon handed to an old man, against whom he had accidentally stumbled, the cane which he had knocked from his hand. "I hope I did not hurt you."

"Not a bit," said the old man. "Boys will be boys."

"I am glad to hear it," and lifting his hat again, Harry turned to join his playmates.

"What do you raise your hat to that old fellow for?" asked Charley Gray. "He is old Giles, the huckster."

"That makes no difference, said Harry. "The question is not whether he is a gentleman, but whether I am one; and no true gentleman will be less polite to a man because he wears a shabby coat or hawks vegetables through the streets."—A True Republic.

If fate has denied to any woman a home, a husband and a baby, let her take up art, or medicine, or blacksmithing, as she chooses, and try sincerely to make the best out of her life that she can. But to claim that these are nobler occupations than her own craft—the high calling of wifehood and motherhood—is the most shallow and dangerous of cant.—Ladies' Home Journal.

General & Church News

CHICAGO AND VICINITY

The district rally of the West Side Baptist Young People's Union at the Fourth Church was not so largely attended as some have been, but a high spiritual tone characterized the meeting. "Co-operation, the Need of the Hour," was the theme, addresses being made by Dr. J. K. Wheeler, Rev. Messrs. C. H. Snashall, W. S. Abernathy and H. E. Norton.

The Baptist and Presbyterian ministers and their friends had their ninth annual excursion July 2 on the steamship "Christopher Columbus." The topic of the program on the outward bound trip was "The American Republic in the Twentieth Century."

Dr. J. H. Hollingsworth has accepted a call to the Columbia Church, Ohio, and is on the field. The Columbia Church dedicated a $16,000 edifice last summer and has a fine parsonage.

Dr. D. B. Purinton has resigned the presidency of Denison University to accept that of the University of West Virginia, at Morgantown.

July 1 the Methodist and Congregational ministers and their families and friends went to Milwaukee on the "Christopher Columbus."

Dr. C. R. Henderson of the University of Chicago, and Mrs. Henderson, sailed for Bremen June 25. They hope, after a restful voyage, to settle at Leipzig for six months' study.

The Tenth Presbyterian Church, the Rev. D. E. Long, pastor, continues its record of accessions, sixteen having recently been received to membership.

The Rev. Henry Alfred Dubo c, priest-in-charge of St. John's mission, died suddenly, after a very brief illness, in St. Luke's hospital, June 11. He was ordained deacon by Bishop Coxe in 1873 and priest by Bishop Watson in 1890. He was sometime rector of St. Philip's and Trinity churches, Trenton, Mo.

The Church of the Covenant has engaged the Rev. W. E. Biederwolf to preach during the summer absence of the pastor, the Rev. Dr. W. S. P. Bryan, beginning July 7. Mr. Biederwolf preached during the special services conducted in March by the north side group of churches, after which more than one hundred and fifty persons united with these churches. The Church of the Covenant has received about sixty-five persons into membership in the past two months, and by a generous gift has been enabled to extinguish the last remaining indebtedness contracted in the erection of the church twelve years ago.

The Disciples Divinity House, University of Chicago, has received $5,000 from Mrs. Ellen M. Thomas, of Frankfort, Ky., for the endowment fund to be known as the "Ellen M. Thomas Endowment Fund."

The First Methodist Church at Riverside was dedicated June 30. It is a frame structure of attractive design and cost $7,000. Rev. F. C. Taylor is the pastor.

Rev. Dr. William Fawcett in his last will, made at Albert Lea, Minn., where he died suddenly while on his way to Winnipeg, Canada, left $5,000 to the Methodist worn-out preachers' fund and $1,000 to Upper Iowa University at Fayette, Ia.

The North Shore Congregational church will occupy one of the finest locations on the Sheridan Road. Nearly $18,000 has now been raised and ground for the new building will be broken next fall.

Secretary A. N. Hitchcock has lately received for the American Board of Foreign Missions (Congregational) a fine property in Chicago valued at $150,000, subject to an annuity which, however, by the average of the last seven years will be fully covered by the income.

At a meeting of the board of trustees of Grace M. E. church of Kensington the name of the church was changed to St. Stephen M. E. church of Chicago. This step was taken because of the confusion arising from two Methodist churches in Chicago bearing the name Grace.

The receipts of the treasurer of St. Peter's parish last year, $22,000, include a present of $5,000 from Mrs. Potter as the nucleus of an endowment fund. It is somewhat remarkable that this fifteen-year-old parish has the largest Sunday school in the Chicago diocese, with eleven officers, sixty-three teachers and 710 enrolled pupils, an average attendance of 80 per cent, and a Lenten offering of $251.

At the South Park Avenue M. E. church the Ladies' Aid Society has just liquidated a floating indebtedness of $3,500. The current expenses of this church are met each month and no deficit is expected at the close of the conference year. The net increase in the membership has been about seventy-five and benevolent collections are up to requirements. At its last session the official board extended to the pastor, Rev. Dr. Henry Irving Rasmus, a vacation of six weeks, which he expects to spend on the Pacific coast and in attendance at the Epworth League convention.

Rev. Arthur J. Francis, pastor of the Congregational church is south recovering from a prolonged illness. He is to have two months' leave of absence for a trip to England.

A Sunday school building in memory of Sidney Evans, son of Henry J. Evans, is to be erected by the Warren Avenue Congregational church. Mr. Evans has given the church $10,000 toward the building, which is to cost $17,000. The site of the Sunday school structure will be west of the church. Work will be begun early next month.

The new Church of the Good Shepherd, Lawndale avenue and Twenty-fourth street, was formally opened for worship June 30. The Rt. Rev. Charles P. Anderson, bishop coadjutor of the Episcopal diocese of Chicago, preached the sermon in the morning. The church is built of vitrified brick and after the Gothic style of architecture. It has a seating capacity of 500 and cost $20,000. Work on the structure was begun a year ago.

Summer work at the Moody Bible Institute is under full headway. The special feature for July and August will be the 11 o'clock lectures from Tuesday to Friday of each week by Rev. James M. Gray, D. D., of Boston, on the Old Testament major prophets These lectures are expository, dealing not with questions of authorship, but with the text itself. Music work, both vocal and instrumental, always emphasized by Mr. Moody and under the general charge of Prof. D. B. Towner, will be conducted by a corps of three teachers.

Official announcement has been made of the gift of $1,000,000 to the People's Church of America for the purpose of extending religious work throughout the country along the lines followed by Dr. H. W. Thomas in Chicago. One of the requirements of the donor was that taxes be paid by the People's church the same as secular institutions. The plan is to establish preaching services in the opera-houses and theaters of the cities, to have services under the care of a settled minister and to have as occasion may offer the great preachers of the different denominations give sermons; and when it is best, or possible, to organize permanent or independent People's churches; not to weaken, but by increasing the general religious interest, to help all the churches. It is said that it will not be the purpose to antagonize the old theology, but to teach the larger and better faith and hope of the new for those who cannot accept the old. The executive committee is composed of George W. Bowman, John F. Eberhardt and Jenkin Lloyd Jones.

The Kedzie Avenue Norwegian-Danish Methodist Episcopal church was dedicated June 23.

Rev. Washington Adams Nichols, for thirty-seven years a resident of Lake Forest and one of the oldest Congregational ministers in the United States, died June 25, in the hospital, aged ninety-three. He was a graduate of Amherst College and Andover Theological Seminary, and in 1885 became pastor of the First Congregational church of Chicago. Later he opened a school for boys in Lake Forest.

During Dr. F. A. Noble's pastorate of Union Park Congregational church he received into the church 2,400 persons and dismissed about the same number. It had 600 members when he came to it. He leaves it with 800. He has married nearly 1,000 couples. When Dr. Noble assumed charge the church was burdened with a $55,200

debt. During the twenty-two years of his pastorate the average contribution of the church has been $30,000 a year for current expenses and benevolences, or $660,000 for the whole time. In 1893 the church gave $33,000 for benevolences alone. Today there is not a cent of indebtedness standing against the church. Two missions have been established.

Baptist.

During the past twenty years the Baptists in Iowa have increased their membership nearly 50 per cent. They have added three associations and thirty-three churches to their number, and the value of their church property has about doubled.

The Mayfield Sanitarium is rejoicing over the payment of its debt of $18,200. A praise service was held by the Baptists of St. Louis June 17, when the mortgage notes were burned.

Rev. R. H. Kerfoot, D. D., corresponding secretary of the Home Mission Board, died June 23 at his home in Atlanta, Ga. He gave up his professorship in the Southern Baptist Theological Seminary in Louisville to serve the Board of Missions.

At the University of North Carolina, an institution 112 years old, the graduates march to the chapel on commencement day at 9:30 a. m. and hold a half hour's service of prayer and consecration. An unique feature at this university is the presentation of a bible with the diploma to each graduate. Governor Aycock, who is a Baptist, presented them this year. No wine or intoxicant of any kind is served at either the president's reception or the alumni lunch. According to the law, no liquor can be sold within four miles of the university.

A somewhat unusual and unique service was enjoyed in the First church, Racine, Wis., Sunday evening, June 2. Rev. D. B. Cheney baptized ten men, among the number were two brothers and a father and two sons. A large number of men were present at the service, and at the close of the sermon several requested prayer for themselves. Several other young men are awaiting baptism. June 2 Pastor Cheney entered upon the nineteenth year of his ministry.

Rev. A. H. Dent of Carroll, Iowa, has accepted the call of the First church of Osceola, Mo., and began his work there June 16.

The First church of Ogden, Utah, has just celebrated its twentieth anniversary. Over 500 persons have been baptized in it, and as many more received by letter. It has many pastors, but has never been long without one. Rev. W. G. Evans is now closing his third year's pastorate with this church, the influence of which has been marked in the city's growth because of its steadfastness to principles and the positive character of its leading members.

The First church, Grand Forks, N. D., has been reaching a large number of young men during the past six months; five were baptized during May. Rev. J. F. Mills and his wife have made much personal effort to get in touch with the young people at the university.

There are now twenty-six organized Baptist churches in New Mexico with an approximate membership of 1,000. The Home Mission Society has spent $100,000 in New Mexico. There is scarcely a self-supporting church there yet, but as with other frontier states, the bread cast upon the waters will return an hundred-fold. The Mexicans are very ready to accept the truth. Three Baptist churches are now building houses of worship.

A revival meeting at Silver City, N. M., has resulted in about twenty-five additions to the church membereship.

Cloudcroft church, New Mexico, is propably one of the highest in the world, being at an elevation of 9,000 feet. The church has bought and paid for two lots and is raising money for a new building.

Rev. James L. Ryan has been with the church at Fairbury, Ill., one year, has baptized twenty-one persons, and thirty new members have been added to the church.

Congregational.

Rev. James G. Merrill, D. D., has been chosen to succeed Dr. Cravath as president of Fisk University, Nashville, Tenn.

Commencement at Beloit College was notable for two announcements: The addition to the endowment fund of $350,000, of which Dr. D. K. Pearsons said, "No college ever did such quick work in my day;" and President Eaton's decision to stay with the college, which was received with universal joy. He is to have a year's leave of absence in Europe.

The church at Saratoga Springs, N. Y., has just completed its new edifice at a cost of nearly $40,000. Of this all but $8,000 have been raised. It is hoped to have the church free of debt before its dedication in August. It is a very attractive building.

The one hundred and seventy-fifth year of the church at Merrimac, Mass., was completed May 19, when the new pastor, Rev. James W. Flagg, was installed. The church has 400 members. Over 300 have been added to it during the last three pastorates covering a period of twenty-five years.

After an active ministry of thirty-five years, Dr. James G. Vose retires from the pastorate of Beneficent church, Providence, R. I., on the installation of his successor, Rev. Asbury E. Krom.

The Education Society has elected Rev. E. S. Tead to the secretaryship vacated by the election of Rev. C. O. Day to the presidency of Andover Seminary. He has been pastor at Prospect Hill, Somerville, Mass., for seventeen years and an active director of the American Missionary Association for several years.

Joseph Cook, the well-known lecturer and orator, has entered into rest. He died at Ticonderoga, N. Y., where he was born. He studied theology for four years at Andover Seminary and was licensed to preach, but was never ordained.

Carleton College closes its year with $150,000 added to its endowment. President Strong desires the trustees to find a successor for the presidency, though he will retain it until such search is satisfactorily concluded. Prof. A. H. Pearson, for more than fifteen years connected with the college, has resigned and taken up missionary work at Guadalajara, Mexico.

Minnesota Congregationalists have raised $7,000 for home missions during the current year. A large part of this, however, went to pay the debt of the National Home Missionary Society.

The First church of Walla Walla, Rev. Austin Rice, pastor, supports a home missionary worker in its own country and stands ready to help by personal work wherever needed. By such means three church buildings have been erected outside of the city limits, two other churches have been organized and are worshiping in school houses, and six Sunday schools at other points have been maintained for various periods. The first church has constructed for its own use a beautiful $10,000 edifice.

The trustees of the Bible Normal College have decided to transfer its location from Springfield, Mass., to Hartford, Conn., so that it may be near the Hartford Seminary, and each institution, while retaining its individuality and management share in the advantages of the other's equipment. The Bible Normal College is now under the presidency of Rev. David Allen Reed and has five university trained instructors in bible study, pedagogics and psychology, practical Sunday school work and missions.

The Andover anniversaries had some notable features this year. The necrology presented at the alumni meeting included no less than thirty-three names, beginning with Dr. Elias Riggs of the class of 1832, the veteran missionary, and ending with a member of last year's class, Mr. Flood. A bronze tablet of Prof. Park was presented and placed in the seminary chapel. Of the graduating class two are under appointment for Turkey and Japan and two for home missionary service in Nebraska and Florida. The Society of Inquiry celebrated its nineteenth anniversary; over 200 of its members have become missionaries.

The new Congregational church building at Nome, Alaska, has been opened, and is very satisfactory. The volunteer labor has been given so freely that it has saved many hundreds of dollars. On several occasions men

going past on the street have stopped and said, "I'll work," and have fallen into line for a hard day's labor.

A gift of $400 for the Home Missionary Society was made recently by a member of the church at Morris, Ill., on the pastor's solicitation, and another gift of like amount for the American Missionary Association. Rev. T. S. Oadams, pastor of this church, delivered an illustrated lecture on "Bonnie Scotland" June 20, and thereby raised $100 for a widow and five children of the church.

The church at Wilton, Conn, celebrated its one hundred and seventy-fifth anniversary June 12. At roll call all but eleven of the 176 members responded.

The Disciples.

A summer institute lasting nearly three weeks, Aug. 5-24, will be held at Bethany, Neb., under the auspices of the Nebraska Christian Ministerial Association. Rev. C. A. Young of Chicago will lecture twice daily throughout the session, giving studies in the major and minor prophets. W. P. Aylesworth, chancellor of Cotner University, will conduct a class in homiletics and pastoral theology, and there will be special lectures by Rev. Messrs. Sumner T. Martin, L. A. Hussong, F. W. Emerson, L. P. Bush, J. W. Hilton, W. T. Hilton, D. A. Wickizer, Prof. Alvin Evans and others.

Rev. A. B. Houze of Riverside, Cal., has accepted a call to the church at Little Flat Rock, Ind., where he was pastor three years before going to California. During his two years' ministry at Riverside 125 have been added to the church and missionary offerings increased.

The District Christian Woman's Board of Missions convention held Friday, June 21st, at the West End church, St. Louis, was well attended and well managed. There are eleven auxiliaries in the city, with a total membership of 304. All of them maintain Junior Mission Bands, circulate the Missionary Tidings, and seek to leaven the churches with missionary zeal and knowledge.

Rev. O. A. Bartholomew has accepted the work of city superintendent of missions in St. Louis and will enter on his new duties as soon as the West End church can be supplied with a pastor in his place.

In several places in Texas meetings are being held with large attendance, resulting in many additions to the churches. At Greenville, ninety; Sherman, forty-one; Gainesville, fifty, and Waxacachie almost a hundred.

The fourth annual camp meeting of Northwest Texas begins July 25 at Seymour and will continue eleven days.

In Carter county, Kentucky, a twentieth century movement has been made for mission work. A joint stock company, to evangelize the country, has been formed, shares being fixed at $5 each. Over ten shares have already been subscribed.

Benjamin L. Smith, corresponding secretary, reports 4,500 additions to the various mission churches this year and forty new churches organized.

The West Jefferson Street church, Fort Wayne, Ind., has just paid off $5,700 of its indebtedness.

A meeting held at Lewisville, Minn., resulted in thirty-eight confessions and baptisms.

At Bowling Green, Ky., the year ending June 1 showed a record of ninety-nine additions during the year, sixty-five by confessions; $1,000 expended for repairs; over $3,000 given to missions and benevolences; all this above running expenses. A $600 lecture course was successful. A woman's missionary society of eighty members; three C. S. societies; three children supported in India; a young people's bible class well attended; good Sunday school and prayer meeting.

Des Moines churches are stirring. The Central church has raised the pastor's salary $600. The pastor of University Place church received from his congregation a horse and buggy and road cart, and is to have an assistant pastor. The East Side church paid off a $1,200 debt and raised the pastor's salary $200.

The Woman's Board of Foreign Missions convened at Asheville, N. C., June 6-12. For the work in Korea, where a new missionary is to be sent, $4,700 was appropriated. Four women are already working there. It was a thrilling sight to see twelve women on the platform, all going out for the first time to missionary work—four to China, three to Brazil, two to Mexico, two to Cuba and one to Korea. This year shows the largest offerings yet—$118,809.67, $40,000 of which is to be used in the schools abroad.

In connection with the forty-sixth annual commencement of Butler College were held the inaugural exercises of the Bona Thompson Library building. Mr. and Mrs. E. C. Thompson having presented to the college a beautiful triangular lot, 206 feet on each side, will erect upon it a stone, fire-proof library building as a memorial to the deceased daughter, who was a member of the class of '97.

At Franklin, Ind., an appeal has been made for a new church building and $15,000 was pledged June 9. A $20,000 building will be erected in a more central location.

Meetings lasting for a month at the Morris Street church, Indianapolis, have brought sixty-five additions to that church and twenty-six new members into the Christian Endeavor Society.

The camp meeting at Dayton, Wash., ended June 17, after a ten days' session. The average attendance every evening was 500 to 600 and 1,500 on Sunday. Most of the preaching was by Rev. Mr. Eshelman of Tacoma, formerly state senator. Twenty-two additions to the church are reported.

Episcopal.

The diocese of Massachusetts is to be divided on condition that a fund of $100,000 is presented to the western half for the endowment of the bishopric. Half of this sum is already pledged.

The corner-stone of the parish house of Grace church, Orange, N. J., was laid June 17, by the bishop of the diocese of Newark, with impressive ceremonies. It is being erected by Mr. and Mrs. J. J. Broome in memory of their daughter and will be known as the "Alice Broome Memorial. The building will be 100 feet long and thirty-six feet wide and will be devoted to the work of the Sunday school and of the missionary and charitable societies of the parish.

The Rev. Preston G. Nash, secretary of the Diocesan Missionary Society and editor of "Our Diocesan Work," died at Richmond, Va., June 10. He was ordained deacon in 1882 and priest in 1883, by Bishop Whittle. He became rector of Christ church, Richmond, in 1891. For four years he had charge of the mission chapel of St. Paul's church, Richmond.

Trinity church, Irvington, N. J., was consecrated June 29, the fifteenth anniversary of the ordination to the

FOOD AND WEATHER.

Temperature Increased or Reduced by Food.

The old army ration for the tropics has been very sharply criticised for the reason that it consists of articles of food that any person even slightly acquainted with the elements of food knows is not adapted to the needs of the human system in hot weather. Nature shows forth in the selection of food by inhabitants of various countries; for instance, the Esquimaux in a cold climate selects heavy, carbonaceous foods, tallow, bacon and such; while the Hindoo and inhabitants of hot countries turn to the cereals for sustenance.

We should follow this hint of nature, and particularly in hot weather should avoid much butter, meat or any of that class of food. Perhaps a little meat once a day is not amiss, even in hot weather, but the breakfast and luncheon should be made of fruit, one or two slices of entire wheat bread and some Grape-Nuts and cream. Grape-Nuts are mentioned because they furnish the ideal cereal food in a most palatable and delicious form, in addition to which, they are ready cooked and require no attention whatever from the cook.

A person can pass through weather that may be intensely hot, in a comfortable manner, if the food be properly selected, and the above suggestions can be put into practice with most excellent results.

priesthood of the venerable rector of the parish, the Rev. William T. Webbe, D. D.

The Rev. Willis H. Barris, D. D., died at his home in Davenport, Iowa, June 10, aged eighty-three years. He was graduated from Allegheny College in 1839 and from the General Theological Seminary in 1850. He was settled at Iowa City and at Burlington, Iowa, and in 1866 became professor in the theological department of Griswold College, holding the position until the closing of the college.

The Rev. John Adams Jerome died at his home in Philadelphia June 18. On Sunday, June 16, he officiated morning and evening at St. James' church of Kingsessing. He was born in Boston, Dec. 3, 1824; graduated from the Alexandria Seminary in 1851. During the years of his ministry Mr. Jerome had many charges in the New England and Middle states, and was for three years during the civil war chaplain in the U. S. A., stationed at the Fairfax Seminary hospital. About twelve years ago he became assistant secretary of the Evangelical Educational Society and faithfully performed his duties to the last days before his death.

The endowment of St. Ann's church, Brooklyn, N. Y., has now reached the sum of $68,707.10. An offering of $10,000 has lately been received from an unnamed donor.

The Bishop Coxe Memorial Hall was dedicated June 18 at Geneva, N. Y. It is for the use of Hobart College.

There are now seven colored priests and one deacon at work among the colored people in the diocese of Washington, D. C., with two deaconesses from the New York Training School.

Lutheran.

A conference of the Norwegian United Free church and the synod of the Norwegian Lutheran synod was unable to reach a satisfactory basis of agreement on doctrinal matters. According to Prof. Schmidt, the representatives of the United church held "divine grace to be conditional," while those representing the synod, on the other hand, emphasized "God's promises of absolute, unconditional grace."

The Evangelical Lutheran synod of Wisconsin, Northern Michigan and portions of Minnesota and Nebraska opened June 19 at Winona, Minn. The annual report of President Von Rohr showed prosperous growth during the past year. Not only without exception had every congregation in the synod grown in membership, but twenty-five new churches had been formed and the ministry increased by fifteen. Mr. Von Rohr reported a total of 143 students in the Northwestern University at Watertown, Wis., and thirty-five in the Theological Seminary at Milwaukee. The synod was reported to be doing a good work among the Arizona Indians, where three missionaries are in the field. The schools at San Carlos and Fort Apache are regularly attended by a great number of Indian children. Much missionary effort has been put forth in Wisconsin and Northern Michigan by twenty-one missionaries. In the South negro schools have been organized and eighteen missionaries are constantly employed. The debt on the institutions of the synod has been reduced from $46,000 to $20,000. The book concern in Milwaukee is solidly established, and the synodical paper, the Gemeindeblatt, has a circulation of 10,000. The present number in the ministry in the synod includes 218 ministers and professors and 90 male teachers in the parochial schools. The number of congregations is 340.

The Minnesota district of the Norwegian Evangelical Church of America met in synod at Twin Valley June 22. The district has 109 pastors, 407 congregations and numbers in all 54,200 souls, of which some over 30,000 are communicant members. Seven churches have been dedicated during the past year and twelve new ministers installed.

Methodist.

The church at Mattoon, Ill., erected in 1872 has been entirely destroyed by fire. It was valued at $10,000, but had an insurance of $5,500 A new church will be erected at a cost of $30,000.

There will be about 600 hymns instead of 1,100 in the new Methodist hymnal now being prepared by Matthew Simpson, son of Bishop Simpson; Prof. C. T. Winchester of Wesleyan University, Middletown; Prof. C. M. Stuart of the Northwestern University, and others.

The new church at Brazil, Ind., costing $40,000, was dedicated June 23. Two thousand people were in attendance, many coming from Terre Haute and other neighboring cities and towns. The amount due on the building was readily raised by subscription.

An attempt was made to blow up the First Methodist Church at Manhattan, Kan., June 22. It is believed to be spite against the pastor, Rev. J. M. Miller, who was elected mayor last spring and who secured the conviction and imprisonment of six men who kept saloon joints.

Rev. John Edwards has withdrawn from the M. E. Church, resigning his charge of Snyder Avenue Church, Philadelphia, and intends to accept a pastorate in the Reformed Episcopal Church.

Presbyterian.

The Winona Assembly and Summer School opened June 30. From that date to August 9 this school will offer forty-eight courses, presided over by twenty-two instructors from eighteen universities.

The Presbyterians have thirty-nine missionaries in Mexico, 150 congregations, nearly 5,000 church members and upwards of 10,000 adherents. The mission press, located in the City of Mexico, issued last year three and a half million pages of Bible literature. A theological seminary has been established in the suburbs of the capital, Mr. W. B. Jacobs of Chicago having presented it with a site, two acres in extent.

Rev. R. B. Taylor has just welcomed another large accession to the First Church, San Diego, Cal., thirty in all, thirteen of them by confession of faith. This makes a total addition of eighty-six since January 1, when Mr. Taylor first took up this important work.

The Rev. Aquila Webb has just been installed as pastor of the First Church of Los Angeles, Cal.

At its recent meeting the Presbytery of Cairo appointed a committee on a Forward Movement within its bounds. It was felt that something quite special should be done during the first year of the new century to increase the interest, add to the power, uplift the spiritual life, and, if at all possible, add to the number already in the church. The committee was instructed to consider the whole matter of special meetings in the several fields, the use of a tent, and act in the meantime, if the way should open up.

Twenty-two members were received into the church at Estherville, Ia., at the last communion, eighteen of them on confession of faith and four being baptized. Special meeting were held

A STIMULANT.

And a Sorry Friend to Some Systems.

"Coffee acts as a stimulant to me. I can for a time accomplish considerable more work, but then I am dull, spiritless, nervous, weak and irritable. Coffee acts like a slow poison on my father, giving him inward pains and a feeling of being generally upset. Continued use always used to make him ill.

"He used to be very fond of the beverage and was in the habit of drinking it two mornings, say, then skipping a few days and taking it two mornings again. If he took it the third morning, he was invariably sick. It is two years now since we had the first package of Postum. We have been using it ever since to our very great benefit.

"A lady friend who is the wife of a prominent clergyman in New Haven (whose name I am not at liberty to give) was a complete nervous wreck from the use of coffee. About a year ago she began the use of Postum and continued in it. Six weeks after starting she had lost all her former nervousness, had grown plump in the face, and her health better than it had been for years. She is a splendid walking advertisement and is most enthusiastic in the praise of Postum, telling all of her callers of its merits and urging them to try it."—Kate Austen, Hamden, Conn.

the last two weeks in May. Since January last this church has received seventy-one members.

Dr. McLeod, pastor of the Pasadena church, Cal., is to have an assistant in the person of the Rev. Benjamin V. Bazata of the Alhambra church, where he has been pastor five years and has done good work.

Taikio College, Mo. (United Presbyterian) rejoices in another handsome gift from David Rankin, Esq., who has given it $50,000 and offers a like sum provided $50,000 be raised by the college within two years.

Rev. Chas. F. Richardson has resigned as pastor of the First Presbyterian Church, Great Falls, Mont., to accept the position of synodical missionary.

General.

It has been decided that the movement for the federation of churches in Detroit, Mich., shall include only evangelical churches. It was felt that if the object of the federation was only moral and civic purity, all churches should be included, both evangelical and unevangelical, but when that was voted down and it was determined to include spiritual work, the vote stood 53 to 29 to limit the membership to evangelical churches. A constitution was adopted and referred to the churches.

The growing demands of the Society of Christian Endeavor necessitate the calling of the Rev. C. E. Eberman to the office of field secretary for the United States. Since 1893 Mr. Eberman has been pastor of the church of the Movarian church at Lancaster, Pa.; he is president of the state C. E. Union and a trustee of the united society.

Y. W. C. A.—The conference for young women in colleges and cities of the middle West is to meet for the eleventh time at Lake Geneva, Wisconsin, July 2-12, under the auspices of the American committee of Young Women's Christian Associations. The program this year includes Dr. Charles Cuthbert Hall, Mr. Robert E. Speer, Mrs. Howard Taylor of China, Dr. W. F. Oldham, Miss Annie M. Reynold, world's secretary of the Young Women's Christian Associations; Miss Agnes Gale Hill, national secretary of India. The Bible teachers will be Dr. W. W. White and Miss Mary Babcock. Last year 400 young women gathered at this conference.

Mrs. Ballington Booth, in a recent address, gave some particulars of the work of the Volunteers of America among ex-prisoners. The work began five years ago, and nearly 1,700 men have passed through the two homes where released men may stay until they obtain employment. Seventy-five per cent, to her knowledge, are leading honest lives, and only 5 per cent of the remainder, so far as she knows, have returned to criminal life and been again imprisoned.

Gospel services are being held again this season in the Boston and Maine Railroad station at Haverhill, Mass., under the management of Mr. Tapley, the ticket agent. At the opening service 250 people were present. The local livery keepers offer to drive clergymen to the station free. Congregational, Baptist, Universalist and Methodist pastors took part at the first service. Y. M. C. A. men and the Salvation Army corps were present. Good music, including organ, cornet and violin, as well as the voice, was a prominent feature.

Rev. Campbell Morgan desires that he be not regarded as the successor of Mr. Moody. He expects to be in this country at least six years. His endeavor will be to create new centers for Bible study by persons already members of churches. He will speak at the Christian Endeavor convention at Cincinnati, then returns to Northfield for the conferences, after which he will come West.

TRAINING FOR SUNDAY SCHOOL TEACHERS. — The Bible Teachers' College at Montclair, N. J., is helping to meet the need for Sunday school teachers better trained in knowledge of the English Bible and more competent to teach it. Many from distant points are taking the full course of lectures. Dr. Marcus Dods, Presidents Patton of Princeton, Weston of Crozer and Barrows of Oberlin have been among the speakers. A feature of the school so far has been Dr. Wilbert W. White's prelude each day on some phase of prayer or Bible study.

AMERICAN BIBLE SOCIETY.—The eighty-fifth annual report states that during the last year this society distributed 580,000 volumes in the United States and 973,000 in foreign lands, maintaining branch printing offices in Syria, Turkey, Siam, China and Japan. The Boxer outbreak in China involved the destruction of over 100,000 of its publications; nevertheless the distribution of Bibles (or portions of it) has fallen off less than one-eighth in a year of trial.

Foreign Missionary Items.

The China mail brings word of the safe arrival at Shanghai of the Rev. L. J. Davies (Presbyterian), returning from Lake Forest to Chinanfu. Cablegrams from the West Shantung Mission have announced the complete payment of the indemnity for loss of property at Chinanfu, $4,000 in gold; also a payment of one-half the indemnity at Wei Hien, with promise of complete payment there also, these actions being those of the governor, Yuan Shih Kai.

The far-famed Moravian mission in Greenland, established in 1733, a triumph of faith and patience, has been transferred to church of Denmark, as being in a better position for carrying on the work. At the farewell service 800 Greenlanders, conveyed by 250 boats and rayaks, assembled at Lich-

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

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tenau for public worship, and 423 communicants sat down at the Lord's table. There are six missionary stations and thirty-three out-stations, which had eight missionaries and thirty native helpers.

The annual report of the Marattu mission (Congregational) in India says a total of 8,662 persons are receiving instruction and training in the 158 schools of all grades. The 162 Sunday schools report a total attendance of 9,544. A staff of 499 Indian Christians, including twenty-eight ordained, settled pastors, are laboring day and night among their countrymen. A baptized community of 8,714 converts is scattered in 373 villages.

King Khama, the Christian chieftain in Africa, is still holding his own in his tribe of Bamangwato, but he has been strongly beset by many of the chieftains near him because of his resolute hostility to the drink traffic. His enemies have affirmed that he was "destroying his town for the sake of forbidding the drink." Khama has challenged his enemies to prove this, affirming that his government is wise and prosperous, and that those who have tolerated the drinking customs have lost their independence and their towns are demoralized. He writes to them, "Have you any towns, or have you any people, or have you any countries? Answer me. I am happily a government man and I have seen nothing to hinder me in my own country. Can you show me a great town of drunkenness which is either rich or righteous?"

Here is good news from Japan: "At the beginning of the year it seemed that Tokyo would be the last place to expect a revival. But we are now witnessing such an awakening as was never seen here before. Simultaneous meetings have been held nightly since the 12th inst., in six different churches and at the beginning of this week a seventh church was added within the ward and on the same night a spontaneous revival, unplanned and unexpected, began in a church in another district, the preacher finding his audience room crowded as he entered for his Sunday evening service, an unprecedented thing at that place. After the sermon thirteen men and three women confessed their faith in Christ as their Saviour. The seven churches are filled every night. Unbelievers are flocking to hear the Word of Life. From the very first night conversions have occurred in increasing numbers. On Sunday night, May 19, 104 persons declared for Christ. At present writing (May 20) nearly 400 souls have been gathered into the Christian ranks."

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And I am content to be
Just what he meant, not reaching out
For other things, since he
Who knows me best and loves me most
has ordered this for me.

I am not strong or valiant,
I would not join the fight,
Or jostle with crowds in the highways
To sully my garments white;
But I have rights as a woman, and
here I claim my right.

The right—ah, best and sweetest—
To stand all undismayed
Whenever sorrow or want or sin
Call for a woman's aid,
With none to cavil or question, by
never a look gainsaid.

The fleet foot and the feeble foot
Both seek the selfsame goal,
The weakest soldier's name is writ
On the great army roll,
And God who made man's body strong,
made, too, the woman's soul.

—Susan Coolidge.

A Bright Prospect.

By the late Bishop W. X. Ninde.

Why, friends, the very glory of existence here springs from its connection with a future life. And the high distinction of Christian revelation is that it sweeps away the mists from that future life; that it makes the coming world thrillingly real, filling it with life and beauty. When a man thoroughly enters into this thought and faith—feeling about him more and more the breath of that higher world and more and more growing in its blessed anticipation—then will his manhood burst the cerements of that stifling tomb where worldly or infidel thought had prisoned him, and find freedom, expansion and power unknown before. I do not wonder that millions have found in this faith the grandest impulse and the sweetest solace of their lives.

For myself I may not complain of this present world. The world has dealt gently with me. I dread it, but I cannot hate. God has made it beautiful. With all its sorrow and sin, it is a glorious world. We call our earth "a vale of tears," but still we love it. I love its sunny days and its calm, refreshing nights. My heart clings to its happy homes and its genial friendships; but ah, my eye has caught the bloom of that enchanted isle that Chalmers speaks of. I've had Pisgah views of the promised inheritance, and now, like the old Scotchman, "I'm wearing awa' to the land o' the leal." From the neighboring heights Mahomet looked down on Damascus, resting like a pearl on the bosom of the desert. He turned sadly away. "Man," said he, "can have but one paradise; mine is above."

And so when the bowers of earthly delight would tempt our runaway souls a voice within startles with the cry: "Away, away! for this is not your rest." And why should we listen? We have talked of a perfect life. The land we seek is the very realm of perfection. Perfect purity is there: "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie." Perfect joy is there: "In thy presence is fullness of joy; at thy right hand there are pleasures forevermore." Perfect beauty is there: "Out of Zion, the perfection of beauty God hath shined." The waters of the river of life are clear as crystal. There's not a withered leaf on the trees of life and their fruits shall never fail. The blight of disease and death's rude summons are unknown in those favored regions, where

"Age hath no power o'er the fadeless frame,
Where the eye is fire and the heart is flame."

Politeness.

It has been customary to give the French the credit of being the politest people on earth. I am not willing to allow them this distinction.

It may be that in their own social circles there will be more bows, forced smiles, regulation gestures, etc., than among any other European people. But there is also more rude pushing and scrambling for advantage in public places, thrusting aside the old, weak, and poor, than is to be seen elsewhere.

In the city of Lyons, when I was riding after dark in a horse-car, a pretty, modest young girl came in alone. She looked to me like a day governess returning home after her day's work. No sooner was she seated than a young man arose, walked the length of the car, and sat down beside her. At once he began a style of remark really insulting, coming as it did, from a stranger. The young girl was distressed, shrank away from him as far as she could, and answered not one word.

I looked to see some gentleman or lady rebuke the man and protect the young creature, but no one seemed to notice. The man's talk became worse; I could endure it no longer; so I sprang to my feet, pointed to the place he had left, and said in French: "Go back to your place! Leave my daughter in peace!" I felt just then as if I was mother to every unprotected girl in the world.

I sat by the young girl. She thanked me, with eyes full of tears. When she left the car, as she did very soon, the man made an apparently involuntary movement to follow her; but my look was fiercely upon him and he subsided.—Mary Clement Leavitt, in The Christian Endeavor World.

The Right to Sleep.

A certain infidel not long ago referred to the Christian as being the one who lived in the constant fear of death and hell. The fact is, he is the only man in the world who hasn't any reason to fear either one. While the Christian can't waste his time, because he alone has discovered its possibilities, he is the only one who knows what actual rest means. The virgins whose lamps were well provided for lay down and slept. They could afford it. To know that the future is provided for is to know what it means to rest in the Lord.

What a vast proportion of our lives is spent in anxious and useless forebodings concerning the future, either our own or those of our dear ones. Present joys, present blessings, slip by; and we miss half their sweet flavor, and all for want of faith in him who provides for the tiniest sunbeam! . . . Why cannot we, slipping our hand into his each day, walk trustingly over that day's appointed path,—thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace, and home?—Phillips Brooks.

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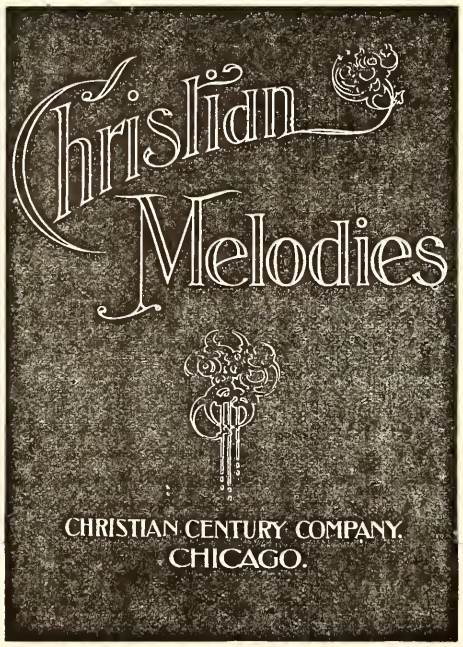

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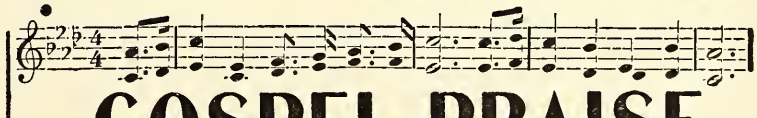

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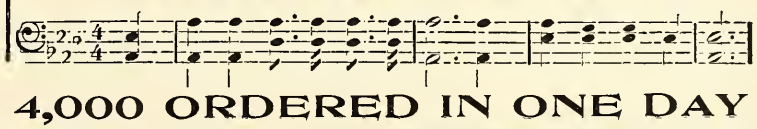
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THE CHRISTIAN CENTURY.

Vol. I. Chicago, July 11, 1901. No. 8.

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The Conquering Christ and Conquering Church
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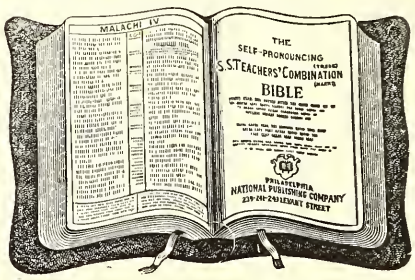
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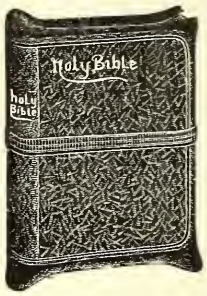

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THE CHRISTIAN CENTURY.

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EDITORIAL.

GOD SAVE THE PEOPLE.

When wilt Thou save the people?
O God of mercy, when?
Not king and lords, but nations,
Not thrones and crowns, but men!
Flowers of Thy heart, O God, are they;
Let them not pass, like weeds, away—
Their heritage, a sunless day.
God save the people!

Shall crime bring crime forever,
Strength aiding still the strong?
Is it Thy will, O Father,
That men shall toil for wrong?
"No," says Thy mountains; "No," Thy skies.
Man's clouded sun shall brightly rise
And songs ascend instead of sighs.
God save the people!

When wilt Thou save the people?
O God of mercy, when?
The people, Lord, the people,
Not thrones and crowns, but men!
God save the people; thine they are,
Thy children, as thine angels fair;
From vice, oppression and despair,
God save the people!

—Ebenezer Elliott.

THE DIVINITY OF CHRIST.

THE perpetual problem of the Christian religion is the person of its founder. It is a mistake to suppose that the Church can ever get beyond that controversy. As long as there is a hostile world, as long as the intellect of man is swayed by a changing experience, so long will there be in the Church and outside of it a hundred, a thousand, differing estimates of Christ. This is no mere tribute to the greatness of Christ, it is the result of it. Because the Christian life is most real and most divine, and because Jesus Christ is its constant creator and sustainer, it is inevitable that about his name the inquiring minds of men should gather, fascinated though they differ, unwearied with the problem, though long generations have bent over it a patient brow.

To-day much of the discussion has been made obscure by confusion over the use of the word "divinity." Many now maintain that they believe in the divinity of Christ and not in his deity, as though these words were originally different in meaning. They maintain also that belief in his divinity is all that the Church has any right to demand. What is meant by his divinity? The theory rests upon the premise that all that goes out from God as his creation may be viewed on one side as possessing in its very nature something of his nature, and on the other as bearing upon its character the impress of his character. So far as it does this, any portion of the universe or of history ought to be called divine. This leads to a doctrine of degrees of divinity. The flower is more divine, as we may hold, than the molten lava. The human child is more divine than the fledgling in its nest. Humanity is more divine than all the rest of nature because man has more of God's nature and character in him. But Jesus was the first and only perfect man in whom the divine ideal of a human life was attained. Him God "sent" and selected and anointed with his spirit to be the clearest manifestation of himself. To him therefore the title "Divine" can be given in a unique and lofty manner in which it can be applied to no other son of the human race.

There are differences, very great differences, too, among defenders of this theory of Christ's divinity as to the way in which God is revealed in or through Christ. The differences seem to arise partly from differences of religious fervor, and partly from the intellectual thoroughness with which this view of the person of Christ has been grasped and thought through. Such a writer as Herrmann of Marburg in his beautiful book, "Communion with God," dwells almost wholly on the single fact that God is revealed in Christ; that to see and know, to trust and love Christ is to see and know, to trust and love God. On the other hand, we have the position of one like Prof. Paine of Bangor, who says of Jesus, that "He professed only to be, just what he was, a plain unlettered Galilean peasant, learned only in the holy scriptures of his own Jewish people, and using these scriptures only to enforce and illustrate the religious intuitions that absorbed his soul." He was and is the mediator through his example and his teaching. "The parable of the prodigal son has been the mediating bridge over which many a soul has crossed to find itself at home in the Father's house." That is to say, Jesus was divine because he surpassed the rest of men in his own knowledge of God and personal goodness; and he became the mediator of this experience through his teaching. Men learn from him how they may go and kneel with confidence at the Father's feet.

We acknowledge, of course, the wide space that separates Herrmann from Prof. Paine, but they hold in common the general view of Christ's divinity which we are describing. If we press upon such writers the further questions that arise regarding the person of Christ, we shall find some remarkable and suggestive facts. Two theological writers are known to us who accept the historical reality of the miraculous birth of Christ, but say that the miracle has no meaning for them and no place in their view of Christ's person!

This is one of the most curious and interesting intellectual tangles in which any writer or thinker ever found himself involved.

But as a rule those who adopt the view of Christ's divinity which we have tried to describe fairly, maintain two defensive positions as against the catholic or evangelical doctrine. They believe in an ethical and not a metaphysical union of Jesus with God; and they decline to consider the fact of Christ's pre-existence as having any bearing upon his mission. Whether he existed in any real fashion before his birth at Bethlehem, is, they say, a matter which may be omitted from our consideration of his work and his gospel. The key words to their position are "ethical" and "metaphysical." Any inquiry regarding the character, the personal experience of Jesus as a man upon earth is said to be etnical in its scope. Any inquiry as to his relations to God other than those of trust and obedience, love and service, are said to be metaphysical. And any inquiry as to whether he began to be only when he was born as a man, or whether he really came into our world from outside it, is also metaphysical. Because they are metaphysical these inquiries are said to have nothing to do with religion, which is concerned only with personal, ethical relations. Let us keep, we are told, to the concrete, to the historical, to the experiences of actual persons, and within those limits let us be content to find the whole of religion, the entire gospel of the grace of God.

Our objections to this whole way of putting the question of the divinity of Christ may be summed up in two statements: (1) It is impossible to think on religion without metaphysics, and there is no religion without thinking. The very doctrine of "divinity" which we have seen defended as being non-metaphysical, rests on certain metaphysical assumptions regarding the relations of God to his universe and to man. Even Prof. Paine has things to say about the personality of God, which are saturated with metaphysics. Any one who is familiar with investigations into the origin of religion knows how deeply metaphysical thinking is embedded in even the feeblest efforts of primitive man to feel after, if haply he might find, the Most High. The cry that we must not have any metaphysical doctrine of Christ either means that we must limit his person to his highly-endowed humanity, or it is impotent because an inconsistent cry. Moreover, we might ask why, if Christ existed before his human birth, we are asked to accept the preposterous statement that *that* is a matter of small account. If there is positive evidence in the New Testament, and there is, that he was conscious of having literally entered into our humanity, of having come forth from the Father into the world, who shall dare to say that he can treat this fact as a matter of indifference? We do not say for his theology, but first of all and last of all for his religious attitude towards Jesus Christ, this fact that Christ pre-existed in relations of real being to God and the universe must be of transcendent importance to any man of any age.

(2) Our last statement brings us to the fact that the New Testament is built upon or grew out of the view of his person which is by some called metaphysical. Take his eternal personal relations to God out of the picture of Christ which Paul, and John, and Peter, and the writer to the Hebrews have set forth, and how completely must everything else be altered! If any one doubts that the difference would amount to the abolition of the distinctive features of Catholic Christianity, let him read any recent description of Christianity from the other standpoint. With Prof. Paine's book on "Trinitarianism" or Harnack's "The Essence of Christianity," let him compare an exposition of Paulinism or of the Johannine theology. He will soon see that with the doctrine of the Incarnation the age-long views of redemption and sin, of pardon and renewal, must be most profoundly and thoroughly transformed. At last all new views have to stand the test of the Christian consciousness. That consciousness has been formed for nineteen centuries by the faith that Christ existed in eternal relations to God; that when the Son of God was sent into the world in the likeness of sinful flesh, the most sublime act of condescension which we can conceive was performed; that when he became obedient unto the death of the cross he bore our sins, or was made sin for us, who knew no sin; that this overwhelming act of his at once established forever his righteousness and revealed most perfectly his unspeakable love.

Any change in our statement of the divinity of Christ, which aims at being more than a personal vagary, which would convert a world to God, the living God, must deal then with something far more profound and far more sure than the individual scholar's idea of the philosophy of history. It must face that conception of an incarnation, a redemption, a pardon, which has ruled the mind and heart of man for all these generations and rules it to-day more widely than ever.

And lastly, any interpretation of the divinity of Christ which would compel us to read the New Testament with the constant feeling that its central teaching about the person of Christ, which is the central fact, is wrong, has a tremendous task before it, for it must be able to justify itself by arguments not only fitted finally to shake the authority of these records, but fitted also to raise a new authority before the world more august, more convincing, more evidently the voice of God than these ancient pages. But who has found that authority?

Calvin objected to the use of the terms "person" and "trinity" in reference to the Godhead; and when his orthodoxy was impeached for not using these terms, he defended himself by saying that he had sworn to the belief in one God, and that he preferred the simple scriptural expressions to those of the schoolmen.

OUR SCOTTISH GUEST.

By the Visitor.

WE have had in the past few years several eminent men from the land of the thistle and the heather, who came to bring us messages of good will and to tarry with us for a night. Among such one easily recalls the names of Principal Fairbairn, Henry Drummond, A. B. Bruce, Professor Denny, Dr. Stalker, George Adam Smith and Dr. John Watson; and though of this number the first and last are living out of Scotland, Dr. Fairbairn being the honored head of Mansfield College at Oxford, and "Ian Maclaren" the popular pastor of a Liverpool church, yet Scotland claims them both, and they repay the claim with loyalty and affection. With the memory of such names fresh in mind, one is likely to have a high standard set for all visiting Scots, but our latest guest from beyond the Tweed is worthy of high honor, even in such distinguished company, and both in his own land and with us has proved himself a master workman as a Biblical teacher and preacher.

Marcus Dods is best known on this side through his frequent contributions to the Expositor, the British Weekly, the Bookman (the English journal of that name), and other leading British publications, and by his contributions to permanent Biblical literature, in such volumes as the Genesis in the Expositor's Bible, the smaller volume on Genesis in the Handbook Series, and the recently issued commentary on John in the Expositor's Greek Testament. Upon the face of a man who has not only taught a wide circle through such instruments, but holds the chair of New Testament Exegesis in the historic Free Church College in Edinburgh, it is a pleasure to look; and the privilege has been granted at last by the recent visit of Dr. Dods to this country, during which he has delivered lectures in Harvard and the University of Chicago, and which he is just closing with a short engagement at Chautauqua.

How He Looks.

In build and appearance Dr. Dods is typical of the best class of Scotchman; tall, broad-shouldered, a man who must have been unusually strong and athletic in his youth, and who maintains still a bearing that speaks of matured force of body and intellect now coming to its ripest value with years that streak with gray the thick, waving hair and the side beard, shaved back far enough to reveal the fine, firm mouth and strong chin. One notices also the strong accent, and the half-closed eyes which produce at first the impression of languor; but that soon passes into recognition of keen discernment concealed behind the kindly glance that combines often with a smile of singular sweetness to win the close attention and regard of his hearers. It is a face whose lines would be called severe; but which, like a Scottish lake, will lose the last suggestion of ice in the smile of spring. It is that mingling of strength and sweetness, suggesting a strong nature made tender and graceful by splendid discipline, and withal illumined by a master passion, the love of Christ and of mankind, that makes Dr. Dods an ideal teacher and preacher, a veritable prophet of righteousness. Such a man always has a theme that finds his hearers. He reaches them with the certain instinct of a searcher of consciences.

Source of Power.

I had repeated opportunities of watching his audiences, and they were of all classes, sometimes young, sometimes mature; yet the manner and effect were always the same. It might be a formal lecture on the teaching of Paul, or a Bible narrative—the sick man at the pool, the woman who touched the Saviour's garment, the Last Supper, the parable of the vine—told with the utmost simplicity and applied with marvelous power to the living present, with constant appeal to the soul to waken from whatever sleep held it fettered. It made us wish to be ever a preacher, standing between two worlds, speaking the quickening words of the cross, from the living to the dead, and the effect was no less interesting. Whatever the audience, the appeal was felt. The response was instant. The word was like a flame of fire, and it lighted in many hearts altar fires that will not soon die out.

Estimates of Men.

Dr. Dods is one of that great company whose religious life comes out of the struggles which issued ecclesiastically in the disruption a half century ago, and intellectually in the new thought on the Bible and theology, which is even a later product on the same northern soil. Of this second movement William Robertson Smith was the leader, the champion and the master, but the price he paid in the loss of favor and place because of his belief in the newer learning regarding the Word of God was not too much to pay for the splendid results since attained and the rare body of men who have entered into his labors. Dr. Dods holds in highest reverence the three men whose names have been familiar in Free Church circles in recent years: William Robertson Smith, Professor A. B. Davidson and Principal Rainy. In speaking to me of Bruce, whose work was so similar to his own in many ways and who has just entered into the larger life, he used words of warm appreciation. Bruce was an exegete and an apologist; Dods has not gone into apologetics, but is a rare biblical interpreter. Bruce was a strong preacher, as is Dods, and the last published work of Bruce was his commentary on Hebrews, while Dr. Dods has now on the blocks the volume on Hebrews in the Expositor's Greek Testament, that work of scholarship which is destined to do for this generation what Alford did for a former one. His comparison of Bruce and Davidson was to me most significant. "Davidson," said he, "was always right; Bruce was always suggestive." I spoke to him of the disappointment felt by many that the article by Bruce on Jesus in the Encyclopædia Biblica was so negative, and asked him if he thought it was possible that the editors, Canon Cheyne and Sutherland Black, had used only a portion of what was written, taking the parts that would best harmonize with Schmiedel's radical treatment of the same theme. All he would say was, "It is possible."

As Touching Biblical Criticism.

In matters relating to biblical criticism and theology Marcus Dods is in line with the majority of scholars in those disciplines. He feels that criticism is inevitable and necessary, and sees no reason why any should oppose the method or be thrown into panic by it. He remarked on the surprise he felt at finding American thought so much slower to accept the valid results of biblical criticism than British, and that some religious papers in this country thought it necessary to warn their readers against a method as inevitable and desirable as daylight. Nevertheless, he believes criticism, like every other process, is liable to run to fantastic and

violent extremes, and of such tendencies he regards some of the articles in the Encyclopedia Biblica, above referred to, as examples. He regrets that a work of such admirable scholarship in most regards should be marred by elements of radicalism and conjecture from which there is sure to be well-nigh universal dissent, and which largely modify the value of the work as a whole. He expressed himself as strongly of the opinion that the preaching and journalism needed to-day, and proving their value by the growing demand for them, were of the sort which combined the scholarly foundation and the scientific temper with a vital emphasis upon the great verities of the Gospel, and issued in an evangelical and urgent message to men to accept the authority, the teaching, the character, and the programme of Christ.

THE CONQUERING CHRIST AND A CONQUERING CHURCH.

THE world needs leaders; the Church has a leader. Of him in whom the hope of Israel was fulfilled it is said: "Behold I have given him a leader and commander to the people"—one to plan the campaign and to animate with courage for the conflict. The thought that we have a skillful, resourceful and efficient leader is inspiriting. Napoleon at the head of his army was considered by the Duke of Wellington to be equal to 50,000 men. Some one has said that an army of sheep led by Napoleon would have been transformed into an army of lions. With the captain of salvation at our head we ought to march to battle with shouts of victory.

Christ is leading his Church out to scenes of conflict. The Church is not an army of occupation, it is not to act forever on the defensive. It is an army of aggression, and when the trumpets sound is to go forth to battle against the hosts of sin.

We have lingered upon the text, "He leadeth me into the green pastures and beside the still waters;" we have thought of our privileges until we have forgotten our duties; we have forgotten that we rest for a time in green pastures that we may recruit our strength for active service. We are not merely to enjoy religion, we are to spread it; we are not merely to live respectable lives, we are to live useful lives. We are to find in the worship of God inspiration and strength for the service of man.

Christ not only leads his people out from the fold to the field of battle; he leads them on from one conflict to another. He does not want us to close our eyes to difficulties; he does not want us to underestimate the strength of our antagonists; he does not want us to imagine that we can go on without opposition or without temporary checks. He wants us to count the cost; he wants us to remember that the redemption of the world is no easy matter; that as it cost him the cross it will call for much sacrificial blood from us, but he wants us also to remember that the final issue of the conflict is sure—because at his command and in our possession there is power adequate for the redemption of the world.

Enough has already been done to give ground for hope. Christian optimism is based upon an intelligent appreciation of what Christ has already accomplished. In spite of all opposition his kingdom advances. "In to-day already walks to-morrow." Turning prayer into prophecy we can say, "His kingdom will come and his will be done on earth as it is done in heaven."

The Church of to-day has to regain the element of hope. It has again to become a waiting Church; its posture, however, is not to be that of waiting for Christ, but that of waiting on Christ. It is to expect great things from him. It is not to falter in the face of difficulty and opposition. When the command rings out, "Speak to the children of God that they go forward," every soldier of Christ is to grasp his sword and hasten to the fray.

Christ is leading his Church to victory. It is going forth with him conquering and to conquer. Some one has divided the Church into the Church militant, the Church triumphant, and the Church somnolent. The Church somnolent is the Church defeated; the Church militant is the Church triumphant.

"Sure I must fight if I would win,
Increase my courage, Lord."

Nor can we fight by proxy; we cannot purchase substitutes. Each one must go to battle, and there is no discharge in this war. We yield up our swords when we yield up our spirits.

The promise that we are to go forth conquering and to conquer—victory succeeding victory—does not imply that we shall win at once. The struggle against evil will be fierce; it will have to be renewed again and again, but at the last it will end in victory.

In the Epistle to the Hebrews Christ is represented as seated on the right hand of the Father, "from henceforth expecting until his enemies be made his footstool." Upon what is his hope of ultimate triumph based? Upon three things: (1) Upon the promise of the Father, who says, "Sit thou on my right hand until the victory be secured." (2) Upon the power of his mediatorial sacrifice. "This man after he had made one sacrifice for sin forever, sat down from henceforth expecting, etc." His expectation of ultimate triumph lay in the power of his sacrifice to conquer the souls of men. (3) Upon the co-operation of his people. His expectation can be realized only through the agency of his Church. He is calmly waiting until his Church, by the proclamation of that gospel which tells of his sacrifice, will conquer the world, bringing it into subjugation to his sway. Shall he wait in vain? Shall his expectation in us be disappointed? What are we doing to fulfill his expectation? In the words of the popular hymn may each one answer:

"Surely the Captain may depend on me,
Though but an armour bearer I may be."

A tremendous drag has been put upon the wheels of human progress. Care has been taken that the world will not move forward too fast. Good is seldom done without some harm accompanying it. The tares grow with the wheat. There is no gain without loss. Every improvement in machinery throws some workman out of work. Through much tribulation the kingdom is entered.

Man reaches the fulness of his power and dies. After he has learned to do some particular thing he is not permitted to do very much of it. When Thoreau learned to make a good lead pencil, he said, "Why should I make any more?" He was about half right. While he ought, of course, to have used the skill which he had acquired for useful ends; yet after all the greatest thing is the development of power. Life is more a school of training than it is a work shop.

NOTES AND COMMENTS.

Down Grade!

A bull fight in America! Such is the humiliating fact. Omaha has the unenviable notoriety of introducing this brutal sport which has done so much to disgrace the Spanish nation. Let us hope that the expression of public condemnation will be so emphatic that such a cruel and barbaric spectacle shall never be repeated.

June Gifts to Colleges.

It takes more than money to make a college or university, but it takes money and a good deal of it. During the month of June the amount of money given to educational institutions in the country was unprecedentedly large, amounting in all to over twelve million dollars. The largest sum, $5,000,000, was given for the founding of Washington University, St. Louis; Brown received $2,000,000, Yale $1,667,000, Harvard $1,462,070, and other twenty-one colleges sums ranging from half a million to twelve thousand dollars. While the lion's share of endowments has gone to the big schools a fair proportion has gone to the smaller institutions. With increase of wealth will come increase of equipment, and with increase of equipment ought to come increase of efficiency.

"Vacation Religion."

Speaking on the above subject, Dr. Minot J. Savage said in a recent sermon: "I have not a word to say against Sunday amusements. There is no reason whatever in the Bible or in ecclesiastical history, or anywhere else, for the existence of the puritanical or ordinary American Sunday. It is absurd and childish to think that there is anybody up in heaven who is going to be angry with you for doing on Sunday anything that it is right to do on any other day in the week. Set apart Sunday morning for communion with God. Then use the rest of the day for recreation, walking, sailing, driving, playing golf or anything that will make you better physically. Do not dissipate, however, for that is not recreation."

The answer to that is, "Remember the Sabbath day to keep it holy." Break down the sanctity of the rest-day by transforming a holy day into a holiday and the rest-day as a social institution will not long survive.

"The Ethics of Loot."

In the Forum for this month there is an article by Rev. Gilbert Reid, D. D., an American missionary, on the subject of "The Ethics of Loot." It is one of the kind of utterances which mantles the cheek of a self-respecting Christian with a blush of shame. Its tone is jaunty, its ethics low. Evidently Dr. Reid has been encouraged by the defense that has been made of looting the Chinese to deliver his soul on the subject. "Personally," he says, "I regret that the guilty suffered so little at my own hands." He goes on to say, "Owing to the fact that two of the missions, both connected with the American Board, succeeded in occupying the palaces of two princes, there arose an opportunity—the only one of a lifetime—to put up for sale looted goods." "The troops of the different nationalities secured their rest through 'change of occupation.' To them the question was not so much which Chinaman was the worst, but which house was the richest." The characterization of this article by the Record-Herald as "ill-timed and ill-toned, and as utterly helpless in its insensibility to moral obligations" is too true. Oh, the pity of it!

CHICAGO NOTES.

From one of the city pulpits on Sunday last came the exhortation, "Oh, editors of America, let me entreat you, be more kind, gentle and considerate to our public men. Empty the vitriol from your ink-stands and pour in the milk of human kindness and love." Good advice; albeit lacteal fluid would make rather poor writing material.

The University of Chicago has enrolled a larger number of students this quarter than during the opening week of any previous summer quarter. The total reaches 1,468; and in as much as a large number of students enter the University at the beginning of the second half of the summer quarter, the number will be considerably increased before the close of the session.

A Chicago Board of Trade man has surprised his friends by retiring from business when only fifty years of age. Having accumulated a fortune he has decided to give the younger men a chance. For a man to retire from business in middle life is a mistake. Every man should make the most of his powers. And it is better to wear out than to rust out. The happiest men are those who die with the harness on.

Something stronger than lacteal fluid would be needed properly to characterize the following announcement which appeared last week in one of our dailies: "Pie-eating contests, apple ducking, greased pole climbing, and kindred sports are to be the attractions this evening at an entertainment to be given by the choir of ———— church." When a church cannot be run without this sort of foolery, it had better close its doors.

The coming of Rev. G. Campbell Morgan to Chicago to take up evangelistic work along the lines pursued by Mr. Moody has been looked forward to with the keenest interest. His opening services in the Chicago Avenue Church have produced an excellent impression. Mr. Morgan belongs to the moderate wing Keswick school of preachers. As a speaker he is graceful and forceful. As the friend and successor of Mr. Moody he will receive a warm welcome.

Full of years and honors Rev. Franklin W. Fisk, D. D., president of the Chicago Theological Seminary, "fell on sleep" yesterday morning. For forty-three years he was connected with the Seminary as professor. He was a man whose presence radiated sunshine. His influence upon his students was profound. Many of them will read of his going with moistened eyes. Not into the Seminary only, but into the life of the city, he put the strength of a rich and ripened manhood.

At the pastors' conference held last week at the University of Chicago, one of the subjects discussed was "Revival Services." The Rev. P. H. Swift, while deploring the use of the professional evangelist and maintaining that the revival ought to be developed from within the Church itself and be led by the pastor, advocated the free use of advertising and special music. The Rev. Francis Perry did not believe in the emotional phase of the revival so much as in the ethical. All wanted a revival, but each one wanted it to come in his own way.

CONTRIBUTED.

HIS PRAYER.

The way sometimes is dreary
And the gloom sometimes is deep;
The cup is often bitter,
And the path is often steep;
But there's one who kneels at night,
In his little robe of white,
And asks the Lord to bless me,
Just before he goes to sleep.
The burden oft is heavy,
There is little chance to rest;
Through the day I hear the murmurs
Of the weary and oppressed—
But at night he still is there
To repeat his little prayer,
To appeal to God to bless me—
And I know that I am blessed.

—S. E. Kiser.

CULTIVATING THE PRESENCE.

By James M. Campbell, D. D.

THE Practice of the Presence of God the Best Rule of a Holy Life" is the title of a little book which is made up of the thoughts and letters of Brother Lawrence, a lay monk of the seventeenth century. This godly man endeavored to walk habitually as in the divine presence. His office as cook in the monastery of the barefooted Carmelites at Paris was one for which he had a natural aversion; yet he made drudgery divine by importing into it a heavenly spirit. He applied himself diligently to outward things, and while his hands were busy with uncongenial tasks his spirit sat in heavenly places with Christ. Imbued with a habitual sense of God's presence he seldom felt the need of stated prayer. Although he retired to pray according to the direction of his superior he did not want such retirement, nor ask for it, because his business did not divert him from God. "The time of business," said he, "does not differ from the time of prayer, and in the noise and clatter of the kitchen, when several persons are at the same time calling for different things, I possess God in as great tranquility as if I were upon my knees at the blessed Sacrament." To one who lived thus in the presence of God communion was unbroken, and the whole of life was a prayer.

The sense of the divine presence is something that has to be cultivated. It comes to those who eagerly long for it. Here as elsewhere the promise holds good, "Seek and ye shall find."

"Transfigured in his glory, fair
The whole world stands, one house of prayer—
One anteroom of heaven;
For surely though we know it not
His presence is in every spot,
To those that seek it given."

"If a man love me," says Jesus, "My Father will manifest himself to him, and we will come and make our abode with him." Love makes the vision real. The vision is given to them "who love his appearing."

The question now before us is how can we come into full and vital realization of the presence of Christ, so that we may enter into oneness with him and find in him the well-spring of our strength, and hope, and joy.

1. *By meditation.* Meditation must alternate with activity. We must go apart from the multitude, breaking connection with the external world, separating ourselves from outward things which divide the attention and disturb the mind, "entering the silence" and opening the soul to the spiritual and the eternal. "Separate yourself," says William Law, "from all common thoughts and make your heart as sensible as you can to the divine presence." Let nothing interpose between your soul and the world of spiritual realities. Enter into thy closet and close the door, shutting yourself out from the noisy world and shutting yourself in with God, so that you may be alone with him. "Be silent before him;" be all ear and his voice will be heard in the stillness.

Profitable meditation does not consist in going apart by ourselves, but in going apart with God. Recognizing the need for seasons of pause in busy lives, Jesus said to his disciples, "Come ye apart and rest awhile," not "Go ye apart by yourselves," but "Come apart with me." He wished to accompany them that they might commune together upon the things upon which the inner life is nourished. He wished also to commune with them. "When I have drawn thee into the desert place there will I speak to thy heart."

Meditation implies the fixing of the mind upon a definite object. The mind must not be allowed to wander into vacancy. The Old Testament saint who said, "I have set the Lord always before me" knew something of the resolute effort required to keep up to the highest level of meditation. The presence is illusive, but it grows upon those who believe in it and make it the object of their devout contemplation. It is an increasing light to those who keep their gaze fixed upon it. Dwell upon it intently and steadily and it will burn itself into the soul and reflect itself in the life!

2. *By prayer.* That is, by the conscious outgoing of the soul to Christ, "winged by desire, and impelled by a sense of need." Prayer is something more than meditation. It is the reaching up of the heart to one who is bending over us, that we may hold open and direct communion with him, and that he may make communications of himself to us. The time when man holds personal intercourse with the Lord has well been called "the bridal moment of the soul;" or, as a Jewish mystic puts it, "It is the time when heaven and earth kiss each other." It is the time when the spirit of man finds its true centre of harmony and rest in "the Father of spirits."

Prayer implies divine accessibility. For if God be so far away that we cannot reach him, why should we pray to him? Direct access is possible because he is near. He brought himself near to us through Christ. He is bringing himself near to us in Christ. His present method of approach is in Christ, through the Spirit. The Spirit is called the Paraclete, which literally means one who is called to the side of another, to act for him, and to help him in every way possible. Through his mediumship God is revealed in Christ as the great All-Presence to whom we are to pray.

The doctrine of the presence accentuates not only divine accessibility, but also divine personality, thus establishing a rational basis for prayer. For whatever else prayer is, it is personal contact with a personal God. We cannot pray to an abstraction or to a divine principle, but only to a living being who holds to us the relation of personal friendship. This is the God whom Christ reveals; a God who knows and loves; a God who hears and answers prayer. How greatly the blessings which he bestows are enhanced in value when

received directly from his hand. They are the tokens of love that nothing can exhaust. "Grandly he offers, meanly we receive." He gives according to his great love, we receive according to our little faith.

As prayer grows from an emergency act to a habit and from a habit to an attitude of the soul, there may be less formal petition than there once was, but there will be a more distinct sense of divine presence, a more abiding confidence in the divine goodness. But even when prayer is occasional rather than habitual, the soul that prays, the soul that walks and talks with God, the soul that has communion with the source of life, the soul that opens itself completely to God is filled at once with his peace, and joy, and strength. Speaking out of a glad experience all praying souls can say with Archbishop Trench:

"Lord, what a change within us one short hour
Spent in thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched grounds revive us with a shower!
We kneel, and all around us seems to lower;
We rise and all the distant and the near
Stand forth in sunny outline brave and clear;
We kneel, how weak! We rise, how full of power!"

Prayer availeth; therefore, "let us pray."

3. *By developing the power of spiritual apprehension.* Faith is spiritual vision. It is "the assurance of things hoped for, the proving of things not seen." We see what we want to see; what we are prepared to see. The artist sees things in nature which from other eyes are hid. The spiritual man has a revelation of things which eye sees not, and ear hears not, and which enter not into the heart of man. When Mary brought her first-born son into the temple for "purification and redemption," the aged Simeon saw in the helpless babe the one whose hand was to break the fetters of sin and bring deliverance to the race. There was nothing in the appearance of the babe to arrest attention. There was no nimbus of glory around his head. To look at he was just an ordinary peasant child, yet the anointed eyes of Simeon saw in him the Prince of Peace, the King of Glory. He saw what he was prepared to see. It was not the sunset of life that gave him mystical lore. The vision came not from age, but from the anointing of the Holy One. So to those who look for him, and long for him, and hope for him, Christ now appears. The soul's eyes grow strong by looking, and to those that tarry for it the vision comes.

4. *By cultivating the habit of referring everything to Christ.* We are all influenced by the unseen dead. The dead yet speak. We are often swayed by their judgments. We find ourselves trying to solve our knotty problems in the light of their superior knowledge. With more certainty we turn to the unseen Christ, seeking to know his will, asking him to solve our doubtful questions. We "inquire in his temple." We sit at his feet anxious to be taught. We want to know his mind about everything. Assured that in some way he can communicate his mind to us we ask when in perplexity, "Lord, what wouldst thou have me to do?" What a great privilege it would be esteemed to meet one of the master minds of the world and ask him questions. How much would we prize one hour with the Apostle Paul to propound to him some of the questions which vex and perplex us! Do we realize sufficiently that the way to Christ is always open, and that we can go to him at all times and consult him about the things which baffle our wisdom? Abraham Lincoln once said, "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of those about me seemed insufficient for that day." When we come into this condition, how blessed it is to know that Christ is anxious to guide us. Our communication with him is direct. He is ready to give, and we are capable of receiving, definite instruction. If all outward voices are stilled that the inward voice may be heard, we shall hear him say, "This is the way, walk ye in it."

We must also cultivate the habit of bringing ourselves into the clear light of his presence, that we may hear his verdict upon our lives. Our work must be held up for his inspection and approval.

"The long bazaar will praise—but thou,
Heart of my heart, have I done well?"
—*Kipling.*

What boots it who may praise if the "well done" of the Master be not won!

5. *By obeying the heavenly vision when it comes.* The vision that waits for us as we return from the call of duty is always a brighter one than that which we left. Never does the face of Christ look so beautiful to us as when we come to lay down at his feet the sheaves which we have gathered in the harvest fields of life. Because he was not disobedient to the heavenly vision of which he could speak, which came to him at the beginning of his Christian career, Paul afterwards was caught up into the third heavens, "and heard unspeakable words, which it is not lawful for a man to utter." Unto those who improve what they have, shall more be given. To those who do his will as far as they know it, the deeper mysteries will be revealed. It is not sufficient to be receptive, we must also be responsive. Standing within call, ready for orders, is the most advantageous position in which to see the face of the King, and to hear his voice. Doing the things which he has bidden is the best way to gain a clearer and stronger sense of his presence.

THE CHIEF END.

By Edward Scribner Ames.

THE strictly scientific spirit puts great stress upon the discovery and description of matters of fact. It purposely refers the question of the value and ultimate meaning of the fact to philosophy and theology. Science has been so prolific of facts in the last half century that the philosophers have not been able to properly assort, classify and organize the materials. In the meantime there is much confusion for everyone and not a little despair. Science in its marvellous achievements has wrought with wonderful disinterestedness. No phenomenon in nature is too small or remote or obscure to escape its patient, minute and repeated observation. The scientist lingers for months and years over the structure of the earth worm or the spectrum of a single star, and in the end is satisfied to tell simply what he has seen. This spirit has extended also to the treatment of history and literature, but with growing consciousness of its limitations. It is important to pursue the study of words, of grammar and syntax, and all the means and externalities of expression, but when literature is held to these processes alone it looks like a dissected flower. How surprised Shakespeare or Milton would be to see himself under these linguistic microscopes.

This matter-of-fact spirit shows its inadequacy more clearly in literary products. It sets for the task of the writer the mere description of people and events by the photographic process. In order to escape the dull-

ness that must follow the application of such a rule to the commonplace, the writing of our day has turned to fields sufficiently exceptional to hold attention by their very novelty. The extreme has been reached in the realism of the French school, where the last resort was to treat disease, abnormality, degeneracy and immorality in minute and vivid description. This substitution of the fact for its meaning has eliminated the older standards of value and introduced no others. The diverse civilizations—religious and social customs of the world are presented "just as they are" and with the implication that it would be unartistic for any one to venture an opinion as to their relative worth. Side by side with the aggressive missionary policy in the Church and expansion in the state there is a strong protest from cultivated people that it is proper merely to understand foreigners, not to reform them. In this view there is no conviction of ultimate truth, of standards of right and wrong. It is based upon the lingering agnosticism which assumes that only phenomena can be known, but nothing final or absolute. Pessimism is its natural accompaniment.

There are many signs of protest against this colorless view of the world. Wordsworth anticipated the tendency and prescribed a remedy. Poetry and religion shall be taken as interpreters of the facts of life. It is necessary, he held, that the student should complement his narrow analytic view of portions of the universe by a wider imaginative grasp of it, so that the man of science may command a vision—

> "Through all the mighty commonwealth of things,
> Up from the creeping plant to sovereign man."

To the poet the world is not a chaos, but an ascending order crowned at its summit by humanity. To physical science there is no scale of values because it is devoid of spiritual judgments. It is only for the sentient, moral being that a world of values exists. The watch is no unity to itself. If thrown under a hammer or cast into a furnace or scattered part by part round the earth, there would be no violation of physical law. It would be only the owner's loss. In the same way the physical universe is nothing good or bad, great or small, to itself, but to its sentient self it is shot through with longings, hopes, fears, joys and sorrows. This sentient nature appears most clearly to man in man himself. Whatever skies, landscapes, fossils, flora and fauna may be, the supremely interesting thing to mankind is man himself. Therefore, man is the explanation of nature, its interpretation and its interpreter. Not man as animal, but man as revealed in the poets, sages, heroes and saviors of the race, and in the social order which they advance.

In spite of its impartial attitude the results of scientific inquiry have given man a loftier station in the world and confirmed his supremacy more certainly than theology was ever able to do. It has shown his superiority to the lower forms by proving that in the stages of his growth he embodies every one of those forms within himself, and transcends them all. It reveals his kinship with every phase of animal life and also his emergence into far higher realms. In the progress of history it reveals an unfolding society whose explanation is only to be found in the spiritual ensigns borne aloft in its art, philosophy and religion. The best spirits of every age have joined with Plato in conceiving the true hierarchy of the self, and therefore of society, when he said: "The right way is to place the goods of the soul first and highest in the scale, and, in the second place, the goods of the body, and, in the third, those of money and property." The science of ethics, which from Socrates to the present time has made the question of the chief end of life, or the highest good, its central problem, has in all its variation of detail held fast by one supreme ideal, namely, the welfare and furtherance of human life. Socrates made the discovery—the greatest ever made—that human nature is universal as well as individual. By his searching questions he found that when men think round a problem they disclose a common nature and a common system of truth. In modern ethics the human interest is still supreme. Mill and Bentham formulate it as happiness, Kant as duty, Green as self-realization, Spencer as development, Paulsen as purposeful activity. The common and essential element in all these views is that the world gets its meaning and interpretation through the inner and spiritual nature of man. Even pessimism identifies the problem of life with man's well-being. It is because the world seems to him not to further that end that the pessimist despairs and inveighs against the order of things.

It is in the progressive realization of this supreme and comprehensive idea of human well-being that modern culture is to find its true value and inspiration. If it seems too vague or too distant one may reply that it is not so indefinite as the end upon which the strict scientific spirit relies. Science commends itself on seeking no end beyond itself. Knowledge for knowledge's sake is its motto. And yet is there not a lingering hope that the scientist's task will prove useful or ornamental to some human interests? Think of the paleontologist at work in the sandstone beds of the Connecticut valley. He discovers certain three-toed foot-marks which he says were left by a gigantic animal walking the shore of the sea there in the mesozoic age, millions of years ago. But is that all he cares to know? Does not his weary search gain a tinge of color from the thought that those foot-prints might enable him to find some hint of the path along which for countless ages the forms of life on our earth have been ascending? It is likely that there are about as many scientists who literally pursue science for its own sake as there are Christians who are willing to be damned for the glory of God. It has been said that this old test of piety was never really accepted, "except by those who felt sure in their heart of hearts that God would 'credit' them with their willingness, and set more store by them thus than if in his unfathomable scheme he had not damned them at all." In like manner probably he who pursues knowledge for its own sake cherishes a lingering hope that at last, perhaps when he is dead, science will return to human life with a blessing, bearing in its genial warmth the memory of the scientist himself. Bacon's insight was true when he declared, "knowledge is power." His dream that by the mastery of nature's secrets this world would become a veritable paradise for human society is to-day in process of fulfillment. His error was not in the conception itself, but concerned rather the time and toil necessary to realize it. The motives are already at work in the new idea of society, which promise to direct the vast attainments of learning, mechanical inventions and industrial development toward the alleviation of human suffering, the training of human wills and the beautifying of human character. These motives are seen in the movements for associated charities, for prison reform, for public and private education and for artistic and religious culture. They demand that every one shall duly regard the personality which is in the slave, or criminal, or child, or in one's self, and prize it as of more worth than the whole world. Such an ideal includes both

egoism and altruism. It lifts classicism above cynicism, saves a narrow scientific spirit from social and moral anesthesia and rescues commercialism from materialism.

THE RIVER OF GOD.*

Prof. John E. McFadyen.

THE great lyric, which we call the forty-sixth Psalm, presents us with magnificent confusions, and with a no less magnificent order. First, a world in ruins; the earth dislodged from the pillars on which she rests, the mountains torn up by their roots and flung into the heart of the sea, the sea itself raging and foaming, its proud swelling shaking the very mountains; sea and land have left the bounds appointed for them, and have crossed into each other's domain; in all nature, nothing but confusion confounded. Then comes a confusion worse confounded. Instead of angry nature, there are cruel, threatening men; instead of foaming seas there is the roar of nations, foaming out their warlike fury against Jehovah and his people; instead of mountains hurled into the sea, there is the blustering of worldly kingdoms. They come to the fray with cruel weapons of war—bow, spear, shield, chariot—armed with deadly hate and pride. Was it any wonder that in the midst of such turmoil Israel should feel in distress? Will such a proud sea not sweep away everything which it overwhelms? But there is a river whose streams can make glad, as well as a sea whose waters can devastate.

Israel stands firm in a world where everything else is in flux: stands, because her confidence is in Jehovah. Though distressed, she is not in despair; so far from being in despair that she looks out to the future with the sublimest confidence. "We will not fear." The God whose grace has saved her from these furious floods can save her from anything. "Jehovah sat as king at the flood; yea, Jehovah sitteth as king forever." So "we will not fear," not even though the mountains that are round about Jerusalem —mountains whose fixity another Psalmist took as the symbol of the security Jehovah was to his people—be torn up and hurled across the plain into the depths of the great sea. Whence came this brave paean of joy? Was it not from the certainty of God's grace, the certainty that "there was a river whose streams made glad the city of God"?

The beauty and the insight of this verse are not truly felt till we realize how destitute the Holy City was of everything that could have given birth to such a thought. In the words of a German traveler, "While other famous cities owe their power to natural conditions, such as commanding sites on seas and rivers, Jerusalem is distinguished precisely by the absence of all such natural advantages. She stands there alone in the wilderness, built on hard, rocky soil, with no rich pastures, with hardly a field, without a river—indeed, with hardly a spring—far from the great paths of commerce. She is what she is, without a peer, only through the divine revelation of which she was the scene."

This riverless city has become the city "without a peer" because of her unseen river, the river of the grace of God, the river of the water of life. The desert, with its monotony and dreariness, was never far away. Rocks and bare hills stare at you everywhere. Through the dusty city ran no refreshing streams—none but one, the river of the God who was in the midst of her; a stream that could only be seen by the eye of faith, a very powerful faith, for there was nothing in the landscape to suggest it. But if there was nothing in the landscape, there was in the history —in the recent deliverance. For the song is supposed to be a triumphal ode on the deliverance of Jerusalem from Sennacherib and his Assyrians. The river of God that flowed all unseen through the town had saved it from destruction. Those who had eyes to see it, and who were refreshed by the breezes that blew from it, feared not though the mountains plunged into the sea. Mountains might reel; but the people were safe so long as the river was there. That was the pledge that the night was already far spent, and God would help them "at the turning of the morning."

Oh, the joy of the eyes which see the sights that they saw! That, in the dreary, dusty city—under siege, it may be—within whose walls is so much pain and misery, and on whose streets walk anxiety and sorrow, yet see through it all the silver line of the river of God. It is from the far days of the world's infancy that the tale has come down to us of a beautiful garden with trees many and fair, and a river flowing through it. The time of cities was not yet: and when they came, they brought so much siege and weariness that it was the fewest who could see God's river there. But the river is there, and one day—how far away we know not—river and city will alike be fair. Every gate of the city will be a precious stone, and in the midst of the street thereof will be the river of the water of life, and there shall be no curse any more.

Knox College, Toronto.

*From the Divine Pursuit," a forthcoming volume by Fleming H. Revell Co.

PLEASANTRIES.

"Once in a while," said Uncle Eben, "a man compliments hisself on habbin patience when he's simply too lazy to make a kick."

"I don't like our minister's sermon last Sunday," said a deacon who had slept all sermon time to a brother deacon. "Didn't like it, brother A.? Why I saw you nodding assent to every proposition of the parson."

One of the church letters read at the annual meeting of the Philadelphia Association contained this: "We are spiritually dead, but we thank God that things are with us as they are." The Rev. Dr. Murdock turned to the Rev. J. T. Beckley, D. D., and said: "That reminds me of a young man who arose in my meeting when I was a young pastor and said: 'Brethren, I am a great sinner, and I am determined to hold out to the end.'"—Richmond Religious Herald.

When Dr. Creighton had been offered the bishopric of London, he hesitated some time before accepting it. One of his faithful Peterborough parishioners grew so anxious to learn his decision that one day she asked Dr. Creighton's daughter what he had decided to do.

"Well, I don't know," the young lady replied; "all I can say is that papa is in the study praying for guidance, and mamma is upstairs packing the trunks."—Standard.

At the CHURCH

AMOS, THE PEASANT-PROPHET.

Frederic E. Dewhurst.

THERE are three types of men who have most profoundly influenced the spiritual history of mankind; the priest, the prophet and the philosopher; sacerdos, seer and sage. The first is the defender of the existing order; he accepts institutions as they are; venerates those customs and ideas which have the touch of antiquity upon them; dreads innovation; hates to see a profane hand placed upon the sacred and venerable things. He does not scrutinize over-closely their present character or usefulness, but loves them for what they enshrine and perpetuate, and feels himself living in all the past of the race with them.

The prophet is the seer; seer, not into the future, so much as into the heart of things, into the elemental center of the universe, penetrating the incrustations of civilization, and predicting the future only as he sees that future along the lines of fundamental and eternal law. He is the engineer following a vein of precious gold; his only question being—Where does the vein lead? He will follow up or down, put his pick to the rock and blast an opening anywhere if only with undivided attention he may follow the one thing which is to him of worth. Adamantine walls of custom, layers of tradition, stratified accumulations of venerable ideas may go, if only he do not lose the clew to the precious vein.

The philosopher gives a hand to each of the two; he deliberates and reflects; he says—"This is good, but that also is good." He reveres what the past has accumulated and preserved, but not because he is a conservative. He hails the signs of progress, but not because he has an inborn passion for the elemental things. His province is to find the tokens of the universal in the thoughts and deeds which march through history and to place on the universal quality in each of them the seal of value and permanence.

Each of these types has its distinguishing virtue and its corresponding vice. The virtue of the priest is his reverence for the past; his vice is an excess of caution running into cowardice and resistance of progress. The virtue of the prophet is his courage and boldness; his vice, iconoclasm and failure to grasp the historic spirit. The virtue of the philosopher is his calmness, his serene spirit, his judicial wisdom; his vice, a frequent lack of interest in the concrete, throbbing realities of life. But taken altogether, the conserving of the past, the progress out of the past into the future, the selective judgment which sees the universal in the moving pageantry of life—these are the influential forces in human history. Therefore, some are called to be priests, some to be prophets and some philosophers.

Of these three types, the prophetic is by far the most interesting, just because it represents that boldness of innovation and that fearless courage which effect changes in human history. And of all nations who have had a great history none has been so profoundly and constantly affected by the prophetic influence as was Israel by her prophets. That peculiar and precious possession which we know as spiritual monotheism was the outgrowth of Israel's experience under the hand of the prophets. They evolved that result out of the nation's life by centuries of eager, severe and even drastic teaching. In some instances these prophets represented the culture and education of their time; they were "university men," whose culture had not flattened out their courage or their instinct for reform. Sometimes they worked within the lines of the priestly guild, were themselves "ordained," or had "taken orders," but more frequently they had not, for the good priest is not likely to be the great prophet. Sometimes, again, the prophet was self-appointed, or shall it be said, God-appointed, remembering the saying of Emerson that in the highest sense "self-reliance is reliance upon God"?

To this latter class belonged Amos, the peasant-prophet, the herdsman of Tekoa, whose story is told in the booklet which bears his name. In the northern kingdom of Israel, ruled over by the dynasty of renegade kings, was Bethel, the religious capital, the residence also of many of the wealthy people, the center of luxury and of ease. Samaria was the political capital, but Bethel was the point to which the Israelites came for their periodical religious festivals. "Religious" festivals they were; but we must not import this term "religion," which is itself a product of history and spiritual experience, into the seventh century B. C., without a word of explanation. Upon what were the throngs of people, gathering at Bethel for the great religious festivals, intent?

By the confession of her own historians and prophets these festivals were occasions of mirth and jollity; the sacrifices offered were not as solemn atonements for the purpose of propitation, but rather as gifts which the Deity shared, eating with the people who were "the guests of God." Therefore, the wine flowed freely, the dancing waxed in merriment and license and the religious festival became a mad riot of sensual and licentious extravagance, and all this by the express sanction and direction of the priests and in the name of Jahveh, whom they worshipped at Bethel, and the other centers, under the form of a bull.

We will, therefore, imagine ourselves present at the autumn festival at Bethel in the year 760, a year that marks the zenith of Israel's political supremacy, of her material prosperity and success. She is at the flood-tide of her glory. Jahveh, her divinity, has been good to her; he has been her God of battles and has overthrown her foes. She was now again the ruling nation between the Nile and the Euphrates. Her rich men were getting richer, that sure evidence of the favor and blessing of God! They dwelt at Samaria in houses of hewn stone and palaces of ivory. They reclined upon couches of ivory with damask curtains and ate daily "lambs from the flock and calves from the midst of the stall." The festival would be kept, therefore, with more than usual fervor and hilarity. The din of the merriment, the shouts of the feasters, the dancing, the drunkenness and the carousals reach an excess undreamed of before. The welkin rings with the lusty merriment of this religious festival, when lo! a stranger in peasant's garb and with an austerity of countenance ill-befitting the hilarity around him, forces his way through the crowds and hushes them to silence almost before they know what has happened. In the cadence of a familiar funeral dirge he begins a series of prophetic "dooms;" he intones judgment against the surrounding nations. Damascus, Gaza, Tyre, Edom, Ammon and Moab in

turn fall under the dirge-like sentence of this stranger with the solemn face. And the Israelites are stirred to sympathetic approval of this divine judgment on their foes.

But all this is to Amos but as the prelude to the great funeral requiem. The lightning of his wrath touches the neighboring nations only to strike Israel at last with the full intensity of the gathering storm.

Thus saith Jahveh:
For three transgressions of Israel
And for four I will not reverse it;
Because they sold the righteous for money,
And the poor for a pair of sandals;
Who pant for the dust of the earth on the head of the poor
And turn aside the way of the afflicted.
They stretch themselves upon pledged garments,
Close to every altar,
And drink the wine of the amerced
In the house of their gods.

And what is the effect of all this upon the religious revellers? What could it be but consternation, amazement and wrath? What greater evidence of atheism than the denunciation of the land which Jahveh loved and which he defended with tutelary care? And Amaziah, the priest, whose preserves were encroached upon and whose occupation gone, if such insane charges as these of Amos were believed, was the natural mouthpiece of the popular thought. With ill-concealed sarcasm he approaches Amos and exclaims: "Oh, Seer! Go flee to the land of Judah and there eat bread and prophesy there; but prophesy not again at Bethel, for this is the King's chapel and the royal court."

But Amos, nothing daunted, pitting his prophetic mission against the priestly unction and authority, declares: "I was no prophet, neither the disciple of a prophet; but I was an herdsman and a gatherer of sycamore fruit and Jahveh took me from following the flock and said to me, go prophesy to my people Israel." Amaziah is compelled to listen to the peasant with his divinely appointed mission to the bitter end. This mission may be summed up mainly in the one word, *ethical*. It charges the religion of Israel with injustice and inhumanity. With the material idea and worship of God which Amos saw at Bethel, the utterly unspiritual, even sensual expressions of the religious life he does not primarily concern himself. It is the social injustice, the wrongs inflicted by the rich and luxurious people who flock to the festivals and are counted by the Amaziahs, it is this which gives the sting to the arrows of the Tekoan prophet. He declared that Israel was like a basket of summer fruit, ripe for destruction.

Hear this! ye that pant after the needy
That ye may destroy the poor of the land,
Saying, When will the new moon be over
That we may sell corn?
And the Sabbath
That we may open out grain?
Making the ephah small,
And the shekel great,
And falsifying the balances for deceit.
That we may purchase the poor for money,
And the needy for a pair of sandals
And sell the refuse of the grain.

It is noteworthy that this clear ringing word of the peasant prophet, unsophisticated and uncorrupted by king or priest, is one of the earliest influences in Israel toward the transformation of her religion into a religion of righteousness. The ethical wedge was driven mightily by him into the gaping crevices of a cult which differed little from the nature-cults around it. These messages uttered at Bethel at different times with fervor, indignation and inspired earnestness were, after his return to Tekoa, written out and preserved in the form in which they still exist among the minor prophets.

There is no testimony or record of the effect of these messages of Amos upon the men of his time. No one knows whether any of the rich revellers at Bethel was moved to reform. Seldom is the prophet "acceptable" in his own day and place. But the influence of Amos in the history of religion is assured. In that vast evolution of religion from a sensuous worship of the creative forces of nature to that religion which recognizes God as spirit, and worships him in spirit and truth, Amos, the peasant prophet, holds a place which makes the world debtor to him forever.

BIBLE SCHOOL.

NOAH SAVED IN THE ARK.

Sunday-school lesson for July 21, 1901. Gen. 8: 1-22.

Golden Text: Noah found grace in the eyes of the Lord. Gen. 6: 8.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

Elias A. Long.

Time and Times of Noah.

According to dates in most of our Bibles the flood ended 1,650 years after the creation of Adam. This chronology is not authoritative. We know, however, that the world grew populous chiefly in western Asia and perhaps in northern Africa. Along with the increase of inhabitants the earth was filled with increasing violence, of which the murder of Abel was the forerunner The description of the wickedness reached in Noah's time, as given in Chap. 6: 5, is amazing: "Every imagination of the thought was only evil continually." Although these were days of the striving of the Spirit of God (Chap. 6: 3) it is evident that there was little or no mixture of good present, save as found in one line and family, that of Noah. A few names only of the holy seed are distinguishable down the ages amidst the growing wickedness. Even the godly race seems to have been led away by intermarriage with the irreligious (Chap. 6: 2), the former doubtless, according to the usual rule, sinking to the level of the ungodly. True worshipers grew fewer and fewer in numbers until at last but one family of the righteous remained. But God determined to give the race a new chance. This he did by withdrawing his gift of life from the wicked, through the means of the destroying flood, and by preserving as the leader in the purified world, Noah, the best man in the world.

Form of the Narrative.

Common methods of speech are used for conveying spiritual ideas. The hand, the eye, and the heart of God, for instance, are spoken of as if he were a man. God is a spirit but his attributes could hardly be expressed except in the terms of flesh and be understood. Where the account speaks of "All the high hills that were under the heaven were covered," this does not necessarily imply that the whole earth was submerged in water. When Jesus said that the Queen of Sheba "came from the uttermost parts of the earth," it does not mean that there were no parts beyond. As every Bible student knows the word translated earth (Chap. 7: 19) often appears in a limited sense, as in Ex. 10: 15, Gen. 41: 56. That language is an accommodation to human weakness of comprehension is

the very principle at the bottom of the Savior's parabolic teaching. As to the universality of the flood, doubtless it extended as far as the earth was inhabited. But we have to remember that it is primarily and distinctively with mankind in his relation to God, and not with a physical creation, that Genesis is concerned.

V. 1. Ark of God's Grace. "God remembered." Speaking after the manner of men, for God never forgets. Even the sparrows are not forgotten before him. Luke 12:6. * * * "Noah." Noah, like his ancestor Enoch, walked in righteousness with God. Chap. 7:1. That was the secret of his strength in an age of unspeakable wickedness. He was like a tree planted by the rivers of water when all around was withered or dead. Ps. 1:3. He was a preacher of righteousness (2 Pet. 2:5) and he is called just and perfect. Noah was a man of faith (Heb. 11:7), obeying God, pursuing a course through 120 years (Chap. 6:3-22) wholly contrary to human experience and public opinion. He dared to stand alone in the right regardless of the ridicule and hate of men. Still, he was not faultless (Chap. 9:20, 21); but we who live in the light of God's full revelation and the pattern of his Son should not judge him severely. Rather let us ask, Do we live up to our light as well as Noah did? His children were his converts. * * * "Every living thing...in the ark." Noah had made the ark when commanded. Chap. 7:5. Along with the idea of relief for Noah is conveyed the awful penalty upon the wicked. Because God's sentence against sin had been long delayed it was none the less certain. * * * "Made a wind." A wind that promoted rapid evaporation. Every farmer understands the power there is in even an ordinary wind for absorbing the earth's moisture.

V. 2, 3. Abatement of Water. "Rain was restrained." He who caused the water to flow and the fountains of the deep to give forth, could by his word cause them to cease.

V. 4, 5. Deliverance in Sight. "Seventh month, seventeenth day." This was the day when the ark rested on the mountains. The beginning of the rain was in the second month and the seventeenth day. Chap. 7:11. * * * "Mountain of Ararat." A region nearly in the middle of Armenia. It is not supposed that the ark rested on either of the peaks now called Ararat, as Ararat was a country, not a mountain.

V. 6, 10, Winged Messengers. The story of the flying birds, verses 6-12 inclusive, is most charming, even to little children. Let it be read to them. * * * "Sent forth a raven." How the faith and patience of Noah must have been tested while waiting for the end of his sojourn in the ark. * * * "Went forth to and fro." From the marginal note it appears that the raven continued to return to the ark, but was not taken in. * * * "Sent forth a dove." The dove was sent forth several times. The first flight was of short duration, as no land was in sight. Verses 8, 9. On the second flight, seven days after, the olive leaf was found. Verses 10, 11. The third time the bird did not return. The dove may be likened to the soul which finds no rest or satisfaction until it return to the ark of God from which it sat out. The raven has been compared to the carnal heart which takes up the world and feeds on the pollution it finds there.

V. 11, 12, The Olive Leaf. "An olive leaf." The leaf showed that the waters had subsided sufficiently to permit vegetation to spring forth. It was a sign that the earth had been restored to man, and this became an emblem of peace between God and the world. The olive branch has since been taken as the symbol of peace, and the dove the symbol of the Holy Ghost, the Comforter. * * * "Returned not again." At last the waters had so fully abated that the dove returned not to the ark.

V. 13, 14. The Dry Ground. "Second month." By comparing this date with that of Chap. 7:11 it appears that Noah was in the ark a full solar year and ten days.

V. 15. God's Silence Broken. "And God spake." Noah often had talked with God. He was constantly listening for the divine voice, which seems to have been silent for above a year. During his long imprisonment in the ark Noah was awaiting a heartening message. How God spake we do not know. We can always hear God's voice as he speaks to us in his written word.

V. 16. The New Command. "Go." How full of significance is this little word! For Noah to receive a command was to obey. Christ left a standing "Go" before he ascended on high. Mat. 28:19; Rev. 22:17. * * * The ark was a large transport made for floating rather than a ship. It had neither sail nor rudder. Assuming twenty-one inches for the cubit the ark would be 525 feet in length, 87 feet 6 inches in breadth and 52 feet 6 inches in height. The ark is frequently taken as a type of Christ. It at least furnishes an illustration of spiritual truth. (1) It was the one hope of the world. (2) It was a refuge from a danger in which the world did not believe. (3) There was but one ark. (4) The ark stood for full salvation from the flood as Jesus stands for full salvation from sin. Mat. 1:21. (5) It was a divinely planned refuge. (6) It had but one door. * * * "Thy sons." These were Shem, Ham and Japheth, of whom the last named appeared to have been the eldest. Chap. 10:21.

V. 17. Animals for Use. "Every living thing." When created they had been called good and they still were needed by the new race. Later (Chap. 9:3) the use of animals was permitted for food.

V. 18. Disembarkment. "Noah went forth." His heart filled with gratitude and his mind with admiration for God's marvelous dealings. What a clean place the new earth must have been, now that all the wicked had been swept away.

V. 19. The Released Herds. "Went out of the ark." Instinctively seeking the earth from which they had been so long absent.

V. 20. A Life of Worship. "Noah builded an altar." Here we have an insight into Noah's character. His first thought when he finds himself once more on solid ground is a thought of God. He built an altar before he built a house. He sought God before he explored the land. He sought first the kingdom of God and his righteousness. Matt. 6:33. Do we? While sacrifices had been offered long before, this is the first record we have of the erecting of an altar. * * * "Burnt offering." Noah realized that he was sinful. His offering was an acknowledgment of guilt, but it was primarily an expression of thanksgiving for his great deliverance.

V. 21. God's Solemn Pledge. "The Lord smelled a sweet savour." The meaning is that the act of sacrifice was well pleasing to him. The offering presented was accepted. It was pleasing to God because it was an expression of love and gratitude. * * * "Said in his heart." An inward resolve of his will. In the next chapter (verse 8-17) we have an account of the Rainbow Covenant which God made with Noah. * * * "Will not again curse." The minds of Noah and his children could be free from the fear of another deluge. * * * "Neither smite...everything living." The world has never been so wicked since the flood as it was before, for new influences have come in working for redemption. The rainbow was appointed as a perpetual token of divine propitiousness. When we look upon it we ought to remember his covenant of mercy.

V. 22. A Bright Picture. "While the earth remaineth." Out of the fatal deluge grows the beautiful picture of the fruitful earth. But we have an intimation that the earth shall not always remain. 2 Pet. 3:7. * * * "Seed time and harvest." Providing for the needs of man. If the earth's seed time and harvest should fail but once all mankind would perish. But here is God's assurance that fills us with rest and certainty as to our daily bread. The future of the world's food supply for unknown ages to come is not locked up in a delicate little seed, but in God's promise. God's covenant stands between the world and starvation. Seed time and harvest carry with them lessons of opportunity and responsibility in the spiritual realm. In the New Testament the seasons frequently are so applied, and the seed and its bread serve to illustrate the seed of the Word and the Bread of Life.

FIVE MINUTES' SERMON ON THE GOLDEN TEXT.

By Peter Ainslie.

One of the loneliest men that ever lived in this world was Noah. Perhaps Jesus suffered most from loneliness, because He was more divine, but Noah had less sympathy from men than even Jesus, for a few did gather around the latter in simple faith; but, excepting his own household, Noah did not make a single convert during his one hundred and twenty years of continuous preaching. He grew away from the world as he grew toward God. Things that bound him to this world were broken as new motives and deep experiences bound him to God—a lonely man on the earth because

he had found companionship in heaven! I think it was Fairbairn who said: "The man who stands up and speaks for God ought to spend his days in company with God." Noah was God's messenger. He found favor in God's eyes. He lived in God's company. His life is a lesson in service. It was very simple and it may be written out in one word—just this: Obedience. He obeyed God, and that man who obeys God now transfers his citizenship from earth to heaven. Paul said that "our citizenship is in heaven." John urges us not to love the world, and then declares that if we do love the world, the love of the Father is not in us. Jesus taught that we can not serve both—this world and God. Then it was the unworldly life that made Noah prevail with God. But now was not that faith? He believed and so he obeyed. Religion after all is very simple. It is just taking God at what he says and doing what he commands and willing to do things his way.

From the worldly point of view, Noah did a very foolish thing to build that great ark and take his family and all those wild animals in there, but God could certainly keep one man and that man's family on an earth that God himself created. It was no more difficult for God to keep Noah in the dangers of the flood than a hundred years before the flood came. God is able to keep a man anywhere. He has proven that often enough without even raising the question. Paul said: "I know that he is able to keep that which I have committed unto him." Are you timid about God's ability to keep you? Is he not keeping you now? No one of us can keep ourselves. We cannot increase our stature nor lengthen our days. We are in God's hands, and our chief lesson is "Thy will be done in me."

For his obedience, God gives to Noah the whole world—a world washed from sin—and Noah at once sets up a sign board that pointed to Calvary. He built an altar and the blood of the beasts was a type of the blood of Jesus. Outward cleansing was not enough; only the blood of the Son of God could cleanse the human heart. But the world, new as it was, represented the promise, "Blessed are the meek, for they shall inherit the earth"—not this sinful earth, but the new earth that shall come forth in the consummation of all things. It shall be owned absolutely by those who obey. Then we learn that to give up what we have, to believe God and do what he has told us to do, will enable us to find grace in his eyes through the blood of Jesus Christ, our Lord.

Thou art good, O Lord. We bless thee for thy love. Save us by thy grace, through Jesus. Amen.

PRAYER MEETING.

Fred'k F. Grim.

SEEKING FOR HIGHER THINGS.

Col. 3:1. References: Matt. 6:31-34; Matt. 6:19-21; Luke 10:38-42.

It belongs to the common-place to say that we cannot have everything we want, and yet there is no more significant fact in human experience than the necessity of choice. Many people are absorbed in the lower things of life, thinking that when the time comes they can instantly transfer their affections, forgetting that where their treasure is—where they have made their sacrifice—there will the heart be also. If a man is concerned in ministering unto his body and forgets his soul, he will find that his spiritual nature will become atrophied and waste away.

It would seem that argument or persuasion should not be necessary in order to induce a man to seek the things of eternal worth; but the passion for the things of this earth-life are so strong that oftimes he does not appreciate the hold that they have on him until it is too late.

What Is the Significance?

It is well that we remind ourselves that seeking for higher things does not imply that we are to get out of the world and live the life of an ascetic or a stylite. Seeking for higher things means to seek the Christ life. If we have died to the world and been raised together with him, surely we should seek only those things which are like unto him. It would seem that, viewed from purely a commercial basis, it would appeal to more men. And yet no man can attain unto it who is not moved by some higher motive. We must seek first the Kingdom of God and his righteousness. We must seek for eternal interests. We must lay up for ourselves treasures in heaven. God has given us the fundamental law of the moral and religious life. This is the life that he would have us live in order that store and shop, factory and farm, may become permeated with his spirit and his teaching.

A Life of Trust and Self-Forgetfulness.

How few of us are willing to put God's promises to the test? Our way seems to be wiser than his. How have we been reading the plain declarations of God's word, "Seek ye first ease and comfort, houses and lands, and stocks and bonds, and then if you have any time or inclination, seek the kingdom of God"? This is the most dangerous rationalism to which the Bible has ever been subjected. A change of emphasis is needed. The very genius of the Christian religion demands that we get to the very heart of the social and ethical teaching of Jesus. Behold, the sublime self-forgetfulness of the harbinger as he points to Jesus, saying: "He must increase, but I must decrease." We sometimes become alarmed at the great power of evil, and that we are doing so little to stop its ravages. The explanation is to be found, not in our inability, but in the fact that we are setting our affections on things which are below.

Willing to Be Consumed.

Variety was once introduced into a prayer meeting by representing the Church as an engine. And the members were given opportunity to tell which part they would like to be. One desired to be the whistle to wake up the sleepy land; another would be the bell to clang out, "All-aboard;" another, the drive-wheel; some, the safety-valve, and still another the headlight. The man who did most (he was giving $1,200 out of a $2,000 salary) was not saying anything. The pastor turned to him and asked what he would prefer to be: "Oh, anything," he said, "if the fireman wants a shovelful of coal let him throw me in." How many in our churches are willing to be *consumed* for the glory of God? We must be willing to spend and be spent that this world may be saved.

All that man needs will be bountifully supplied when he orders his life in accordance with the divine will. It will be a life of blessedness, because it is Christ-centered, spirit-filled life. The gift of the Holy Spirit will no longer be a figment of the imagination in a tingling of nerves, but a divine and ever-present reality.

CHRISTIAN ENDEAVOR

By Charles Blanchard.

A STRONG, WEAK MAN.

Judges 16: 20-30. Topic, July 21st.

THIS story of Samson, the strong man, is one of the folk-tales of Israel. It has in it the elements of romance, dear to the hearts of children and primitive peoples. Samson was one of the judges of Israel. We are told that "he judged Israel twenty years." His name is also mentioned among the heroes of faith, in the eleventh chapter of Hebrews. So, notwithstanding the glamor of romance surrounding his name, and which is clearly revealed in the Bible narrative, he stands out as one of the remarkable historical figures of the early history of Israel. We need to read beneath the surface to get the deeper meaning of the story. The romance is simply the setting. There is nothing inconsistent with right reverence for the Bible in recognizing this element of the romantic in the early records of the race. It helps us to get into the atmosphere of the story and of the times.

Nor is this higher criticism, but plain common sense, applied to the reading of the Bible, just as we read any other record of the romantic period of the world's history. Don't make over-much of the romance, neither rob the story of half its charm by too literal interpretation of its marvelous statements. There is even a playful element in the story. Samson was something of a joker. Perhaps, however, this was from bad association with Delilah. And herein lies much of its moral value, as of its romantic interest.

Wherein Was Samson's Strength?

It was not in his hair, as the narrative may lead one to understand. This is the surface idea, and the popular notion. His strength was in his religious fidelity. He says he was a "Nazarite unto God." In his faithfulness to the vows of the Nazarites, which included total abstinence from wine and strong drink, lay the open secret, in part, of his great physical strength. When he, after much persuasion and playing with temptation, permitted the coquettish Delilah to cut off his seven locks of hair, his strength went from him, because he had broken his vow to God. This is the lesson for all strong men or weak men, for us as Christians and endeavorers. Fidelity to religious convictions, in the keeping of pledges and the performance of our religious obligations, is one of the sources of true strength. To trifle with sin, to dandle with duty, to permit ourselves to sleep in the lap of the Delilahs of delight, however sweet or fascinating or flattering, is to play with destiny and to lose at last.

Strong in the Spirit of the Lord.

Samson was strong in the spirit of the Lord, which moved him at times to deeds of daring and valorous achievement. In that age physical strength was the one thing beyond all else that could be appreciated. So the spirit of the Lord was manifest in that way. But we should have better conceptions of spiritual things. Samson's temptations were sensual. So are ours, in varied forms. Most men have one or more Delilahs, especially in the middle of July! To perish with our tempters or tormentors is not a noble vengeance. The spectacular is not spiritual.

STUDIES IN MISSIONS.

[Supplementary to the C. E. reading courses.]

SIGNIFICANCE OF THE STUDENT VOLUNTEER MOVEMENT.

By Charles A. Young.

All great movements for the amelioration and salvation of the human race are to be traced to God. The

significance of the Student Volunteer Movement cannot be grasped unless we realize that God guides and governs history. The roots of this movement strike deep amid Calvary's rocks, at the foot of the cross. To understand its visible historic sources we must study modern missions and evangelism from the time of Carey, the cobbler missionary, to Moody, the evangelist. It was inaugurated at Northfield, Mass., in 1886. At that time one hundred young men signed the following pledge: "I am willing and desirous, God permitting, to become a foreign missionary." Mr. Stevenson says the four-fold purpose of this movement is:

1. To awaken and maintain an intelligent and active interest in foreign missions among all Christian students.

2. To enroll a sufficient number of properly-qualified student volunteers to meet the successive demands of the various missionary boards of North America.

3. To help all intending missionaries to prepare for their life work and to enlist their co-operation in developing the missionary life of the home churches.

4. To lay an equal burden of responsibility on all students who are to remain as ministers and lay workers at home, that they may actively promote the missionary enterprise, by their intelligent advocacy, by their gifts and by their prayers.

The Student Volunteer Movement is a recruiting agency to all our mission boards.

The Student Volunteer Missionary Union of Great Britain was organized in 1892 as an outgrowth of the Student Volunteer Movement. The purpose of the movement on both sides of the Atlantic is the same. They both have the same pledge for the students: "It is my purpose, if God permit, to become a foreign missionary." In America the movement has enrolled about five thousand volunteers. When it is remembered that the policy is conservative, no one being enrolled who does not feel impelled by the spirit of the Master to offer his services, and that this number represents the very flower of educated young manhood and womanhood in the best colleges and universities of America, it is quite significant. Equally, if not more significant, is the fact that fully one-third of these volunteers have already gone to the foreign field.

In Great Britain about two thousand students have enrolled. Of this number nearly six hundred have already gone to the foreign field under fifty different missionary societies. The famous Cambridge seven has multiplied marvellously, like the loaves and fishes in the hands of Christ. Only the divine missionary who taught us to pray the Lord of the harvest that he would "send forth laborers" can measure the significance of the Student Volunteer Movement.

1. Our higher institutions of learning are becoming permeated with the spirit of missions wherever

there are volunteer bands. Even the non-volunteers feel the glow of their enthusiasm for evangelizing the world and carry some of it to their home churches

2. It means more intelligent service in missionary effort. Information means inspiration; inspiration means consecration, and intelligent consecration means whole-hearted service.

3. It is significant that we no longer have to beg for competent missionaries for the foreign field. Dr. George Smith said: "Missionaries rather than money has been the great want up to the present generation." Now one board testifies: "We have ten offers for service in the foreign field where we had one previous to the organization of this movement."

4. The volunteers have greatly increased the liberality of the churches. A noble band waiting for the boards to send them out is a constant stimulus to larger giving.

5. More significant, however, is the fact that the churches are learning through these volunteers that they must send their noblest and best, their most consecrated and highly educated sons and daughters to the foreign field.

University of Virginia.

EXPOSITORY HINTS.

"And he saw a spirit of God descending as a dove coming upon him." (Mt. 3:16.)

THIS revised translation is justified by the fact that it is a literal and exact rendering of the Greek phrase. There is no evidence here to indicate that "spirit of God" is a proper name. The writer evidently desires to teach that this was "a spirit that came from God"; hence belonged to him. The language is fully honored when thus translated and interpreted. The precisely analogous phrase, "an angel of the Lord" (Mt. 1:20) favors my claim. Had our author desired to write "the spirit of God" he could have easily inserted the article as he did in writing "the angel of the Lord" (Mt. 1:24; cf. 1:20).

The reader will observe that Matthew makes no effort to identify this spirit with the being called "a holy spirit" in 1:18, 20, and he leaves no tenable ground for our identifying them. By thus following the evangelist we shall relieve our thoughts of many needless perplexities. This spirit comes upon Jesus at this time because he is about to begin his service for God in public places. He therefore needs the wisdom and power which only such a being can give. "The beloved son" of God (3:17) must be able to speak divine thoughts with divine unction and authority. Divine deeds in a godlike temper and manner he must perform.

The spirit, after coming upon him, enters into him, and thus governs his whole being (Mt. 4:1) from this hour onward. Inasmuch as the Savior is not said to have been filled with the spirit from his birth, the "spirit of God" descends upon him at this auspicious moment. Baptized by the most godlike man of his age, crowned by a spirit from God, and attested by the voice of God himself (three witnesses), Jesus starts forth on his sublime mission.

Observe that, while this "spirit" rests in dove-like form upon Jesus, God himself is represented as still in heaven (3:17) and speaking therefrom. What bearing has these facts upon my interpretation, and upon the relation of this particular spirit to God?

SAYINGS OF JESUS NOT RECORDED IN THE GOSPELS.

An American scholar, Mr. J. H. Ropes, has published at Leipzig a very careful book on the sayings of Jesus not embodied in the canonical gospels, but preserved either in oral tradition or in some of the gospels which are no longer extant. The Guardian gives an account of Mr. Ropes' results, and the following is a list of the sayings which he retains as genuine, with their authorities:

i. Acts xx. 35. ii. St. John vii. 53; viii. 11. iii. I Thess. iv. 15-17. iv. Rev. xvi. 15.

v. "In whatsoever state I find you, in that will I also judge you." (Justin Martyr.)

vi. "Ask for that which is great, and that which is little shall be added to you." (Clem. Alex., Origen.)

vii. "Prove yourselves tried money-changers." (Clem. Alex. Apelles, Clem. Hom. Didascalia, Pistis Sophia.)

viii. "(Woe to him) who has saddened his brother's spirit." (The gospel according to the Hebrews, as quoted by Jerome.)

ix. "Never be joyful save when you look upon your brother in love." (*Ib.*)

x. The Lord saith—"Ye shall be as lambs in the midst of wolves." But Peter answering saith unto him, "But what if the wolves tear the lambs in pieces?" Jesus said to Peter, "Let the lambs not fear that the wolves can hurt them after their death; and do you not fear those who kill you and can do no more to you, but fear him who, after you are dead, hath power over soul and body to cast them into hell." (Clem. Rom. ii. c. 5.)

xi. This consists of a long insertion in the history of the rich young man:

"The Lord said to him, How sayest thou, I have kept the law and the prophets, for it is written in the law, thou shalt love thy neighbor as thyself, and lo, there are many brothers of thine, sons of Abraham, covered with dung and dying of hunger, and thy house is full of many good things, and yet not one goes out from it to them." (The gospel according to the Hebrews as quoted by Origen.)

xii. "I shall select for myself the good, those good whom my father which is in heaven hath given me." (The gospel according to the Hebrews as quoted by Eusebius.)

xiii. "She hath gathered it from the hire of a harlot, and to the hire of a harlot shall it return. (*c f.* Micah i. 7, Deut. xxiii. 18.) From folly has it come and to the place of folly shall it return." (The Talmud, where the context implies that the meaning is that Christians are to have nothing to do with the price of sin, or with anything that is evil.)

xiv. This is an addition of several verses in Codex Bezae and the Latin and Syriac versions to St. Matt. xx. 28. In the main they correspond in thought to St. Luke xiv. 8-11, but they contain one verse not found there.

"Ye seek from being small to grow great, and so that from being greater ye grow less."

Here is an actual pleasantry. When my youngest boy was quite a cub, he came into the house, crying. "What is the matter?" said the oldest sister. "That fellow out there hit me in the nose." "Well, why didn't you hit him back?" "I hit him back first," quoth the little pagan.

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

By the Rev. Alexander Smellie, M, A.

JESUS APPEARS TO JOHN.

"Jesus Christ, the same yesterday, and to-day, and for ever." —*Hebrews* 13, 8.

Monday—Rev. 1: 1-8.

He "loveth us." I thank the Revisers for the present tense. The love of the past, of Bethlehem and Calvary and the Resurrection, lives on unexhausted and unlessened. There is no change in the tender affection of my Lord. As truly, as strongly as he loved St. John, he loves me, who am less than the least of all saints.

He "hath loosed us from our sins by his blood." It is a wonderful emancipation, an ineffable enfranchisement, which his sacrifice has procured for me.

He "made us to be a kingdom." So he is not content when he has broken my fetters. He might have left me, liberated indeed, but a pauper, a beggar, a bankrupt. But that is not his way. He clothes me in the purple robes of royalty. He sets on my brow the crown of righteousness, the crown of life, the crown of glory.

Tuesday—Rev. 1: 9-20.

It was the Lord's Day on the lonely island of Patmos, washed by the surging waves of the Egean Sea. Perhaps St. John's memory was carrying him back to the golden days when Jesus had been with him, enriching him with his peace. The present seemed poor in comparison with the past.

But John was to have more than happy reminiscences. Christ met him again. His bodily eyes saw him. His ears heard the Master's words and tones. At first it appeared a changed and more distant Jesus, marvellously transfigured. But there was no change in reality.

Is not the story filled with precious significance for me? I have my barren and rocky Patmos deserts. In my life there are dreary places, quiet intervals, episodes of dullness and drudgery, insipid tasks I am loth to renew, trodden paths I am weary to walk. There I can feel the powers of the world to come, and see the images of glory, and hear the eternal music.

Wednesday—Daniel 7: 9-14.

Here is the religious philosophy of history. The four great beasts emerge from the sea, and reign in succession. What they have in common is that they are beasts—brutal, rapacious, destructive. But they have their day; the dominion they exercise is taken from them; it is transferred to one like a Son of Man. The brute kingdoms are followed by a human kingdom; the rule of selfishness and violence by the rule of reason and love; and this last is to endure forever. The lion, the bear, the leopard, the terrible beast with the iron teeth—at length each of them disappears, each of them is vanquished, before the Son of Man.

So Jesus is bearer of victory to our beaten company. He is the prince who overcomes all that overcomes us.

He fulfills the assurance on the smaller scale when he saves me. Then the sceptre is wrested from the brute. Then the new man commences to reign. The weight is lifted from conscience. The will is liberated from slavery.

But the assurance has a larger fulfillment. One in my nature is destined to be judge and king of all. The government of the beast will be gone everlastingly, and men and women will bear the likeness of him who is both their brother and their Lord.

Thursday—Daniel 10: 1-9.

Sometimes the coming Lord is painted in the Old Testament as the bearer of good tidings, the Saviour who scatters blessings far and near.

But sometimes, as in this vision of Daniel, the coming Lord is painted not as benefactor, but as soldier, who has enemies to face and a fierce fight to endure. There are hosts marshalled against him. His face, as he goes to battle, is as the appearance of lightning. The voice of his words is as the voice of a multitude.

And it is with the disciple as with the Lord. While I keep a glad face, because I have been marvellously blessed, I must see with clear eyes the antagonism I shall encounter. Opposition and hostility will meet me, exactly in proportion as I am faithful to the captain of my salvation. Christianity has its soldierly qualities, and I must contend earnestly for my king.

Friday—Mark 1: 1-9.

For a little, during that supreme night on the spur of snow-clad Hermon, the divine nature of Jesus shone through the veil of his flesh. Peter and his brethren no longer saw the bondservant; they saw the King in his beauty. And I, too, need to look on the countenance of the King.

Just now the tendency is to lay stress on the humanity of the Saviour. Many books are written, which reproduce him as he lived and moved and taught on earth; and there is roused in me as I study them a tender sentiment and emotion.

But I require a helper who is none else than God—my case is so desperate, my burden so heavy, my sin so great. I enter into life only when I behold the glory of the Lord, glory as of the only-begotten from the Father.

Saturday—Hebrews 1: 1-12.

Higher than the angels, cherubim who know and seraphim who burn, is my Lord Jesus Christ. He descends to me from the throne of God—the throne which is for ever and ever. He is in the world but not of the world. He is God manifest in the flesh.

And if that is the creed of my heart as well as of my head, what joy there is in it! My deepest, saddest, uttermost necessities are met by him. Power to forgive sins? Yes, beyond question, that is his. Able to ransom many, and to ransom me? Yes, I may be certain of it. Mighty to rid me of every corruption, and to purify me as God is pure? Yes, he who carries the sceptre of uprightness will see to my ultimate coronation. I should be singing Luther's hymn:

Sunday—Rev. 4.

For St. John a door was opened in heaven. He had foretastes of the joys reserved for him, the full and everlasting and passionless renown. So, too, St. Paul was caught up into Paradise, and heard words which it is not lawful for a man to utter. And other Christians since have had their moments of ecstasy and delight, when the gates of the Celestial City seemed to be opened to them and they trod the streets of gold.

But from all such prelibations and prophecies God will lead me, if I am his child, to the transcendent reality itself. It is a reality which may be summed up in one word, the word "Christ." I shall cast my crown before his throne. I shall say, "Worthy art thou, O Lord!"

Christ should fill my whole horizon in the present world. He will do so most unquestionably in the world beyond the grave.

BOOKS...

"The Body of Christ. An Inquiry Into the Institutions and Doctrine of Holy Communion," by Charles Gore Canon, Westminster, New York. Charles Scribner's Sons.

Any work by Canon Gore is sure to deserve the attention of students and even of devout Christians generally. This latest book has grown out of controversies which are raging in the Angelican church regarding the priesthood, the Lord's Supper and the forms of public worship. It is with the Lord's Supper that Mr. Gore is dealing here. As a high churchman he has been supposed by some to go a long way with those Episcopalians who would fain see the mass restored, and who take Romanist views on transubstantiation. But this work shows him to be a very clear-headed thinker and careful scholar on this as on other subjects. He repudiates the authority of the mediaeval church, which he believes to have witnessed a great doctrine in this theological work. He attaches great importance to the justice and teaching of the early Fathers down to Augustine. And he would use them as giving us the background against which we may most accurately interpret the references to the Lord's Supper in the New Testament. This method leads him to begin his study with the famous description of the celebration, which was given by Justin Martyr. It is interesting to note that our author attaches importance to the witness of Comparative Religion. For it is true that ideas of sacrifice, of communion, gathers from the very first, even from the life of Jesus about this central ceremony of the church's life; and we cannot hope to understand these unless we understand what sacrifices meant to the ancient world out of which both the Old and the New Testaments arose. The battle must be waged over Mr. Gore's second chapter on "The Gift and Presence in Holy Communion." It is the very life of Christ and that in His human nature, which is communicated to us in this ceremony. It is His body which we receive, "only not now in its material particles, but in its spiritual principle and virtue." This is attached to or identified with the elements of bread and wine, when these have been consecrated by the act of the church's faith. They become truly His body and blood, but not so that there is local identification. Canon Gore here makes one great point, which upsets him completely from the modern Romanist position when he sees that the consecration is the act the community. And when he discusses the possibility of the elements becoming in a real sense Christ's body and blood he makes splendid use of the philosophical doctrine of techology. Of course the elements are not to be worshipped as being Christ, for Christ is already present apart from these. In the early church, Jesus-worship had not arisen as it did later and lasts to our day, so that the Fathers knew nothing of the adoration of the elements. Having given up or denied so much that has been dear to Romanist theorizers, Canon Gore might have been expected to depart also from the notion that the Lord's Supper is a sacrifice. It is true that he finds the fact of sacrifice first of all in the giving of the elements and in the accompanying offerings by the people, and, above all, in the presentation of themselves as living sacrifices to God. But he seeks about for something more, and at last he is persuaded that it is found by putting it in the following way: "What, according to this teaching, especially constitutes the eucharistic sacrifice is the fact that the eternal sacrifice is made present to faith in the midst of the worshiping church."

The book before us can hardly indicate Canon Gore's final position. He is evidently moving and moving, it would seem, away from the distinctively sacerdotal towards the far deeper and far higher view identified with the name of Calvin. But when one has read such discussions one feels again how inadequate is that view of the Lord's Supper which makes it only a memorial celebration. Canon Gore has put his finger on the living fact when he insists that it is the faith of the community worshiping which consecrates these elements, and that for the faith of the receiver they must be the channel of divine grace.

Modern Criticism and the Preaching of the Old Testament," by George Adam Smith, D. D., L.L. D., New York, A. C. Armstrong & Son, 1901. Pp. 314. Price, $2.00.

The eight lectures covered in this volume constituted the Lyman Beecher lectures at Yale university for last year, and with certain additions which could not well be given in their delivery, they are now given to the public. The task which Professor Smith sets himself is the consideration of the place which the Old Testament occupied formerly in the preaching of the church as compared with the neglect which it suffers to-day. It is not difficult to see wherein this fact finds its cause. The Old Testament is less akin to the Christian spirit, and finds by no means so ready a response in the heart of the church as does the New. This would perhaps be sufficient to cause the New Testament to receive larger consideration at the hands of both ministers and Biblical students; and yet it is not the sole, nor most important, reason for the neglect of the older portion of the Scriptures. The main cause for that lies in the uncritical character of the study which has been given to these earlier books, and the promise which criticism holds out of making intelligible and useful the Old Testament to a degree not hitherto enjoyed is the reason for such a subject as that which Dr. Smith has chosen. He does not attempt a defense of criticism. Such a defense is unnecessary. Those who understand its purposes do not require that it should be defended; and for those who do not understand it, and whose attitude is that of persistent and unreasoning antagonism, no defense would be worth the while. He sets himself rather the much more necessary task of showing the particulars in which criticism has made the Old Testament of real and permanent value, such as could not be apprehended under the old methods of its study. This is done in the review of the place which the Old Testament has occupied in the work of the great preachers of the past, and then in the consideration of such themes as the proof of the divine revelation in the Old Testament, the spirit of Christ in the Old Testament, the hope of immortality in the Old Testament, the preaching of the prophets to their own times, and their influence upon the social ethics of Christendom, concluding with a chapter on the Christian preacher and the books of wisdom.

Professor Smith always writes interestingly. No one who has read his "Historical Geography of the Holy Land," his volumes on "Isaiah and the Minor Prophets," or his "Life of Henry Drummond" will need to be assured upon this point. It is much to say that a man who has written so well does not fall below his standard in the present work, a standard including both the elements of careful, laborious, accurate research and of high literary strength and beauty, which gives the message a larger impressiveness and a greater sense of urgency. These are the characteristics of the work, which is now attracting the attention of preachers and scholars the world over. It reveals what perhaps none of his earlier works have so well set forth—his own deep interest in the problem of preaching as related to the life of the church and to the social and political questions of the times.

To those who have read Black Rock and the Sky Pilot, a book from Ralph Connor will be looked forward to with feelings of delight. After appearing in serial form in the Outlook, "The Man of Glengarry" will be published in Autumn by the Fleming H. Revell Co. The plot of the story is laid in the region between the Ottawa River and the St. Lawrence. The story itself will deal with frontier life.

General & Church News

CHICAGO AND VICINITY

Rev. Charles A. Young of Chicago has been called by Eureka College Disciples to the position of Bible Institute Conductor.

The Roseland Presbyterian church has paid for its new site, and $4,500 has been subscribed towards the erection of the new church.

Humboldt Park Christian church have decided to build a neat little chapel at once. They have one of the most desirable lots in the community.

Rev. N. A. Porter of Frederick, Kan., has been named pastor of the Hamlin Avenue Methodist Episcopal church, and will enter upon his new work July 14.

Rev. Dr. Franklin Woodbury Fisk, D. D., founder and late president of the Chicago Theological Seminary (Congregational), entered into rest July 4, at the age of eighty-one.

Irving Park Christian church has secured a grant of $3,500 from the Church Extension Board, which will enable them to complete their building. They now have the Sunday School room.

Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary, who is visiting in Chicago, spoke before the weekly meeting of Baptist ministers last Monday on "The Twentieth Century Ministry."

The Disciples church at Austin has decided to erect an edifice which will be used as a church and a Y. M. C. A. headquarters. It will contain four storerooms, which will be rented, and prove a source of income.

The church at Franklin, Ohio, was dedicated June 30. During the last eight years an indebtedness of $33,000 has been paid off and now the only obligation is on the site, for $5,000. The church was built in 1893.

North Division Christian Endeavorers will hold a rally July 16 and a picnic Aug. 3. The former will be in the Gross Park Congregational church, and the subject will be "Convention Echoes." The picnic will be held in Lincoln Park. St. Paul Division announces its rally for July 30 at the Cragin Congregational church Fiftieth street and Armitage avenue.

The West Division Christian Endeavorers are using a large tent at West Adams and Morgan streets for evangelistic purposes. Milford H Lyon, state evangelistic superintendent, is the speaker, and G. H. Williams conducts the singing. The tent seats 1,200, and meetings are held every evening except Sundays, when they will be in the afternoon at 4 o'clock. Bicycles will be checked free. During the last month Mr. Murray, superintendent of seamen's work, distributed 500 magazines, 800 papers and 10 libraries.

Six chapel cars are now in use and by their use ninety churches have been organized and seventy-five pastors settled. The library of each car is stocked with Bibles printed in all the various tongues which are spoken by the foreign settlers of the West. This supply generally includes Bibles in about a dozen different languages, and they are freely distributed. Each car has a good organ. Some have phonographs which will reproduce the voice of Ira D. Sankey singing "The Ninety-and-Nine," or perhaps some pulpit orator.

The forty-second annual camp meeting at Des Plaines will open July 17, and continue in daily session until Monday, July 20. The services will be in charge of Presiding Elders H. G. Jackson, C. E. Mandeville and J. M. Caldwell and Evangelist D. W. Potter. Among the speakers at the gatherings are Bishop Merrill, Bishop Thoburn, Dr. Charles J. Little, Dr. M. S. Terry and Joseph H. Smith. Rev. T. K. Gale will conduct the children's meetings and Rev C. V. LaFontaine the young people's services. Professor E. Miller will have charge of the music.

The Second Congregational church of Oak Park, two years ago, undertook the support of Rev. and Mrs. C. A. Nelson, missionaries at Canton, China. Finding their work in China much hindered for lack of proper buildings, the church has within the last few weeks raised $2,500, which the American Board will duplicate, to provide the necessary equipment for work The Woman's Board of Boston will probably add $2,000 to the amount raised. The Rev. Sydney Strong rejoices that he is the home pastor of a church which takes such good care of its foreign pastor.

More than 6,000 Presbyterians, Baptists, Methodists and Congregationalists attended services at the second annual camp meeting of the Pentecostal Union of Chicago at Stewart Ridge, One Hundred and Twenty-third street, in West Pullman. Seven services are held each day. They will continue until the close of the meeting, Sunday, July 14. The morning services were conducted by D. W. Potter, president of the Des Plaines Camp Meeting Association. The afternoon services were in charge of Rev. G. A. McLaughlin, editor of the Christian Witness, and the evening sermon was preached by Rev J. S. Glasscock.

Baptist.

Rec. C. G. Cressy, pastor of the church at Hastings, Minn., has resigned.

Rev. J. R. Harrison, a minister for forty years, passed away June 25, in Virginia. He held pastorates at Hollins Institute, Roanoke and Richmond, Va., and St. Joseph, Mo. He was the founder of the Southwest Virginia Institute of Bristol, Tenn.

Rev. W. D. Bolton, who for the last two years has been pastor of the Carondelet Baptist church, St. Louis, has resigned that charge in order to accept a call from the Baptist church at Bowling Green, Ky. Mr. Bolton's new congregation has 325 members.

The thirty-fourth annual meeting of the Church and Sunday School Convention of the Missouri Valley Baptist Association met with the Norborne church, June 28-30. Topics discussed were: "How Can Our Weak Churches Be Strengthened?" "The True Mission of the Sunday School"; brief talks by the Sunday School superintendents on "Our Success the Past Year—How Can We Hope to Improve in the Coming Year?" "Why Should I Be a Missionary Worker?" and "The Duty of (a) a Pastor, (b) a Superintendent, (c) a Deacon, and (d) a Church Member."

Congregational.

Fourteen children were baptized in the church at Charlevoix, Mich., on Children's Day.

2. The church could not hold the number who sought admission in the evening.

The twenty-eighth anniversary of the pastorate of Rev. Josiah Sims at Nevada City, Cal., was celebrated June

Services in commenoration of the fiftieth anniversary of the Sunday School of the First church of Portland, Ore., were held June 24.

Rev. N. S. Bradley begins his seventh year of service at Cadillac, Mich., with a $200 increase of salary, with the church out of debt and the outlook hopeful.

Prospect Avenue church, Kansas City, is much encouraged by a pledge of $5,000 given by sister churches. It expects to raise a similar amount on its own field.

The three years' pastorate of Rev. W. H. Medlar of Alexandria, Minn., shows outward results in ninety-four additions to the church; net increase 76; benevolent offerings, $4.018; raised for all purposes, $13,192.

Rev. W. B. Williams, first pastor of the First church of Charlotte, Mich., who is over eighty years old, but still preaches occasionally, has had the degree of doctor of divinity conferred upon him by Olivet College.

The fiftieth anniversary of the or-

ganization of the First church, Portland, Ore., was celebrated June 15-23. About 1,642 people have been members of the church, 700 uniting on profession. The present membership is 625.

The Congregational churches in Kansas City have bought a tent seating 400. It will be pitched near each church a few weeks at a time, the local pastor to have charge, but the workers to be drafted from all the churches.

At Webster Groves, Mo., the Sunday School has added a second wagonette to the one already employed to collect children for the Sunday School. An interesting feature of Children's Day was the giving of twenty-three Bibles to children who had reached seven years of age.

The twenty-fifth anniversary of the pastorate of Rev. Wm. Edward Park, D. D., at Gloversville, N. Y., was celebrated June 16-23. During the twenty-five years the church has raised for all purposes $199,000. Dr. Park has received into the church 633 persons of which 351 were by confession.

The handsome church at Petaluma, Cal., was dedicated June 28. Its cost is $10,000, and it is free from debt. The interior is finished in white cedar and Oregon pine. The church was built during the pastorate of the Rev. Dr. Goodell, who recently became pastor of the Market Street Congregational church of Oakland.

An occasion of unusual interest to Congregationalists in Lincoln, Neb., and vicinity was the gathering at Butler avenue June 25 for the double purpose of celebrating the release of the church from all indebtedness and the ordination to the work of the ministry of Miss Laura H. Wild, who has been supplying the church for some time.

The American Missionary Association is about to erect a church at Fajardo, Porto Rico, to seat about 300. The association has educational work at Santurce and Lares, designed to train teachers for the public schools, but its special missionary effort is in the extreme eastern end of the island, with headquarters at Fajardo, the largest town on the coast, and mission stations at Humacao, Luguillo, Naguabo and one or two other places. It is expected that a fine state normal school will be located at Fajardo, hence its selection for the new church, for which a fine site has been secured, and upon which work will begin at once. The region is very thickly populated. Two new missionaries are to be sent in September, both Spanish-speaking, making a Congregational force on the island of eighteen.

The Disciples.

Mitchell Park church, St. Joseph, Mo., has had additions every Sunday since May 1.

The church at Grand Junction, Colo., where Rev. M. A. Thompson ministers, is contemplating building a new $8,000 house of worship. The plans have been drawn up.

Rev. Howard Cree of Kentucky will succeed Rev. James McAllister as pastor of Central church, St. Louis, on Oct. 1st.

Rev. J. B. Sweeney has been in Gainsville, Texas, a little over two years, and during that time an even 500 have been added to the church.

Rev. W. H. Hanna and wife will sail July 29 from San Francisco for Manila as missionaries of the Christian church.

At Mattoon, Ill., 304 persons have been received into the Christian Church in the space of two years and three months.

About $5,000 was raised in cash and pledges on Dedication Day at Wilkingsburg, Pa. The building which was bought from the Presbyterians, will be remodeled somewhat.

A beautiful frame church building was dedicated June 23 at Central Park, Mont. It cost $1,541.80, and is for the Christian congregation organized last January.

The South Dakota state convention was held at Sioux Falls June 20 and 21. W. S. Lennon, state evangelist, spoke on "The Needs and Resources of South Dakota."

The Foreign Missionary Society has 400 orphan boys at one of the mission stations, Damoh, India. The Christian Endeavor societies have assumed the support of nearly all of them.

Eureka College has received from Mrs. Deborah Bandy of Danville, Ill., property valued at $25,000, which includes a farm of 200 acres and her city residence property. This is for the endowment of a Bible Chair.

An endowment of $10,000 has been given by Mrs. M. M. Blanks of Lockhart, Texas, to endow a Bible Chair in connection with the University of Texas. It is expected that a building will be erected for this purpose in the fall.

Rev. Joseph Lewis has entered upon his second year at Bakersfield, Cal., with a generous increase in salary. During the past year twenty-five were added to the membership, and seventy-five to the Sunday School. All departments prosper.

The Board of Church Extension has helped to build thirty-five churches in Washington and Oregon at an expenditure of about $20,000. Dr. G. W. Muckley has been national secretary of the board eleven years and has lifted its funds from $35,000 to nearly $300,000.

The Central Christian church, Terre Haute, Ind., with their pastor, Rev. Q. E. Sellers, have established two missions in the suburbs and have just closed a meeting preparatory to organizing a third. Nineteen were added to the church as a result of this meeting.

At Isadora, Mo., a neat church edifice was dedicated June 30. Last December a church of forty-two members was organized by Rev. T. W. Cottingham of Kansas City. The new building cost $1,500; the last $200 was raised on the day of dedication, with a surplus of $36. There have been eight new members added to the church within two weeks.

Another church organization is being built upon the north side of the river in Spokane. Dr. J. M. Ailen, formerly pastor of the Central Christian church in that city, will be pastor of this new work. A lot has been purchased and the old building of St. Joseph's Catholic church, which will be removed to the new site. This will be called the Dean Avenue Christian church. For the present, services are being held in the Swedish church on Broadway.

The Christian churches of Polk county, Ia., united in an annual convocation at Chautauqua Park, Des Moines, June 30. Some twenty churches were represented. The program began with a model Sunday school, presided over by H. H. Slayton. The orchestra of the Central and the University churches were united for the occasion. The attendance was over 1,000. A communion service followed the Sunday school. The afternoon service was largely attended. Dr. Charles Reign Scoville preached.

ACTIVE BRAIN.

Must Have Good Food or Nervous Prostration Surely Follows.

It is a lamentable fact that American brain workers do not, as a rule, know how to feed themselves to rebuild the daily loss occasioned by active mental effort. This fact, coupled with the disastrous effects of the alkaloids contained in tobacco, coffee and whisky, makes a sure pathway towards nervous prostration.

The remedy is simple enough. Employ the services of a food expert, who knows the kind of food required to rebuild the daily losses in the human body. This can be done by making free use of Grape-Nuts, the famous breakfast food, which contains exactly the elemental principles which have an affinity for albumen and go directly to rebuild the gray matter in the brain, solar plexus and nerve centers throughout the body. Follow your selection of food up with a dismissal of coffee, tobacco and whisky for fifteen days and mark the difference in your mental ability, which means everything to the average hustling American, who must have physical and mental strength or he falls out in the race for dollars.

Episcopal.

A clericus of the clergymen of the Northwest was held June 25-27. Some forty visiting clergymen were in attendance, mostly from the jurisdiction of Spokane and the dioceses of New Westminister and British Columbia. Discussions of important topics alternated with pleasant social gatherings and excursions.

An Episcopal church is to be built in Manila this summer. A site has recently been purchased. There is in hand toward the building $10,000. Episcopal services in Manila have been thus far more largely attended by army and navy officers and the American official class. Some natives have been reached.

The synod of the diocese of Springfield, meeting June 25, decided to petition the general convention to divide the diocese along the line of the Illinois Central railroad. The diocese of Springfield after the proposed division will contain twenty-eight counties, with a population of 851,622, seventeen parishes and 3,252 communicants. The missionary district will comprise thirty-two counties, with a population of 729,901, four parishes and 874 communicants.

St. Mark's parish, Berkeley, Cal., is to commence at once the erection of a church as a memorial of Bishop Kip. It is to be built in the style of the Spanish Renaissance after the cathedrals of old Spain. The materials are to be cement on expanded steel. It will have a seating capacity of 800 and will cost $15,000.

Rev. Otto J. Scoville, an Episcopal clergyman who was educated as a Presbyterian at the McCormick seminary, Chicago, and filled pulpits at Independence, Iowa, and elsewhere in that state and Wisconsin, died recently at Salem, Ore., aged forty-three.

St. Peter's church at North Lake, Wis., has been rebuilt by the family of the late Col. Joseph McC. Bell as a memorial of their father, and was consecrated June 29 by Bishop Nicholson.

The twentieth anniversary of the ordination to the priesthood of Rev. William Elmer, rector of St. Philip's church, St. Louis, were held July 7.

Lutheran.

Rev. Socrates Henkel, D. D., widely known throughout the south, died at his home in New Market, Va., June 20. He was pastor emeritus of Emanuel Evangelical Lutheran church, New Market, Va., at the time of his death, having been in active service forty-five years. He was editor-in-chief of "Our Church Paper," the recognized organ of the Evangelical Lutheran church in the south.

Rev. Ingvold Esteinsen, one of the most widely known pastors of the Norwegian Lutheran church in the Northwest, died at the family residence, in St. Paul, June 27, after an illness of about two months.

Rev. William A. Passavant of Pittsburg died suddenly of apoplexy July 1 at Jumonville, Pa. He was widely known as a philanthropist, having devoted his life to the endowment of hospitals. He established Passavant hospital in Pittsburg; Passavant hospital, Chicago; Passavant home for epileptics, Rochester, Pa.; Passavant Memorial hall, Jacksonville, Fla.; Milwaukee hospital, Milwaukee, Wis., in all of which he was a director. He was buried at Pittsburg.

The Danish Lutheran congregation at Albert Lea, Minn., have granted their pastor, Rev. J. J. Kildsig, a four months' vacation, which he will devote to the raising of funds to pay off the indebtedness of the denomination's educational institutions.

Methodist.

A new Methodist church at Bluffton, Ind., was dedicated June 30 and freed from debt by subscriptions of $7,000 made at the service of dedication

Rev. A. A. Whitman, pastor of Allen Temple, Atlanta, Ga. (African M. E. church), and one of the best known negro writers of the state, has just died of typhoid fever. He was the author of a volume of poems which has attracted attention. The membership of his church was over 600.

The First M. E. church of St. Paul, Minn., rejoices over the payment of the debt incurred in building improvements. The Rev. Dr. Cowgill, the pastor, secured most of the subscriptions in the course of his pastoral visitations.

Presbyterian.

The North Avenue church of Atlanta, Ga., was dedicated June 23. It is one of the handsomest church edifices in the city and cost $50,000. The congregation was organized as a church in December, 1898, with 115 members, and the Rev. Richard Orme Flinn called as pastor.

The Rev. Charles O. Powers, a member of Platte Presbytery of the Cumberland Presbyterian church and pastor of Mount Zion church, South St. Joseph, Mo., and the Green Valley church, died at his home June 26.

For Bellevue college, Neb., a new building was dedicated June 12. It was named after Walter Lowrie, secretary and treasurer of the Board of Foreign Missions, and built by the gifts of two friends of the college, as a home for girl students.

The Old First church, Springfield, Ohio, Dr. John Clark Hill, pastor, at the June communion, received twenty-three persons on confession. This is the result of the personal work campaign that the church entered upon about eight weeks ago. There were no extra meetings, but there was quiet, earnest, direct, personal work done by a band of workers, each of whom made a pledge to endeavor to add one on confession at this communion. The plan of work was that pursued by the Central church, Rochester, N. Y., and given in detail in literature furnished by the National Gospel Campaign committee, New York.

The Sunday school annex of the First Presbyterian church of Guthrie, Okla., was dedicated June 30. Rev. C. S. Miles, pastor of the church, officiating. The Sunday school, the largest in the territory, having outgrown the church building, three months ago decided to build an annex, containing primary and other class rooms and gallery, and completed and furnished it at a cost of $1,000, dedicating it free of debt.

Rev. John Copeland has resigned as pastor of the First Presbyterian church, St. Paul.

NEW HUSBAND.

Quite an Improvement on the Old.

"I have been compelled to stop drinking it." I said to the friend who asked me to strengthen up on a cup of her good coffee. "Well," she said, "that needn't bother you, for I have Postum Food Coffee here, which completely cured a friend of mine of sick headaches." I tried her coffee and it was very good, but when I tried to make it at home, I was disappointed. I soon found that I was not making it correctly, but by putting in two heaping teaspoonfuls of Postum for each person and letting it boil twenty minutes, it was delicious.

I had at that time been an invalid for several years, but did not know my trouble was caused by coffee drinking, of which I was very fond. I immediately began to feel better after leaving off coffee and using Postum, and stuck to it. One day I met a lady who was troubled the same as I was, and whose appearance on the street really shocked me, for she was so emaciated. She exclaimed in surprise at my improved appearance, and wanted to know what I had been doing. She asked me if I had had a healer of any kind. I said, "Yes, I have allowed Postum Food Coffee to work the almost complete miracle of curing me."

My husband has been absent in Georgia for some time, and has been in wretched health, having been in the hospital twice for indigestion. I wrote him to stop using coffee and try Postum, told him also just how to make it. Yesterday I received a letter from him in which he says, "I am feeling very much better, thanks to you and Postum. I sleep better, eat better, and in fact, my dear, am quite an improvement on the old husband." Alice L. Gilson, 805 Park avenue, Salt Lake City, Utah.

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Rev. R. S. Inglis of Jackson, Mich., has received a call to become pastor of the Ninth church of Newark, N. J., a strong church with a membership of nearly 600.

Rev. Otis A. Smith of Bay City, Mich., has been invited to become pastor of the First church of Seattle, Wash.

General.

Thirteen Sunday schools in Sedalia Mo., took part in the annual June festival. A chorus of 3,000 voices sang under the leadership of Rev. F. L. Cook, pastor of the East Broadway Christian church, addresses were delivered and a game of baseball between city and county officials was played.

There are now about 6,000 Young Men's Christian association members in India, of whom 4,000 are natives.

The National Woman's Christian Temperance association of Cuba, affiliated with the World's W. C. T. U., has just been organized at Havana. Delegates from ten local unions from different cities and towns representing over 400 members, were present.

Mrs. Lillian M. N. Stevens and Miss Anna A. Gordon, president and vice-president at large of the National W. C. T. U., have just completed a southern trip of over eight weeks' duration. They traveled over 6,000 miles, delivered seventy-eight addresses and attended eight state conventions and several conferences. They found encouraging conditions in all the states visited, great advance in the work was apparent and life and activity everywhere.

The Protestant churches of all denominations engaged in missionary work in the Philippines have recently organized an "Evangelical union" for the promotion of harmonious effort and the prevention of double occupancy of the ground. A devision of the territory has been amicably arranged.

The Central Federation union, New York, has decided to co-operate with the Actors' church alliance in having all work done away with in the theaters on Sunday. Among those interesting themselves in the movement are Bishop Potter, Rev. Father Ducey and Rabbi Silverman.

At the college students' conference at Lake Geneva, Wis., which closed June 30, there was an attendance of 488. Sixteen states and 170 institutions were represented. Illinois had the largest delegation, 79; Ohio, 61; Iowa, 59; Indiana, 43; Kansas, 35; Wisconsin, 33. Of colleges Wisconsin University sent the largest delegation. Other leading institutions represented were Northwestern University, Illinois University, Beloit College and Northwestern college at Naperville. The representations by denominations were: Methodists, 136; Presbyterians, 63; Congregationalists, 55; Baptists,

53, and 16 others. Eighty-nine of the delegates purpose to be teachers; 87 plan to enter the ministry. Foreign missions will take 30; medical profession, 29; law, 23; Y. M. C. A. work, 22; agriculture, 10; medical missionaries, 6; journalism, 1, while over 100 are undecided.

The thirtieth annual convention of the McLean County (Ills.) Sunday School association opened June 27 in the Cumberland Presbyterian church, Danvers, Ill. The attendance was very large. Mrs. M. F. Bryner gave an address on blackboard talks, and State President Mills of Decatur spoke on "Sunday School Grit" and "The Sunday School Teacher's Opportunity."

The ministers of Bay City, Mich., have formed a committee of one hundred to see that the laws and ordinances governing the city are enforced. It was an open secret that every saloon was to remain open July 4 in spite of the liquor law. Evidence against open saloons was to be taken with a view to prosecutions later.

Foreign Missionary Items.

After his return from England the native pastor at Yenije, Turkey, enlisted his congregation in the building of a public bath, to be a source of income for the support of evangelical work in the village. For several years the young men had been collecting money from the culture of silk worms so that a fund of $600 was ready in hand, generous subscriptions from the Yenije people swelled the sum, and in addition these same young men pledged themselves to provide all the stone and sand that might be necessary. They nobly redeemed their pledge, often working far into the night and with lanterns on the mountains after a day of hard labor in their fields. "The villagers too caught the enthusiasm and united with our people in drawing the heavy carts of stone through the streets, often keeping everybody awake far into the night by their vociferous shouting."

Henceforth students of private schools in Japan, as well as of government schools, can enter the higher government schools on competitive examination. Rev. George E. Albrecht, D. D., says that "this last step of the educational department renders void the 'department instruction' passed two years ago discriminating against religious schools. In fact, this instruction still stands, but it has no actual force. Christian schools have now all the privileges they have asked for, and we can well thank God and take courage."

E. M. Gordon from Mungeli, India, writes: Twenty-eight were admitted to the church recently. Of this number six were lepers, six were from among the orphans and the remaining sixteen were people from the neighborhood, whom we had assisted in the famine, but who are now independ-

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ent of our aid. Quite a number of promising young men are coming forward. The conditions here are more encouraging than they have been before in the history of the station. The church now numbers about 130, and is increasing continually. The church is slowly and surely taking hold of the idea of independence and self-support. The members are paying their own minister and take great pleasure in doing this. The fact that we have so many young people in our church here is a matter of special thankfulness, for they are much more susceptible to Christian teaching and more able to adapt themselves to new conditions than those who have spent the first part of their life in heathenism and ignorance.

Church-Going in Scotland.

One of the important subjects dealt with by both Presbyterian assemblies in Edinburgh during the month of May was the increasing aversion shown by the people generally to attend church. The non-church goers are mostly found at both ends of the social scale, the wealthy and the working classes; the great supporters of the church, now as always, are the middle classes of the community. The recent government census returns show that none of the churches in the land are increasing in membership in the same ratio as the population, and the church reports deplore a great decrease in church attendance and in the number of Sunday school teachers and scholars. Dr. Howie of Glasgow, the convener of the home mission committee of the United Free church, states that the estimated best church attendance in all denominations in Glasgow per 10,000 of population is 1,711; in Dundee, 1,635; in Aberdeen, 1,751. Applying this to the present population, Dr. Howie brings out in his report that there are in Glasgow and its suburbs at this time no fewer than 462,000 people who do not go to church; in Dundee, 82,000, and in Aberdeen, 72,000. Figures of the same kind are not available for Edinburgh, but the proportions would probably be not very different from those of the other large towns of Scotland.

INDIA LETTER.

This is the "dull season" in India—about like August in America. From May 1 until the monsoon sets in, which at most of our stations occurs about June 15, we have the hottest season of the year. During the day the thermometer gets up to 110 degrees or 120 degrees in the shade, and the nights are correspondingly hot. During this period all the schools are closed and everyone who can, goes on a vacation. The heat is very trying even to those born in the country. Consequently, all new missionaries who are not yet acclimated, and all the old ones who are unwell or who can get away, leave the plains for a short vacation.

Landour, Mussovrie, may be called the summer headquarters of our mission in India. Just now there are twelve missionaries and missionaries' wives assembled here for periods ranging from six weeks in the case of older missionaries to several months for the new ones. It is safe to say that the older missionaries have the better time. To them it means a complete cessation from their work for a short time. But to the new ones it is only a change of location, for their chief work, the study of the language, must go on with increased energy, that they may be prepared for more work when they return to the plains.

The scenery is indescribably beautiful. The station is about 7,000 or 8,000 feet above sea level, on a spur of the Himalayas—"the abode of snow." Off to the south may be seen the comparatively low-lying range known as the Siwalik Hills, whose name is familiar to all students of geology. In the opposite direction are lines of snow-clad peaks, towering 28,000 feet or more in height. Among them are the mountains in which the sacred Ganges and Jumna have their origin. The nearest ranges to the north are dotted over, clear up to their summits, with native villages and with fields of wheat just ready to harvest. Six or seven miles away, to the south, extends a broad flat plain, about 4,000 feet lower than we are.

Many of the missionaries here have seen long years of service. The Rev. I. S. Woodside, of the Presbyterian Church, has spent half a century in India. Dr. Valentine has been here for a generation. His work now is the carrying on of a medical school for the training of native physicians. One of our helpers, John Punna, at Timurni, near Harda, is from Dr. Valentine's school. Dr. Valentine says that he is exceedingly hopeful concerning the prospects of mission work in India. Old missionaries, he says, are the most enthusiastic. Those who have newly come out, seeing the tremendous power of heathenism and the smallness of the Christian force contending against it, are sometimes almost discouraged. But those who have spent years in the country have seen conditions far worse than they are now, and knowing what has already been accomplished, are confident in the ultimate triumph of the Gospel.

News comes from Damsh that Bro. Rambo has succeeded in obtaining a tract of 400 acres of land to be used for orphanage purposes. Most of this land is jungle,—grown up with bushes of from six to twenty feet high—such as an American farmer would probably call brush. Part of the land is suited for agricultural purposes and will be farmed by some of the older boys in

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Expenses are very moderate. Good table board can be had for $2.00 per week, club board for $1.25 to $1.75. Room rent for 50 cents to $1.00 per week. Tuition for four to five dollars per term for each study. The three leading items of board, tuition and room rent may be reduced to about $125.00 for the college year of 38 weeks.

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Under the auspices of the T. W. Phillips' Loan fund an industrial department is being established that will assist about fifty young people. It is believed that students admitted to this department may reduce the entire expense of the year, including tuition, to about $90.00, and those who do considerable work may reduce expeuses to sixty or seveuty dollars. Send for catalogue to E. V. ZOLLARS, Hiram, Ohio

the orphanage. Two of the boys farmed a small tract of land last year.

Miss Mildred Franklin of Harda, has been suffering from malarial fever for more than a year. She is now in Landour enjoying the benefits of its spring-like climate, and hopes to return to the plains free from the disease. Mrs. Lohr of Bilaspur, is also here on the same mission,—recovery from malaria. She had not planned to come here, but at the close of the school season was so run down by fever that the change was necessary. She has lately taken charge of some village schools near Bilaspur and is meeting with much success. She hopes that some of those in attendance may be led to Christ.

While we are all here, we are not neglecting the assembling of ourselves together. There is a Union Church here, whose pulpit is supplied during the season by missionaries present from the plains, but in addition to its services we are having two meetings of our own each week; a Thursday afternoon prayer meeting, and the observance of the Lord's Supper on Sunday morning. These meetings are a source of much joy and spiritual blessing to us all. In a few weeks our little assemblage will break up, and each will return to labor in his own vineyard.

Geo. W. Brown.

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I will trade for land or good town property. Good reasons for trading. Please address F. Howard Sweetman, Singing Evangelist, Sioux City, Ia.

Dark Day in New England.

The "dark day" in New England occurred on May 19, 1780. The day dawned as usual, but about 9:30 a. m. the darkness came on, the cattle returned to their yards and the fowls went to roost. The people took their mid-day meal by candle light, and later in the day the darkness grew less. The legislature of Connecticut was in session and one member moved to adjourn, as to him it was evident that the judgment day had come. Another member, before this motion was put, remarked: "The judgment day is coming, or it isn't coming. If it isn't coming, we have nothing to fear; if it is coming, I wish to be found doing my duty. Therefore I move that the candles be lit."

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Woman and Home.

My Father's House.

My Father's house has many rooms,
And each is fair;
And some are reached through gathered glooms
By silent stair;
But he keeps house, and makes it home,
Whichever way the children come.

Plenty and peace are everywhere
His house within;
The rooms are eloquent with prayer,
The songs begin,
And dear hearts, filled with love, are glad,
Forgetting that they once were sad.

The Father's house is surely thine,
Therefore why wait?
His lights of love through darkness shine,
The hours grow late.
Push back the curtain of thy doubt,
And enter—none will cast thee out!

—Marianne Farningham.

"I have lived to know that a wiser hand than mine has guided my life, and that I have never had a prayer which was unanswered. But God may answer No as well as Yes. You have to say No to the wee tots in the kindergarten when they ask for favors which would not be good for them. I can truly say as I look back over the years of my pilgrim way that God has always chosen the very best things for his child. My favorite song is,

"'I know not the way I am going,
But well do I know my Guide;
With a childlike faith I hold the hand
Of the mighty Friend at my side.'"

—Mrs. Margaret Sangster.

At the commencement of Columbia University President Low announced the gift of $100,000 for the purpose of endowing a chair of Chinese language and literature. The gift was anonymous and was accompanied by a letter which was, in part, as follows:

"For fifty years or more I have refrained from whisky and tobacco, and enclose you a check which represents the interest on my savings, without condition, except that I reserve the privilege of increasing the amount. In making the gift I am moved chiefly by the appreciation of the importance of the object to be attained. Take it as an old man's view of the costs of the habits mentioned."

The ever-recurring problem of domestic service is to meet another effort at its solution in the establishment of an industrial school for the training of the mountain white girls on practical lines that shall fit them to be trained help in our homes. At Monte Vista, amid the foothills of the Alleghenies this new venture is inaugurated. The tuition is free, and to cover this and other expenses (school buildings, factories, etc., etc.), life memberships are being sold, which entitle the purchaser to the privilege of getting girls from the school and a free lot of one-quarter of an acre for a building site, as it is the purpose of the board of directors to open a winter and summer resort as one means of support for the school; other means will be the erecting of canning and preserving factories, knitting mills, poultry and dairy farms.

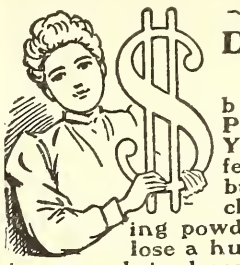
Growing Away From Our Loved Ones.

Not going away from them, but growing apart from them, which is surely the sadder experience! When those we love leave us for a journey, for an exile, or for heaven, our hearts bridge the chasm between us with a hope of future gladness when we shall meet again. But when there comes "the little rift within the lute, that by-and-by shall make the music mute," we have no such consolation. What so unsatisfactory as a patched-up friendship? What so impossible as the healing of an intangible, unconfessed wound?

Love can survive a good honest quarrel, and flourish more thriftily sometimes when a summer storm has cleared the sultry atmosphere and swept away the cobwebs, but woe to love when the frost of indifference settles blightingly upon it, or when two who started by being all the world to each other end by revolving, like ivory balls, in orbits of their own.

Sometimes this torpor of love, which is simply a slow death, falls upon wedded hearts, and then the home suffers. Sometimes brothers and sisters allow the crowding cares of life to separate them. Sometimes friends give each other up, and lose the strength and help and mutual support which comes of congenial intercourse, simply through sheer indolence, inertia, or selfishness. It takes a little time and trouble to go and call or make a visit. To write a letter requires exertion. So the friend is neglected, and naturally, after a while, the friendship becomes like a worn-out tree, which no longer offers sweet fruit for plucking.

It is inevitable that as we go on in life changes shall come to ourselves, our homes, our fritnds, and our work. Youth is full of fiery impulses, of generous ardor, and of quick decisions. Middle-age moves more cautiously and with less enthusiasm. The evening of life is calm, serene, tolerant, and patient. As a rule, we make friends easily and often when we are young. In maturity we are apt to grow cautious and careful. But we need, as we advance in years, to cultivate our friends, to be careful to show them attention, and to prize at their true worth dear ones who have stood loyally beside us in sorrow, in joy, and through evil and good report.



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Pearline—Saving

Joe's Way and Bob's.

"If something would only turn up,"
sighed Joe,
"I could make a success of life I know.
And I wouldn't live just for myself—
Everybody should have a share of my wealth."
He might have won both wealth and esteem,
But he wasted his time in an idle dream.

"I'll turn something up," said Bob, with a smile,
So he tramped o'er the city for many a mile;
Asking for work at office and store,
Until, at last, he reached the right door.
The work was hard and the pay was slim,
But hard work meant promotion, and that suited him.

The time that Joe was dreaming away
Bob kept on working, and made it pay.
Joe feels that Dame Fortune has cheated him,
For Bob's cup with good things she's filled to the brim.
With the poor and needy he shares his cup,
As Joe will do—when something turns up.

—The Boys' Industrial School.

Filipino Wings.

When General Young's cavalry took San Fernando de Union, they defeated there several hundred insurgents under Tino. The enemy retreated, leaving behind their dead and wounded, the American soldiers pursuing them for some distance picking off stragglers.

Suddenly some of our men saw, as they themselves afterwards told me, a mounted insurgent officer galloping after fleeing men. A volley from the American cavalrymen brought down the Filipino's horse, but the rider regained his feet unhurt. So sure were the Americans of his capture that they ceased firing, expecting him to surrender at once. But to their surprise

he ran towards a stone house on the beach and therein disappeared.

From this building a sand embankment extended for at least a mile up the beach, finally losing itself in a thicket of bamboos. This was one of the numerous trenches thrown up by the insurgents.

Suddenly the head and shoulders of a man were seen to move rapidly along the ridge of this embankment. So great was its speed that before the soldiers had time to open fire the figure shot out of sight into the distant bamboos.

A thorough search of the house was instigated, but not a soul was found within. The insurgent officer could certainly not have escaped by means of a horse, for the Americans had passed through that same house but ten minutes before, and any horse would have been seen. Besides, no native pony could ever have attained the speed with which that figure had shot along the beach behind the trench. The mystery remained unsolved.

Some months afterwards as I was telling this story to my native friend, Ignacio Villamor, whose brother Blas I knew to have been Tino's adjutant at San Fernando, he commenced to laugh immoderately.

"Yes," he said, "my brother told me of that incident. Your soldiers were certainly outwitted that time."

"But how did the man escape?" I asked.

"On a bicycle," laughed Villamor.—Albert Sonnichsen.

A Siberian Picture.

Describing her recent journey across Siberia, Mrs. F. E. Clark says, in The Christian Endeavor World: "If the Siberian village was of any size, there was always a little church painted blue and green, a combination of colors which theoretically you would disapprove of, but practically, among the green trees and under the blue skies, the little blue and green churches were very picturesque, harmonizing prettily with their surroundings, and brightening up the little villages with a touch of color.

"Often the steamer stopped at one of these little villages; and then every man, woman and child would come down to the shore to see the travelers. The women and girls brought their arms full of bottles of milk or kvass, loaves of bread, eggs, sour cream, and other delicacies. The men stood ready to catch the rope that was thrown ashore and tie to a post, or to help put the gangplank ashore, or to stare at the boat and its occupants, or to help with the wood which the steamer burns instead of coal; while the old parish priest with his long gown and his crucifix, and his long curly hair hanging over his shoulders, stood superintending the whole business with a benevolent expression, as if he were just waiting till the hubbub should be over to say, "Bless you, my children!"

Mother Goose in School.

According to the Chicago Chronicle, Professor McClintock, of the Chicago University, has been telling the teachers of his city that the Mother Goose rhymes are a scientific vehicle for conveying knowledge. It is with no disrespect to him that we quote what the funny man of the Chronicle proceeds to suggest as adaptations of some familiar verses.

"Tom, Tom, the banker's son,
Stole a million and off he run;
He spent the rocks
On gilt-edged stocks,
And now he owns five city blocks."

The following, it is suggested, would impress on the plastic mind a commercial tendency of our age:

"Sing a song of six bits,
Pockets full of 'dust,'
Four and twenty oil-wells
Joined into a trust;
When the trust was ready,
The wells began to spout,
And those who put their money in
Began to take it out."

Or this, to inculcate careful dealings in the markets:

"Baa, baa, black sheep,
Have you any wool?
Well, I should say so—
A warehouse full.
But I don't care who
Sells or buys—
I am going to hold it
Till the prices rise."

Faithful Service.

"High hearts are never long without hearing some new call, some distant clarion of God, even in their dreams; and soon they are observed to break up the camp of ease and start on some fresh march of faithful service." This is one of the fine statements not often quoted, of the late Rev. James Martineau. It is the privilege of the Christian teacher to sound this new call and to create the inspiration in the "high hearts," now resting in the "camps of ease" and quickening them for the onward march. The responses are oftimes encouraging to the faithful minister, and he rejoices when his leadership is acknowledged and followed. Every faithful mininster has the assurance that the divine voice of duty, voiced by one who would sincerely and prayerfully do good to his fellows, always finds an answering response in due time. No voice, however feeble, lifted up for the truth, ever dies amidst the confused noises of time. Through discords of sin and error, woe and death, it rises a deathless melody to blend with the great harmony of a reconciled universe.

In answer to the question, What is the difference between Elijah and Dowie? someone has wittily replied: That whereas the former was fed by ravens the latter is being fed by gulls.

REDUCED RATES TO NEW YORK CITY.

From July first till further notice the Nickel Plate road offers round-trip tickets Chicago to New York City, returning same route or going and returning by different route, at option of passengers. No excess fare is charged on any of its trains. Meals served in up-to-date dining cars, ranging in price from 35 cents up, but not exceeding one dollar for each person served. Secure tickets and sleeping car berths at City Ticket Office, 111 Adams street. 'Phone 2057 Central.

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Write John Y. Calahan, General Agent, 111 Adams street, Chicago, for full information and beautifully illustrated descriptive folder of the Exposition Buildings and Grounds.

We call attention to the advertisement of The Natural Body Brace Co., Salina, Kansas, in another column. This is a company of very high standing, vouched for by leading banks throughout the country. Their home banks say the company's methods of doing business are all that a customer could ask. They prove by the most skilled physicians and thousands of wearers that their Brace is the best of cures for ailments peculiar to women and girls, and for abdominal weakness, backache, lung troubles or general weakness of either sex. It cures after everything else has failed. Their book of plain, common sense reasoning which is fully illustrated is sent free in sealed envelope to all who ask for it. They refund the purchase price to any who are not pleased with the Brace after 30 days' trial. We suggest that you write to them for full information at once.

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Where It Really Is Hot.

Away down South in Georgia they are having hot weather, but they don't get mad about it. Frank L. Stanton explains the case thus in the Atlanta Constitution:

Too hot for thinking,
Too hot to write,
Too hot to quarrel,
Too hot to fight.
Too hot for talkin',
For ridin' or walkin',
But the world's out o' sight—out o' sight!

Too hot for dreamin',
By day or by night;
Too hot for schemin',
For wrong or for right;
Too hot for sighin'—
For livin' or dyin',
But the world's out o' sight—out o' sight!

Feminine Dress.

Women are more like flowers than we think. In their dress and adornment they express their nature as the flowers do in their petals and colors. Some women are like the modest daisies and violets—they never look or feel better than when dressed in a morning wrapper. Others are not themselves until they flaunt out in gorgeous dyes, like tulip or rose. Who has not seen women just like white lilies? There are women fit only for velvets like the dahlias; others are graceful and airy like the azaleas. Now and then you see hollyhocks and sunflowers. When women are free to dress as they like, uncontrolled by others and not limited by their circumstances, they do not fail to express their true characters, and dress becomes a form of expression very genuine and useful.

"I need oil," said an ancient monk. So he planted him an olive sapling. "Lord," he prayed, "it needs rain that its tender roots may drink and swell. Send gentle showers." And the Lord sent a gentle shower. "Lord," prayed the monk, "my tree needs sun. Send sun, I pray thee." And the sun shone, gilding the dripping clouds. "Now frost, my Lord, to brace its tissues," cried the monk. And behold, the little tree stood sparkling with frost. But at even-song it died. Then the monk sought the cell of a brother monk and told his strange experience. "I, too, have planted a little tree," the other monk said; "and see! it thrives well. But I entrusted my little tree to its God. He who made it knows better what it needs than a man like me. I laid no condition; I fixed not ways or means. 'Lord, send it what it needs,' I prayed; 'storm or sunshine, wind, rain or frost. Thou hast made it, and thou dost know.'"

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PAN-AMERICAN EXPOSITION.

Nothing since the World's Fair, at Chicago, in 1893, has elicited the widespread interest that is manifest, all over the world, in the Pan-American Exposition, which is to be held in Buffalo from May 1 to November 1, 1901.

The purpose of the Exposition is to illustrate the progress of the countries of the Western Hemisphere during a century of wonderful achievements, and to bring together into closer relationship the people composing the many states, territories and countries of the three Americas. Acting under proper authority the President of the United States has invited all the republics and colonies of the American Hemisphere to join in commemorating the close of the nineteenth and beginning of the twentieth century by holding this international exposition on the Niagara frontier.

For this important event, the Nickel Plate Road has issued an attractive, descriptive folder pamphlet, elaborately illustrating the Pan-American Exposition, the buildings and grounds.

The Nickel Plate Road is the short line between Chicago and Buffalo, and affords competent train service from Chicago to Buffalo, New York City, Boston and all points east, with trains of modern equipment, on which no extra fares are charged; also dining car service of the highest order. It affords meals in its dining cars on the individual club plan, ranging in prices from 35 cents to $1.00.

Call on any ticket agent for Pan-American folder of the Nickel Plate Road, or address John Y. Calahan, General Agent, 111 Adams street, Chicago.

Parties desiring hotel or rooming accommodations at Buffalo or Niagara Falls, during any period of the Pan-American Exposition, are invited to apply by letter or otherwise to F. J. Moore, General Agent, No. 291 Main street, Buffalo, N. Y.

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The plan of churches supplying their members with religious papers is becoming quite popular and is destined to be a great boon to the churches that adopt it. We desire to encourage this plan. No paper in the brotherhood has made such rapid strides and come into prominence and favor so rapidly as has **THE CHRISTIAN CENTURY.** It is wide awake, newsy up-to-date, helpful, and has the most scholarly and well chosen editors and conributors of the brotherhood. It is the peer of any paper among us, and is recognized by many as

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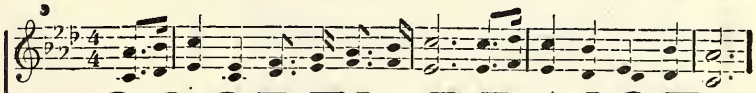

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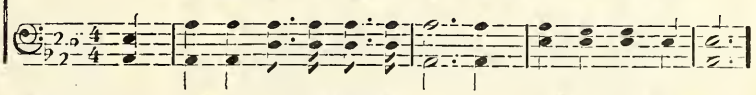

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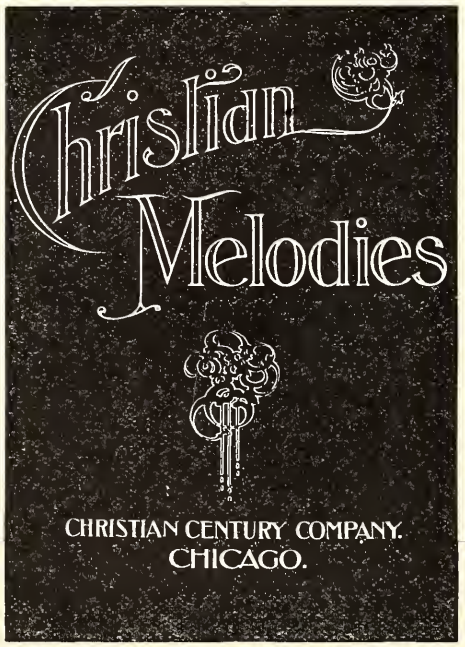

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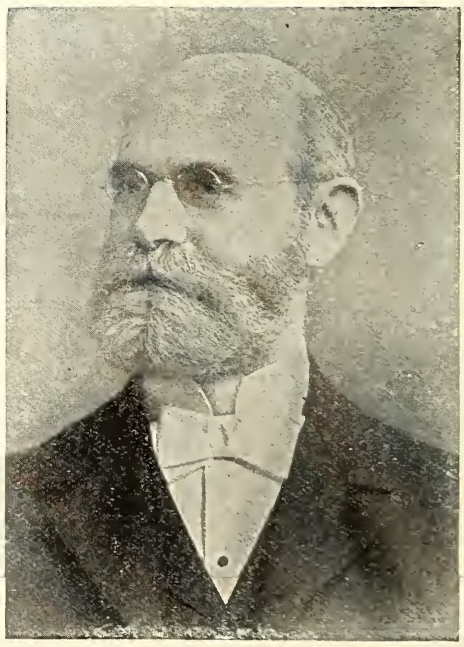

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THE CHRISTIAN CENTURY.

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The Christian Endeavor Convention
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The Quiet Hour

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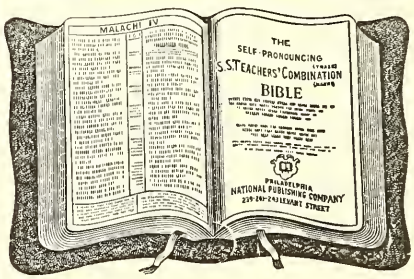

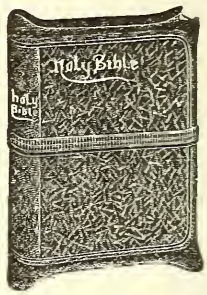

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THE CHRISTIAN CENTURY.

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EDITORIAL.

THE AUDACITY OF JESUS.

NO feature of our Lord's work is more astonishing than its boldness. His was a solitary voice, unheralded by any words save those of the rough prophet of the Jordan, who had spoken of "the coming One." But this constituted the slight introduction to the world into which Jesus came. His home was in a remote part of the country, distant from the center of intellectual and religious activity at Jerusalem, and while he had received the training of the home circle and the synagogue school at Nazareth, he was without that experience in the university at Jerusalem which would have entitled him to the bearing of a rabbi and the reverence of his countrymen. He came as a peasant, with none of the insignia of authority, and yet he spoke with confidence of himself and taught with a self-assurance which must have been astonishing to a degree in the eyes of those who were accustomed to see all pretense of teaching power buttressed by citation of authorities and exhibition of credentials.

Jesus' audience consisted actually of the few people who were gathered by his work and whose numbers increased until he was pressed on every side by eager listeners. In that following of his, however, there were represented the three great national factors of the world's life in that period, the Jew, the Greek and the Roman, and it was to these three types of mind, and all that they represented, that Jesus addressed himself. Above the heads of the actual audience, made up of peasants, fishermen, tradesmen, women and children, Jesus saw the far-stretching horizon of the world, with all of its social and spiritual needs, and to it he addressed himself, though he spoke apparently only to his immediate hearers. When we consider this larger audience, the wonder grows that he should have used such authoritative tones. He might indeed have assumed to teach the simple minds of casual listeners in Judea and Galilee, but when one thinks of the waiting world to which he was apparently evermore conscious of speaking, the wonder grows that he should have dared so much.

For there was the Jew, with his ancestral pride and prejudices growing out of the splendors of the temple and the law. An illustrious line of prophets, priests, sages had prepared him to believe in the superiority of his faith to that of all others. He was essentially concerned with religion, not because that was a primitive impulse of the Semitic race, but because the circumstances of Israel's life had led to the narrowing of all activity to the religious field in times subsequent to the loss of the old and cherished political power. Since the exile the Jews had been a church rather than a nation, and a church it was which emphasized with increasing insistence the glories of the Building and the Book. The orthodox Jew practiced his austerities, performed his ablutions, paid his tithes and offered his sacrifices in the spirit of a man who had found the ultimate way of holiness, and was sure that no man could teach him further. He was proud of his position and of himself, and least of all was he likely to listen to a Galileean peasant, speaking with reproving tones and demanding repentance.

But the Greek was also in that audience, and the few of his race who listened from time to time to the words of Jesus were only representatives of a large and influential circle, whose relation to the life of the times was close and commanding. The Greek was the lover of truth for its own sake. His was the life of the intellect. His was the privilege of lighting not only the fire of his own mind, but of carrying the torch which illumined the intellectual life of the world. All that pertained to human thought he regarded as his possession. Human thought has never reached sublimer heights of power than in the age of classic Greece. If it be true that an earlier age had exhausted the resources of human development on the physical side, it was equally true that the Greek touched the outermost points of intellectual expansion. For clearness of thought, keenness of perception, analytic ability and artistic skill he remains unapproached among the nations. Philosophy, poetry, art and architecture were his passion. His language was the crowning triumph of the art of expression. It was the language of the philosopher, the poet, the orator. If the Jew was proud of his ancestry and his religion, the Greek was proud of his eminence in the realm of thought and beauty. On the surface of things he had nothing yet to wish for. All things were his own.

By his side stood the Roman, the most commanding figure of the three, though the latest to appear. He had little whereof to boast in those fields that made the Jew and the Greek respectively conspicuous. All that Rome possessed of philosophy, art, literature or even language, he had borrowed from abroad, because he was the world-ruler of his time. It was his to organize and command. He had laid his hands upon the dismembered fragments of the world and had wrought them into an articulate unity that is the marvel of

history. His was the passion for order and law, and even war itself was subordinate in his program to the symmetry and discipline of an ordered state. What had the Galilean to offer him? His life was apparently complete. That which he could not devise for himself he could secure from subject nations. He need not mourn that his was not the genius of invention or intellectual creation. The world could do his work and was glad to receive in return his approval. He was proud of his place and of his history, and it was a pride not less than that which burned in the hearts of Jew and Greek.

It was to these three men as representing the organized and active world of the age that Jesus addressed himself, and it was in tones of perfect authority and perfect quietness that he spoke when he said to them "Come unto me." The boldness of such an invitation becomes more astonishing as one reflects upon this representative and far-lying audience. If it could have been maintained that the Jew or the Greek or the Roman was unsuccessful in their respective quests, there might have been ampler justification for the attitude of Jesus, yet each had obtained his wish. He was successful in his own way. Each had attained the end of his ambition.

But Jesus knew that which has become the open secret of the world, that neither the Jew, the Greek nor the Roman could be satisfied with the things possessed. Neither the formal religion of the first, the intellectual supremacy of the second, nor the political power of the third was enough to give satisfaction to a human life. It was the very fact, perhaps, that each had reached the end of his appointed course and found that he had exhausted his specialty that made tragic that brooding sense of inadequacy which was stealing over the world. It was not that any of these peoples were fully conscious as yet of their limitations. Religious revival still made itself felt in Pharisaic circles. New intellectual pursuits were constantly devised among the Greeks, and fresh opportunities of conquest presented themselves to Roman eyes. Nevertheless, the field was practically exhausted. Already they were rattling their staves against the sides of a universe apparently explored to its utmost limit.

In this fact lies the significance of Jesus' call to all these men. He knew the limitations of their creeds and programs. He understood that they could not be satisfied with their schemes of perfection, and from all these fields of activity in which their life had developed he called them away, not to another scheme, but to himself; to his full and perfect life, to his vision of truth and beauty, to his consciousness of power. And in this fact lay the justification of his seeming audacity. Nor is that boldness less striking or less justified in our own day. The Jew, the Greek and the Roman are with us still in their modern representatives. The Jew of the first century is once more seen in the formalist, legalist and religionist of any creed or cult that rests in forms or symbols, orthodoxies and definitions, whether Buddhist, Mohammedan or Christian, so called. From all these Jesus calls men to himself, and the vital power of his redemptive life. The Greek of today is the intellectualist, with his scheme of culture, his small philosophy, his dialects and criticisms. From these brilliant but arid levels Jesus calls men to himself, not to a new philosophy, but a new life. And the present-day Roman, the man of affairs, the organizer of trade and promoter of vast industries, the artisan building his life into this majestic modern world, Jesus speaks in the same imperious tones. It is to these ruling spirits of the time, proud of their success yet at heart proud of their limitations and unsatisfied purposes, that he presents the sublime motive of a complete and rewarding service.

THE BIRTHPLACE OF MANHOOD.

WE know vaguely that the highest views of human nature are the gifts of the Christian spirit. But it is well for our faith that we should sometimes make our vague and commonplace assumptions clear and definite. Can we put our finger upon the time and place where the final value of each human being for God was first strongly grasped by a human mind? It was when Simon Peter startled himself and Cornelius with the two great words: "Stand up; I am also a man," and "I perceive that God is no respecter of persons." In the one saying he affirmed his own sense of fellowship with Cornelius in a common humanity; in the other he affirmed that every righteous man stood on a level before God with every other righteous man; he disclosed the fellowship of all men in the grace of God. Peter did not see it all, all at once, that day, any more than Saul of Tarsus understood everything in the very hour when the scales fell from his eyes in Damascus. But the door was opened and he had passed out forever from the atmosphere of exclusiveness into the freedom of the new humanity

There are three facets to that one saying, "I also am a man," each of which may flash upon us in the hour of the distinct moral and spiritual experience. The first comes when some one who has lived in a fancied security of an isolating superiority suddenly sees all differences vanish. Down he falls among other men, and the words are forced, at first, with bitterness, from his lips, "I also am a man." Perhaps he is found in some sin which the ordinary run of men commit, but from which he thought himself exempt. Perhaps it is the still deeper discovery that some privilege, national or ceremonial, on which he rested his religious hopes, has no value before God. The letter is the experience of the Jew, the Mohammedan, some-

times of the more ignorant Romanist, when the consciousness of sin has seized him. Down he must come among us all, kneel beside us all and cry aloud with us all, "I also am a man, a sinful man, O Lord."

The second experience comes upon those who have been living at the opposite end of the human scale. They may have belonged to some submerged section of society, serfs and slaves in America or Africa, low-born outcasts of India, to whom the rights, perhaps even the name of man has been denied. Dogs they were, accursed and despicable, ashamed to stand in the same sunshine with those who scorned and crushed them. When the gospel messenger comes to them his wondrous word is this: "Thou also are a man." "God is no respecter of persons," such an one is told, and behold he begins to live with a new consciousness. The upper castes complain, as they do, for example, in India, to the missionary, that these dogs now look and walk and work like men! It is the birth hour of manhood that has come upon them. Each has learned the magic saying, "I also am a man," and the glorious truth has thrilled him with a new joy, a new confidence, a new outlook over time and into eternity, which make his conscious manhood shine out before the eyes of all.

There is a third deep, solemn hour into which some men pass, when these words are their main comfort. When shame has swept over their hearts, when dread and doubt have darkened their sky, and they feared to name the love of God, some men have suddenly remembered that they belong to the race. There is such a thing as belonging to a guilty race; there is such a thing as crying out with the despair of one who finds himself enmeshed in the history and the fate of mankind. But here, just at hand, is the spring which flings open another door and all heaven's light bursts upon the soul. For God's gift of life, of love, of salvation, is to the race; Christ is the Son of Man; he died for all; therefore all died. "I also am a man" means not only that we have sinned, but that we are redeemed, not only that fear has seized, but that life may fill us.

It is a great plea to make before God, "I also am a man," and it is a great claim with which to go out among men, giving us inexhaustible rights and laying on us endless responsibility. Out of this consciousness all manliness may arise before God, and among men, the manliness which stands for self-respect, sincerity and love.

Dr. James Martineau, in his book entitled "A Way Out of the Trinitarian Controversy," gives the following excellent definition of the Trinity: "What God is in himself; what he is as manifested in the universe and history brought to a focus in the drama of redemption; what he is in communion with our inner spirit; these are the points of view described in the persons of the Trinity."

THE CHRISTIAN ENDEAVOR CONVENTION.

By the Visitor.

IT IS twenty years since the first convention of Christian Endeavor was held in Portland, Maine, and the story of these years reads like a romance. From a single society to a vast organization with sixty thousand societies and nearly four millions of members is the record of a period only long enough for a boy to come to his majority. Nor does this phenomenal growth show signs of ceasing. During the past year there have been added to the list two thousand new societies with one hundred thousand members, or as many as the organization gained in the first seven years of its existence.

When one says that the convention held in Cincinnati last week was a great gathering, perhaps the best in the history of the Endeavor movement, he must remember those wonderful conventions of former years with their hosts of enthusiastic attendants, ranging in numbers from forty to sixty thousand, as at Boston, Cleveland, Washington, and even San Francisco, where not less than twenty-five thousand wearers of the "C. E." pin registered, and double that number of pilgrims assembled. But while the numbers at Cincinnati did not reach these levels, for reasons among which the chief was unquestionably the severe heat, yet the entire history of the movement may be scanned without finding a convention superior in spirit, earnestness and results. From the first there was a pervading expectation of great things, and in this no one was disappointed. It was not in vast throngs, nor magnificent decorations, nor thrilling addresses that this quality inhered, though all these were features of the occasion. It was the consciousness of the divine presence and blessing in an unusual degree which made appropriate the patriarch's words, "This is none other than the house of God, and this is the gate of heaven."

Christian Endeavor is changing somewhat in character, and this is well. Growth involves change. A boy does not grow in size alone; he changes in character. There are those who complain that Christian Endeavor is not what it used to be; that it is losing its enthusiasm, and is about to decline. It is probably true that a certain hilarity and noisiness which it was once known to possess are giving place to more sober and vigorous elements of character. A boy gets over his shouting period. When he becomes a man he puts away childish things. Christian Endeavor is passing through the normal changes that mark any living organism. There is first the blade, then the ear, then the full corn in the ear.

Important Changes.

Among the changes that have taken place in the past year is one of great importance. Objections have

been made to the pledge as involving obligations which not all would care to take. While it has been felt among the workers in the society that the pledge was one of the distinctive and most effective features of the plan, yet it has been decided that any group of young Christians may adopt any form of pledge or covenant which contains the essentials of loyalty to Christ and the Church, and use this instead of the historic pledge of the Society. This is an important step, and is wise at this time, after experience has shown the value of the original covenant. Liberty may be accorded now, where it would have been unwise at first.

Another new feature is the principle of inclusion and unity, whereby societies of other names and character may be received into the ranks of Christian Endeavor, retaining their old name and adding the new. Thus in Canada a large number of Methodist societies which before maintained a separate existence, owing allegiance only to the denominational organization, have now become "Epworth Leagues of Christian Endeavor," and as the result of this change the Methodists actually stand first in the Endeavor ranks in the province.

A third feature is the biennial convention. Hereafter the international conventions will be held once in two years and will alternate with the state conventions, which will also be biennial. This change has long been in contemplation. A fourth is the employment of a field secretary, who will devote his entire time to organization and convention work. At the same time the World's Christian Endeavor Union is sending out a missionary secretary to labor in Europe and Asia. These are all signs of growth and promise great things for the future.

The convention met in Music Hall, where two years since the great jubilee convention of the Disciples of Christ was held, and many remembered, while President Clark was delivering his convention address on Saturday night before a vast audience that packed the great building, that he had spoken from the same platform two years before to an equally large gathering. This great central hall, usually called Springer Hall, was named for the occasion "Auditorium Endeavor." The south wing, usually called Floral Hall, was known as "Auditorium Ohio," while the north wing, commonly called Power Hall, was designated "Auditorium Williston." In addition several of the largest churches in the vicinity were called into requisition for overflow and special meetings. If any names in the long list of speakers were to be singled out for particular mention perhaps they would be G. Campbell Morgan, Floyd W. Tompkins, Chas. M. Sheldon, W. S. Ament, Samuel B. Capen, and Booker Washington; but all who had part, men and women alike, deserved equal honor, and exemplified the familiar words, "One is your Master, even Christ, and all ye are brethren."

That was a rather pointed story that the Rev. Dr. Parkhurst told in his pulpit recently to illustrate the fact that no man could come into close contact with the universe without having the idea of the maker come into his mind. The late Robert Ingersoll, while in Mr. Beecher's study, at one time, saw a large globe standing on his table—a globe that showed in elegant outlines the contour of the earth's continents and seas.

"That's a fine globe you have there, Mr. Beecher? Who made it?" was Mr. Ingersoll's inquiry.

"Oh, nobody," answered Mr. Beecher.—Boston Transcript.

NOTES AND COMMENTS.

The Christian Endeavor Convention.

At the Christian Endeavor gathering held last week in Cincinnati the leading thought was "The Twentieth Century Christian Endeavor Society." The look of the young people was wisely turned not to the past but to the future. There was an absence of the spirit of self-satisfaction which puts a fatal arrest upon all progress. No time was wasted in bandying compliments, or in cackling over what has been accomplished. The pressing problems of to-day and to-morrow absorbed all the interest and attention. The program was bewildering in its extent and variety; but the keynote of the whole series of meetings was found in President Clarke's address on "Advanced Steps for the New Year." This great society with nearly four million members has to be counted in among the mightiest of the forces that make for the world's betterment.

The Cost of War.

War has become such a terrible thing that civilized nations are bound to give greater pause in the future before entering upon it.

Before the war was declared between the Boers and the British Oom Paul predicted that "all the world will shudder at the butcher's bill," and the English people are beginning to appreciate his meaning. The total number of casualties to the British army in South Africa up to the 31st of May was 66,197, of whom 19,648 died; 369 officers and 3,819 men were killed in action; 116 officers and 1,288 men died of wounds; 241 officers and 9,426 men died of disease, and nine officers and 714 men are missing, their bodies never having been recovered. The remainder have been discharged for wounds, sickness and other disabilities.

The financial cost of the war up to the 31st of May, in round numbers, was $755,000,000, which is an average of nearly $1,500,000 a day. The public debt of Great Britain has been increased $575,000,000, and the revenues have been increased $275,000,000 a year by adding to the tax on incomes, on sugar, molasses, glucose, coal and other articles.

Death of Professor John Fiske.

The death of John Fiske, the famous historian, at the age of 59, takes from us one of the foremost men in the realm of letters. His versatility was remarkable. He was conspicuous as a linguist, as an art critic, as a student of science, philosophy and history. But it was in these two last named fields that he won his laurels. His work as Professor in Harvard was secondary to his work as an author. His books as they came from the press were eagerly waited for by a number of thoughtful people who looked to him for light and leading. In his scientific and philosophic books there was a steady development from agnosticism to theism. But in theism he could not rest. The heart hunger of the man cried out for what science and philosophy failed to give. In his last book "Through Nature to God" in discussing "the everlasting reality of religion" he bases his belief in a future life upon the corrolation between human needs and divine supplies.

Wonderful things are told about his precosity as a child; but fortunately he was not one of those precocious children who burn out early and disappoint parental hopes. He is said to have read Shakespeare through before he was eight; to have completed Euclid and trigonometry at twelve; to have acquired a reading knowledge of Greek, Latin, German, French, Span-

ish, and Italian by the time he was seventeen, and passed on to Sanscrit and Hebrew at eighteen. These marvelous endowments continued in exercise to the very end.

Professor Fiske was an imposing personality. He stood over six feet high, and weighed upwards of 300 pounds. In his personal habits he was somewhat lawless; for physical exercise he had neither time nor inclination; dietary restrictions he set at nought; and there can be little doubt that his disregard of natural laws helped to shorten his days.

Large as was his literary output, one cannot but regret that he did not concentrate his vast energies and affluent stores of learning upon the production of a continuous history of the United States. No man in our day was more fully equipped for this important task. Yet for what he has given us we are profoundly thankful. The world is richer for the treasure which he has left us.

Future of Religious Journalism.

In the Forum for July, H. W. Horwill discusses the future of religious journalism in America and England. He seeks to find out from a study of present tendencies whether the increasing attention given by secular journals to religious questions will be likely to lessen the influence of the distinctly religious journal. He rightly holds that the religious journal will always have a place and mission of its own; not as a news gatherer, but as an interpreter and leader of religious thought. Mr. Horwill is convinced that the hour of opportunity for religious journalism in America has come. But the opportunity will be missed unless there is a radical modification of traditional methods. The day of the denominational journal is gone. The tendency to inter-denominational fellowship creates in itself a demand for a medium of inter-denominational fellowship. A free religious press, a press which is not under the dictation or control of any ecclesiastical party, a press that can afford to be outspoken on the burning questions of the hour is certainly a disideratum. Worthily to fill that place will be The Christian Century's best endeavor.

CHICAGO NOTES.

Out of deference to public sentiment the La Grange Golf Club has refused permission to play on its links on Sundays. This recognition of the rights and convictions of others is commendable. As some one has said, the right of a man to swing his arm stops where another man's nose begins.

At a meeting held on Sunday last in Quinn Chapel Mrs. Josephine Yates took the position that the colored people must work out their own salvation, heavily handicapped as they are in the race of life by social prejudice. This is also the position of Booker T. Washington of Tuskegee Institute. They will win only what they merit. But in their upward struggle they need and ought to receive the sympathy and help of the more favored race to which they were so long in subjection.

In addition to the extensive work which it is now doing throughout the city the Visiting Nurses' Association has just established a new home for crippled and convalescent children in Winnetka. Here the sick children will get freedom and fresh air. In connection with this organization there are fourteen regular nurses, and a score more of emergency nurses who have been kept exceedingly busy during the recent hot spell. The work of this association is limited only by the means placed at its disposal. It is never able fully to meet the enormous demands made upon it. Nowhere could a better opportunity be afforded for an investment of money than in this noble charity.

A sporadic and foolish movement which has received more notice than it deserves has found expression in a new organization entitled the "White Boxers." The aim of this new organization is to deprive the alien and lower orders of men, especially the Mongolians and the Ethiopians of advantages that will finally place them in a position superior to that of the Caucasian. The colored people of the city appear to be excited over this new display of racial discrimination. But without cause. This country is not going back on the doctrine of equal rights. And in the great race struggle the law of the survival of the fittest will determine the final result.

Apropos of the hot weather, Professor Alexander Graham Bell, inventor of the telephone, believes that from a scientific point of view it is as inexcusable for people to be prostrated or killed by heat as it would be to suffer from cold. He holds that it is as practicable to construct a house to keep out the summer heat as the winter cold. We place furnaces in the basements to expel the cold from the rooms above; why not place refrigerators in the attic to drive out the heat from the rooms below? The theory looks plausible; but why do not some of our inventive geniuses hurry up? For some of us this new ministrant to physical comfort may come too late; yet we are glad to be assured that it is on the way.

One of the younger city pastors, the Rev. Edgar B. Wylie of Summerdale Congregational Church, has given up his life as a sacrifice to the cause of Christ. He had a hard field. Ten years ago he began preaching in the railroad station house. Gradually he gathered around him a group of Christian believers. A church was formed, consisting principally of working people. After years of heroic struggle a comfortable church was built costing upwards of $10,000. That building, with the living body of believers which it houses, is the preacher's monument. Worn out with incessant toil he became an easy prey to pneumonia, which hurried him to the tomb. While we mourn the shortening of such a useful life we rejoice that it was so grandly sacrificial. Worldly men show the same consuming zeal in business. "They do it to obtain a corruptible crown; we an incorruptible."

Vacation School work has been resumed. And a blessed work it is. The children that are gathered into these schools are from the densest portions of the city. No books are used, but the little ones are taught such practical things as physical culture, manual training, sewing, drawing, singing, and simple gardening. Bathing facilities are provided; and there is an excursion to the country once a week. In one department there are thirty blind children who are instructed in nature studies through the sense of touch; in another department are twenty-four deaf mutes under competent teachers; a third department consists of crippled children. These unfortunates are gathered up in a bus every morning and taken home in the same way at the close of the day. The saddest thing about this good work is that only a small proportion of those who clamor for admission into these vacation schools can be taken care of.

CONTRIBUTED.

THE LARGER LIFE.

Let there be many windows in your soul,
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant rays
That shine from countless sources. Tear away
The blinds of superstition: let the light
Pour through the windows broad as truth itself
And high as God . . . Tune your ear
To all the wordless music of the stars
And to the voice of nature, and your heart
Shall turn to truth and goodness, as the plant
Turns to the sun. A thousand unseen hands
Reach down to help you from their peace-crowned heights,
And all the forces of the firmament
Shall fortify your strength. Be not afraid
To thrust aside half truths and grasp the whole.

—E. Wheeler Wilcox.

LIVING IN THE PRESENCE.

James M. Campbell, D. D.

IT is our privilege to live continually in the Presence. But let the distinction be carefully noted between living in the Presence, and living in the consciousness of the Presence. To live in the continuous consciousness of the Presence is a sheer impossibility. The mind must necessarily be taken up with a multitude of mundane things which compel us to withdraw our thought for the time from a contemplation upon the things of the unseen realm. And just in proportion to the diligence which we give to the daily tasks which are concerned with outward things, will the distinct consciousness of the Presence be absent. Are we therefore to conclude that the Presence is fitful, and that it has gone from us? By no means. As we breathe the atmosphere without being aware of the fact; as we walk in the light of day without thinking of the sun, so we may breathe the atmosphere of the Lord's Presence, and walk in the light of his countenance without thinking distinctly of him. The Indian sage, Ramakrishna, exclaims, "Thou seest many stars at night in the sky, but findest them not when the sun rises. Canst thou say that there are no stars, then, in the heaven of day? So, O man, because thou beholdest not the Almighty in the days of thy ignorance say not that there is no God." God is just as near when his presence is obscured as when we rejoice in the light of his countenance.

Modern philosophers speak of a sub-consciousness in which past experiences are treasured up. If we believe in the existence of this deeper region lying below the line of ordinary consciousness we can see how the experience of the past may become the conservator of the faith of the present. The Christ who has once manifested himself to us may still be with us, although we are not conscious of his presence. It is a great advance when we walk by faith rather than by feeling. We can then live in the Presence even when the thought of the unseen Christ does not rise distinctly into consciousness. There is no reason to utter the wail,

"Sometimes I catch sweet glimpses of his face,
But that is all;
Sometimes he looks on me and seems to smile
But that is all.
Sometimes he speaks a passing word of peace
But that is all,
Sometimes I hear his loving voice
Upon me call."

—Bonar.

What more ought one who walks with Christ by faith to expect? If moments beautiful and rare are given when the vision breaks upon us, let us rejoice; but when the vision fades, and fade it must, let us not mourn. It is good to be on Tabor, but it is not good to tarry there too long. When we come down from the mount we are to remember that the reality of which we caught a glimpse never changes. And having seen the glory of the Lord we are henceforth to shape our lives according to the pattern shown us on the mount. The experience of Christ's presence which came to Jonathan Edwards as he was meditating one day in the woods was never repeated, but its influence upon his after life was as pronounced as was the vision of the risen Christ upon the life of Saul of Tarsus; but by that experience his faith in the perpetual Presence was confirmed, and his whole after life was shaped.

Bearing in mind the distinction between living in the Presence and living in the consciousness of the Presence, let us now consider some of the things which come from living in the Presence.

I. A restraint will be put upon wrong doing. Those who live in Christ's sight will live carefully. They will check the unkind word before it leaps from the lips; they will repress the cruel criticism before it drops from the pen. Like Moses they will endure things otherwise unendurable, "as seeing him who is invisible." A single look into the face of Christ will break the spell of temptation, and shame us out of sin. In his presence unholy passion will be quenched; unholy ambitions will be withered up; unholy purposes and desires will perish. To keep evil in heart, Christ has to be kept out of the thoughts.

2. The deepest springs of holiness will be unsealed. Those who enjoy the satisfying and sanctifying companionship of Christ will become like him. By the transforming touch of his personal influence they will become assimilated to his holy character. They will receive from him a new conscience, and a new heart. Nourished by his grace their inward strength will be constantly renewed—the battery being recharged as fast as the power is used up, the lamp replenished as fast as the oil is consumed; bathing in his love they will be made clean; experiencing the virtue and efficacy of his outflowing and inflowing life they will be made whole; dwelling in his presence they will reflect his image. Their whole life will afford evidence of their responsiveness to the divine appeal, "Be ye holy, for I am holy."

3. The soul will find a fixed center of rest in the midst of the storms of life. When the storm rages the sweet assurance of the Savior's brooding presence will bring the peace which passeth understanding. Under the shadow of his wing the fluttered soul will nestle down securely. In the sunshine of his love no trouble can long prevail. "In his presence is fulness of joy." All foreboding is quelled in the heart of him who believes the promise, "My presence shall go with thee, and I will give thee rest." (Exod. 23: 14.)

It is said that when the monk who opened for Dante, the wanderer, the doors of the monastery of Santa Croce, asked him, "What seek you here?" he gazed around with restless, hungry eyes, and slowly answered, "Pacem!" When Christ is found, peace is found. Listen to him as he says, "In this world ye shall have tribulation, but in me, peace." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." For the weary heart of man there is rest in his love, rest in his will, rest in his service.

At the time of his departure Jesus said: "I will not leave you orphans, I will come unto you." "Forlorn and desolate you will not be; for although you see me not I will be near to comfort you." "A little while and ye behold me no more, and again a little while and ye shall see me." "Now ye have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." The soul that believes that these words of promise have been fulfilled has found its true haven of rest.

4. The soul will be filled with the inspiration of hope. The time when the presence of Christ seems most real; the time when he lives most clearly in our thoughts, and desires, and choices, is a time when all things seem possible. The blessed hope of the world's redemption burns brightly when the Presence is kept in view, but it speedily expires when the Presence is lost sight of. If, instead of waiting for Christ, we were to wait upon him; if, instead of trying to read the signs of his coming we were to begin to read the signs of his presence, the hope that now burns low would be fanned into a soaring flame. If Christ be present why should not the heart bound with hope? Are not all agreed that in his presence hope is to find its long-delayed fulfillment?

5. The soul will be roused to strenuous endeavor. The Presence is dynamical. It is both an impulse and a power. It urges and it enables. It is impossible for those who live in the Presence to live in idleness. They will be allowed no rest until they go forth to minister to others. And it is impossible for those who live in the Presence to live at a "poor dying rate." Strength will be given them for every duty. Paul, at the time of his first trial before Cæsar, when forsaken by friends, said, "The Lord stood by me, and gave me power" (II Tim. 4: 17). The Lord gave him power not only to pass through that ordeal, but to prevail over every difficulty, and go on fulfilling his mission of proclaiming to the world the message of salvation which had been committed to his trust. To live in the Presence is to live within the sphere of Christ's vivifying influence, to be inspired by his example, to be endured with his strength and patience. Those who live with Christ, live in him, and from him, and for him. In them he is made visible and operant. In them his life is continued. For them to live is for Him to live.

THE NORMAL CHURCH.

A. B. Jones.

IN the New Testament, Christian life and activity are presented to us in three phases —the individual, the congregational and the corporate. The sacred writers emphasize the individual and the corporate, but not the congregational. We emphasize the congregational but not the corporate; and herein obtains a notable difference between us and the New Testament.

In our individual capacity we are exhorted, each man for himself, to exercise a personal faith and to render unto Christ a personal obedience. We are called upon to "work out our own salvation," to "make our calling and election sure." We are warned that "every one of us shall give account of himself to God." So direct and personal are the appeals made to men all through the Scriptures that we are made to feel that every man is left to struggle for salvation just as if he were the only Christian on the earth; and, within certain limitations, this is the case. There is opportunity here for great diversity in the development of individual peculiarities, and of original gifts in man. These personal differences are as marked in men, in Christian men, as are the differences in the trees of the forest. The oak, the walnut, the ash, the cedar—how diversified their forms, and yet how typical of the diversities in men!

Corporately considered, these men are put into relation with each other as the children of the Lord, and associated organically as the church of God. Viewed simply as Christians, as members of the body of Christ, these differentiating peculiarities disappear, and we no longer see men as trees walking, but rather as the stars of heaven smiling down upon us, all looking alike; the accidental differences, whatever they may be, are all lost in the presence of the blaze and glory of a sublime unity.

The dominant law of the universe, and that which constitutes this system of things by which we are surrounded a universe, is the law of unity. This law asserts its supremacy, and at the same time declares the wisdom of a supreme intelligence in the following points: Unity in variety, unity in liberty, and unity in glory.

Unity in Variety.

A superficial view of this material world gives to the mind an impression of a boundless diversity and endless confusion. But it is here the scientist finds his domain, and the sphere of his operations. With a discerning and penetrating eye he looks beneath the surface, and discovers amid this great variety a "law of unity," and establishes those classifications of objects that give birth to the various sciences of material things. Under his magic touch individuals group themselves into species, species aggregate into genera, and genera by the same principle form higher and yet higher associations until we reach the lofty conception of the universe, made radiant by the presence and the glory of God.

The simpler forms in which this law of unity in variety manifests itself are familiar to us all. By its authority we speak of a swarm of bees, a school of fishes, a flock of birds, a herd of cattle, a tribe of Indians, the English, German and French races. While every bee and bird and fish and man is definitely stamped with his own individuality, of which, in some form or other, he is sensible, yet his very life and being are so dominated by the law of unity that he clings to his fellows with the same tenacity that he clings to life itself.

This tendency manifests itself in the higher forms of civil society when men voluntarily associate themselves together under the compact of governments. Unity of citizenship is the ideal toward which a progressive civilization is tending. In this respect our own government is projected upon a grand scale and is a model for the world. Men of every variety and type of nationality, language, and complexion are here made homogeneous as citizens by the force of those immortal truths enunciated in the Declaration of Inpendence—"all men are created equals, and are endowed by their Creator with certain inalienable rights" The unifying power of these principles breaks down all the accidental and artificial distinctions previously existing, and secures unity of citizenship to that heterogeneous mass of humanity that is immigrating to our shores. The duty to pay taxes, the right to vote, the right to seek office at the hands of the people, the right to seek redress of wrongs in the courts, the

right to choose our own vocations, and all that properly enters into a just idea of a citizen of a righteous government, are here meted out alike to every man. Had we some sort of an optical instrument for viewing solely the citizenship of a man—an instrument that would so operate as to exclude every element of character except those that make the man a citizen of this government—looking through this instrument all men would appear precisely alike. And could we photograph them as they pass under view, and place these photographs in a gallery there would be no differences; to the most artistic eye they would be pictures of the same identical object—the American citizen. The law of "unity in variety" is here operating upon the higher plane of man's social nature.

But there is yet a still higher plane on which this law operates. The highest form of corporate life is found in the moral and religious sphere. Christianity is a great moral force intended to revolutionize mankind. Its work is radical and thorough. It turns darkness into light, sin into righteousness, death into life. Its effects on fallen human creatures are styled in the Holy Scriptures "Conversion," a complete turning around; "regeneration," being born again; "new creation," something wholly different from the old man. The idea of gathering from the hedges and highways of the world the lost and fallen of every moral type; of cleansing and purifying them by the gospel of Jesus Christ, of associating them together in the common fellowship of the church under the inspiration of the "Fatherhood of God and the brotherhood of Man," is the sublimest illustration of the great law we are now considering, the law of "unity in variety," of which we can conceive. "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female"; all national distinctions are dropped, all social irregularities are forgotten, and all sexual differences are lost, "for ye are all one in Christ Jesus." We shall dwell on this thought in our next article with a view to giving it the emphasis which its importance demands.

Liberty, Mo.

HOW JOSEPH COOK SEEMED TO ME.

Simeon Gilbert, D. D.

JOSEPH COOK was one of the unique personalities of his generation. He was one who had given him a distinctly providential mission. The consciousness of this mission wakened and utilized all there was in him and of him. "This one thing I do," he could say of himself as truly as Paul did. He had conferred on him, I believe, all the customary academic degrees. Yet no one ever thought of applying them to him, any more than to Henry Ward Beecher or Phillips Brooks. He made for his own name his own "degree." And in his public address he never appeared at his normal advantage except before the largest audiences and on the most magnificent occasions.

That Joseph Cook's phenomenal physical strength did not break down sooner, in view of the tremendous strain put upon it during those twenty years of his great public Lectureship, is the occasion for wonder. The Boston Monday Lectureship was only the beginning of it. While those lectures, as published in full or in part in various newspapers, were being read by the million, he was rushing up and down the land, east and west, repeating these and other lectures to large audiences all over the country.

There had been from boyhood to his full-orbed young manhood, something prodigious in the passion with which he gave himself to the all-consuming business of preparation. Though aware all those eager years of strange powers stirring within him, this fact impelled the more strenuous endeavor.

The well-selected school library which came into his possession when about ten years of age was, at the time, an eye-opener to him. However beyond his years some of the books were, he devoured them, and henceforth let his mind and spirit grow by that which it fed upon.

But the soul of the precocious and dreamy boy did not feed on the books alone. He had been born on a farm in the same house where it was his happiness to spend his last days. It was in a singularly beautiful and picturesque valley, with mountains on either hand and just between two lakes, Champlain and Lake George. From the first Nature, with her infinitely varied aspects of power and beauty, had held his susceptible spirit in her kindest keeping. It is easy to discern in the outcome of his later life lessons of deepest import which he then learned from the beautiful, the tender, the august moods of nature there under the shadows of his own "sky cliff," from whose point of outlook he loved to watch both the lakes at their times of greatest loveliness. The boldest wing of the boy's imagination had its own verge and room for growth.

While still a student in Phillips' Academy at Andover, his distinction was unmistakable. There was a splendid physical basis, the perfect health and wholesomeness, the broad, ruddy face, the superb brow and the wonderful eyes of the boy, and such high principle withal, pointing clearly to rare achievement, along some line of original action.

Joseph Cook's years of study in Yale and in Harvard, at Andover and in the German universities constituted the grand preliminary battlefield of his life. In them he was tested to the very foundation of his being. He never needed that any one should bid him "tarry in Jericho till his beard was grown." He did not run until he was sent. When he did go, it was because from his inmost soul he felt that he had to. God's own ordaining hand, he knew, was upon him. After a few years in the work of preaching, Joseph Cook presently felt, as John Wesley had said, that "the world was his parish."

The creation of Joseph Cook's Boston "Monday Lectureship" must be accounted one of the most original individual achievements of the time. To have succeeded in maintaining it as he did every winter throughout those nearly twenty years was something to wonder at. It is not likely that there was any other man in America who could have done it. Nor could he ever have done it except at just that particular point, that peculiar juncture in the evolution of scientific and religious thought. He had the spiritual sense to see the hour, and with the power of the Highest consciously upon him he boldly strode forth to meet the challenging exigency.

Joseph Cook's mission was that of a tremendously forceful and thought-compelling emphasis. The originality of it was in the timeliness of it. And in the strategic timeliness of it was the secret of its effectiveness and value. Just then the "two seas" of modern thought met. The new thought of evolution was pro-

ducing a revolution. The supreme danger was that while the new thought was still in its partialness and immaturity, from its first connection with material facts and forces, the spiritual would be overriden. pushed aside, ignored.

It was Joseph Cook's sublime, devout and courageous championship of the Spiritual in Man and in the World which gave such memorable distinction to his mission and his message.

No doubt there was a hugeness in his manner. Something that was mammoth in his method. It is not important either to affirm or to deny that he may have had a personal foible or two of his own sort. The fact remains that after all the thunder and the lightning of Joseph Cook's wholly unique lecture career, the atmosphere of modern thought was perceptibly clearer, broader, more rational, more truly scientific, as it was more spiritual.

Looking forth upon the entire life just now finished, it is again clear that the child was father of the man; that the man was the child of his own age, and one of the elemental factors in the new and larger-minded epoch of human thought which signalizes the new century.

Pre-eminently Joseph Cook was a man who was not afraid. The contagion of his manful, spiritual courage, touched into power alike by his conscience and his faith, was among the wholesomest dominating influences of the time.

A MODERN PARABLE.

Wm. H. Matlock.

DID you never, in walking in the fields, come across a large flat stone, which had laid, nobody knows just how long, just where you found it, with grass forming a little hedge, as it were, all around it, close to its edges—and have you not, in obedience to a kind of feeling that told you it had been lying there long enough, insinuated your stick or your foot or your fingers under its edge and turned it over as a housewife turns a cake, when she says to herself, "It's done brown enough by this time?" What an odd revelation and what an unforeseen and unpleasant surprise to a small community, the very existence of which you had not suspected, until the sudden dismay and scattering among its members produced by your turning the old stone over. Blades of grass, flattened down, colorless, matted together, as if they had been bleached and ironed; hideous crawling creatures, some of them coleopterous or horny-shelled; turtle-bugs one wants to call them; some of them softer, but cunningly spread out and compressed like Lepine watches * * * black, glossy crickets with their filaments sticking out like the whips of four-horse stage coaches; motionless, slug-like creatures, young larvae; perhaps more horrible in their pulpy stillness than even in the infernal wriggle of maturity. But no sooner is the stone turned and the wholesome light of day let upon this compressed and blinded community of creeping things, than all of them which enjoy the luxury of legs, and some of them have a good many, rush round wildly, butting each other and everything in their way, and end in a general stampede for underground retreats from the regions poisoned by sunshine. Next year you will find the grass growing tall and green where the stone lay; the ground-bird builds his nest where the beetle had his hole; the dandelion and the buttercup are growing there, and the broad fans of insect angels open and shut over their golden disks, as the rhythmic waves of blissful consciousness pulsate through their glorified being."—From "The Autocrat of the Breakfast Table," by Dr. Holmes.

It would make an interesting literary and religious puzzle to stop right here and ask the reader to interpret for himself the meaning of the stone incident; but Holmes relieved us of this necessity, and of all blunders, by noting down the moral value of the images. He has declared unto us the parable of the stone.

The Parable Explained.

"There is meaning in each of these images—the butterfly as well as the others.

"The stone is ancient error.

"The grass is human nature borne down and bleached of all its color by it.

"The shapes which are found beneath are the crafty beings that thrive in darkness, and the weaker organisms kept helpless by it.

"He who turns the stone over is whosoever puts the staff of truth to the old lying incubus, no matter whether he do it with a serious face or a laughing one.

"The next year stands for the coming time. Then shall the nature which had lain blanched and broken rise in its full stature and native hues in the sunshine. Then shall God's minstrels build their nests in the hearts of a new-born humanity. Then shall beauty—Divinity taking outlines and color—light upon the souls of men as the butterfly, image of the beautified spirit rising from the dust, soars from the shell that held a poor grub, which might never have found wings had not the stone been lifted.

"You never need think you can turn over any old falsehood without a terrible scattering and squirming of the horrid little population that dwells under it."

It was not my intention to comment on the images of the parable; they are sufficiently striking. Ancient error, weighting down and crushing blind, struggling humanity would make a masterpiece on canvas or in marble. Only Angelo's imagination could reproduce it vigorously. But of what period of human history was the poet thinking that he should see humanity so overcome and like unto a dead body, bleached of all its color? Was the struggle ever quite so hopeless? But there is nothing pessimistic about the general image. Holmes sees the "blanched and broken nature rise in its full stature and native hues in the sunshine." He hears the songs of God's minstrels coming forth from the heart of a new-born humanity. The ultimate picture is that of victorious humanity bearing aloft the staff of truth, which it used to pry its way out from under the oppressive mass of error heaped upon it by the preceding generations.

San Francisco, Cal.

THE LITTLE RIFT.

In Love, if Love be Love, if Love be ours,
Faith and unfaith can ne'er be equal powers;
Unfaith in aught is want of faith in all.

It is the little rift within the lute
That by and by will make the music mute,
And, ever widening, slowly silence all;

The little rift within the lover's lute
Or little speck in garnered fruit,
That, rotting inward, slowly moulders all.

It is not worth keeping, let it go.
But shall it? Answer, darling; answer no;
And trust me not at all or all in all.

—Alfred Tennyson.

At the CHURCH

OUR PULPIT.

RELIGION AND THE WEATHER.

Edward Scribner Ames, Ph. D.

If the things we talk about reveal our interests, then it is evident we are deeply concerned with the weather. It is an unfailing point of departure for our conversation. With strangers it is good parleying ground upon which to prepare for more serious social and business transactions. A non-committal salutation, such as "Fine day, isn't it?" may elicit a response which determines whether to present the purpose of one's mission then or to wait for a more propitious day. It frequently happens, too, on such days as these of July that the weather rises to a prominence worthy of independent treatment. An extreme of heat or cold, of wind or flood, makes the elements conspicuous on their own account and leads to the gravest problems of science and religion. The past week has achieved that distinction. In the thunder-storm on Monday eleven persons in our city were killed by one stroke of lightning. Every day has recorded a long list of those dead or prostrated by the heat. On Tuesday in New York city alone there were two hundred and seventy-two deaths and four hundred prostrations.

Events like these, as well as the more normal and constant phenomena of the weather, have always appealed to the religious consciousness of man with great power. Indeed it is held by many scholars that it was precisely these phenomena which first awakened that consciousness and thus gave rise to religion. Early man, it is said, saw that the sun and rain and wind helped or hindered him in his search for food. The sun set his plants growing or burned them up, the thunder-storm revived them. Therefore he sought the favor of these powers by making known his wishes through prayer, and by offering propitiation in sacrifice. There arose for him also the intellectual craving to understand these heavenly powers, and the aesthetic desire to enjoy them, and the moral need to league himself with them. In this way, to the child race, the sky, sun, rain and wind became divine beings able to supply his wants or to defeat his plans.

The highest form of religion to-day presents the essential element of that first thought of the powers of nature, for Christ himself teaches us that God animates and guides them all. In Matt. 5: 45 Jesus says: "Your Father which is in heaven maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." These words are used in this passage to emphasize the fact that God loves all men impartially for he sends the sunlight and the showers upon the bad as well as the good, but it reveals just as surely the conviction of our Lord that these phenomena are the agents of the Divine Will. It would certainly be very difficult for us to believe that God had anything to do with any part of this world if he had no hand in such an important factor as the weather. Scarcely any other feature of man's environment is more significant. God has used the climate as the means of differentiating the races of man. The ancient writers accounted for the color of the Ethiopians by saying that the sun had burnt them black, and modern anthropologists support that view by showing that the main line of black races stretches along the hot and fertile regions of the equator.

A writer in the current issue of the Journal of Ethics shows how the weather affects conduct. His observations are based upon the statistics of New York City. It is, of course, admitted that many things enter into the cause of any event, but when there is constant and corresponding fluctuation between two sets of phenomena, some casual relation may be held to exist. We cannot for a moment suppose that a low state of barometer ever drove a man to suicide, but it is a fact that suicide is three times as prevalent during conditions of low barometer as during high. Suicide and drunkenness are much more frequent at 10 degrees (Fahrenheit) than at 85 degrees. The saloon evidently gets its victims in large numbers not only because human nature is vicious and wicked, but also because it enjoys warmth and comfort. Better-heated tenements, warmer clothing and more nourishing food would certainly be good agents of the temperance cause. The effect of temperature and humidity upon the nervous system is familiar to school teachers. They can often trace the change from a docile, studious school to a fretful noisy one in the change of weather. In our practical affairs we expect fair days to make men accessible and generous and open to consider new problems favorably. Sidney Smith went so far as to say that very high and very low temperature establish all human sympathy and relations. "It is impossible," he said, "to feel affection above 78 degrees or below 20 degrees Fahrenheit."

In view of all these diverse effects which depend upon the weather, the saying of Jesus that God sends the sunshine and the rain becomes more difficult to understand. It is easy to ascribe fair weather to God, but what about cyclones, and hail, and water spouts, Galveston floods and the drouth which causes Indian famines? The days seem divine enough which smile upon us to make us happy and generous and eager in life's pursuits, but what of the heat and cold and damp and wind which drive men to insanity, suicide, and drunkenness?

There seems to be but one answer: God sends all the days. He sends the sun and the cloud. He is all in all. The ancient psalmist ascribed all the powers of nature to him. The thunder is his voice, the wind his breath, the clouds his chariot, and the light his garment. To the Hebrew, the one supreme power in the universe is God. He causeth the grass to grow for the cattle, the young lions seek their meat from God. "Thou openest thine hand," said the psalmist, "and they are filled with good. Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust." And again, "God looketh on the earth and it trembleth; he toucheth the hills and they smoke." The conviction at the heart of all this imagery and metaphor is that Jehovah is the one and all-inclusive, eternal reality. In his providence all events transpire. His hand is in all our ways whether they be in the light or under the cloud.

But although God sends all the sun and the rain, the effects which these produce in our lives are not independent of ourselves. We are co-workers together with God in determining how the seasons and incidents of nature shall affect us. The man who has foresight, carefulness, and energy learns to turn God's rain and sunshine and even his lightning into benefits. The improvident, thoughtless man, the really bad man, fails to gather a crop even in a good season under favorable skies. The temperate man who has proper food and

sleep and exercise and who uses properly the shelter and resources which thrift and watchfulness afford, can endure the extremes and vicissitudes better and gain from the even course of nature far more than one who is improvident, ill-kept, over-worked and dissipated. What is food to one may be poison to another, and the reason is found in the character and conduct which have been slowly acquired. How the heat affects me today depends on what I did yesterday or last winter or perhaps years ago. Our world of nature is determined very much by what we are, by what we have made ourselves. If we have neglected the physical system until it has lost vigor and resistance, a little rise in temperature or a drink of lake water may be sufficient to bring prostration or typhoid fever. If one has worked his brain and nervous system to exhaustion, the summer heat may cause insanity or suicide. God maketh his sun to shine upon all alike, but its effects are as varied as the things it touches. Upon the sensitive plate of a camera it makes a picture, through a burning glass it lights a flame. It makes the rose red and the lily white. It purifies the running brook and upsets the stagnant pool. The sun and rain fall alike upon all classes of people. Some always find the weather good, good for something, others always find it bad. The latter class never find a day which just suits. There seem to be some Christians like that. Sundays are particularly bad for weather. In the fall it is too windy; in winter, too cold; in spring, too wet, and in summer, too hot.

But, after all, in order to appreciate with Jesus the providence of God in nature, one must free himself from his own personal whims and selfish interests. He must take a larger and more disinterested view. It is a mark of the child and savage to suppose that the whole world is subject to his wish or fancy. The savage seeks to gain the favor of the gods for his personal comfort. Alas! how much savagery and childishness lingers in human nature still. Our prayers are yet too individual and self-seeking. We are like the two countrymen of whom Lucian tells in one of his dialogues. One pours into the right ear of the god a petition that not a drop of rain may fall before he has completed his harvest; while another peasant, equally importunate, whispers into the left ear a prayer for immediate rain, in order to bring on a backward crop of cabbages.

One cannot appreciate nature so long as he is conscious of himself and of his petty personal interests merely. He must learn to lose himself in pure artistic or scientific contemplation. He must think of the heat and rain as they affect not only the city but the growing corn in the field; as they affect not this or that farm or crop alone, but all the agricultural interests of the world; as they affect men not on this day or that but through the years and centuries. When nature is viewed thus in cycles and in her vastness, her blessings are more apparent. The sunlight enables all to live. Very few perish in the heat. The rain brings the harvests to the world. Very few die in the flood. The wind purifies the air for all. Very few die in the tempest. God's ways are not intelligible when judged only by individual days or moments, but the poet with larger vision truly sings:

"The year is with thy goodness crowned,
Thy clouds drop wealth the world around
Through thee the deserts laugh and sing
And nature smiles and owns her king."

This large comprehension of nature teaches many of his best spiritual lessons, such as resignation, dependence and reverence. We often understand life best in disaster and defeat. Success and power have a tendency to blind us to the true proportion of things. The history of Israel is typical. Each time the nation came to prosperity, they became proud and self-sufficient. They lost sight of God. But when famine and misfortune overtook them, then, says the psalmist, "they returned and inquired early after God. They remembered that God was their rock and their redeemer." In the storm with its darkness, in the winter with its frost, in the summer with its drouth, man through all his history has felt that anxious awe and utter helplessness which belongs to his weakness when opposed by the superior powers of nature. But through all that long-checkered history of the race there has been growing up the confidence that these powers of nature are at heart friendly and worthy of trust. For civilized man the terrors which appalled his ancestors have largely vanished, while the assurances of good will and sympathy between nature and himself have multiplied. Primitive man, as his mythology abundantly shows, saw in nature a constant war between the demons and the heavenly powers. He trembled at the raging forces of the elements and at the titans piling up their cloud-castles against the sky as if to storm the heavens and destroy the earth. He saw the weapons of the heavenly warriors flashing and heard in the thunder their cry of battle. Then the dark army of the clouds dissolves, the fruitful rain streams forth, the bright heavens grow clear again, and the bright and living powers have victoriously held the field against the destructive powers of darkness and death. Because these beneficent powers seemed to fight for him and for his world as well as for their own, he trusted them, sought their protection and longed to league himself with them in mutual friendship and helpfulness. They became to him his guardians and masters, the ruling power of his life and action. Today these heavenly warriors are seen to be marshaled under one great commander and guide. The world for us has become far more than ever before a world of order and law. Its secrets have been discovered and their terrors laid. The calm eye of knowledge surveys the eclipse, and cloud, and gathering darkness, and there is no fear. But has the charm of nature faded with the passing of its giants and sprites? Rather has it come to be truly seen as the manifestation, the "garment" of God. There are still mysteries in nature, but no evil spirits; there are tragedies and struggles, but no utter hopelessness. The light in the cloud has been discovered, and men cannot forget the vision. The beauty of the rainbow arches over the flood, and the calm joy of the presence of God spreads over the west at sunset. Christ slept in the storm at sea. Was not that restfulness the expression of his complete trust in that presence

"Whose dwelling is the light of setting suns
And the round ocean and the living air"?

In conclusion, let us recognize how this Christian view of nature may aid in the cultivation of the religious life. Jesus clearly saw in the sunlight and rain the providence and moral character of God. What a fascination the mountains and lakes had for him. Like the lily and the sparrow, they spoke to him of God. How constantly we miss that message! We allow our physical comfort and common interests to come between us and the deeper joy of communion with the spiritual life of the world. We fret and worry lest the storm keep us from a day of pleasure or for fear the heat may turn the markets against us. But can pleasure or wealth compensate us for the loss of spiritual vision? Happy is he whose windows catch

the changing glory of the evening sky, whose soul bounds upward at the majestic movement of the storm cloud, whose heart is quieted in holy calm at the sound of the gentle rain. Happy is he who finds in the changing moods of the outer world the same restless, moving, aspiring, living presence which is also in the mind of man. He alone truly knows the meaning of the sun which shines and the rain which falls over all the earth.

Hyde Park, July 7, 1901.

BIBLE SCHOOL.

GOD CALLS ABRAM.

Sunday-school lesson for July 28, 1901. Gen. 12: 1-9.

Golden Text: I will bless thee, and make thy name great; and thou shalt be a blessing. Gen. 12: 2.

1 Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.

3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

4 So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

7 And the Lord appeared unto Abram, and said, unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord.

9 And Abram journeyed, going on still toward the south.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

Elias A. Long.

Time.

Reckoned as B. C. 1996, about half way between Adam and Christ. Noah lived to within 72 years of Abraham's emigration from Ur, which it is assumed occurred four centuries after the deluge. Abram was 70 years old when he migrated.

The Centuries After the Flood.

After the deluge, Noah's descendants left the highlands of Ararat and settled on the fertile plains of the Euphrates and Tigris. Here they increased rapidly, cities were built (Chap. 10: 11) and civilization flourished, as archæological remains abundantly show. But, with time and prosperity, the world again grew wicked as is seen in Chapter 11. Instead of obeying God's command to subdue the earth (Chap. 1: 28) by spreading over its surface, the people in time wickedly conspired to unite in open rebellion against God, by building to their own glory a city and a tower. "Let us build * * * let us make us a name," said they. Chap. 11: 4. God broke up their evil confederation, dispersing them by the confusion of tongues. After this they fell wholly away from worshiping the true God, and bowed down before natural objects. The power manifested in the storm, the sun, the moon, the stars and other objects was deified. The name of Ur or Hur, Abram's birthplace, signified fire or light, and this place became a center of idolatrous worship. The land was wholly given over to polytheism, and shocking immoralities were associated with the worship of the innumerable gods, the offering of human sacrifices being not unknown. Observe that idolatry, whatever be its form, is the religion of sight and sense in opposition to that of faith. The conditions and surroundings in Ur when Abram was born, and in which he lived until the age of 70, therefore, were hostile to monotheism. His own family no doubt was infected with the idolatry of the times.

A Great Lesson in Faith.

But even in Ur witnesses for the true God were not wanting. The Eternal Word with his promise of redemption; the influence of Noah's godly life; the strivings of the Spirit of God; direct theophanies, Acts 7: 2; the witness of nature (Ps. 19: 1-6); all these were present as lights in the darkness. They testified of God. To Abram, therefore, even as unto us, "faith came by hearing and hearing by the word of God." Rom. 10: 17. Day by day he heard in his soul what he recognized as the divine voice, saying "Follow me," "Get thee out of thy country." When the time of choice and action as set forth in today's lesson fully came, his grand decision was made intelligently, deliberately, and promptly. He heard the call, and he believed God regarding the unseen advantages which the future presented. In his case, as in every other, faith lent substance to things future. Heb. 11: 1. As Dr. Dodd says, "Faith makes even eternity as real as time and gives substantial existence to that new and limitless future." Abraham's faith was counted unto him for righteousness; he rejoiced to see Christ's day, and he saw it and was glad (John 8:56). He recognized the one true God when no one else did, and denied himself to follow the divine leading.

V. 1. The Call of God. "Lord said unto Abram." This first call we are told came before Abram had left Ur. Acts 7: 2; Neh. 9: 7. God is constantly calling his people to action in righteousness. Every inspiration felt by man to a higher life, or to some righteous act, is a call of God. * * * "Abram." God called Abram to found a family and a select nation because he was the best man for the purpose. As his after life showed he possessed besides faith, humility, courage, self-sacrifice and gentleness. God always calls those whom he can use for great things. * * * "Get thee out of country." Abram was tested as to whether he loved his worldly surroundings, better than he loved God. This is the test that comes to us all. Matt. 4: 8, 9. * * * "From thy kindred." Besides turning from his country he must leave friends and relations, who do not choose to go with him. His brother Nahor stayed back in Haran and became the father of the Arab tribes. * * * "I will show thee." This was the first of seven promises which follow.

V. 2. Inducements to Faith. Now follow six "exceedingly great and precious promises." 2 Pet. 1: 4. The first of these refers to temporal blessings, the others to spiritual. * * * "Of thee a great nation." How improbable that must have sounded seeing Abram was now 75 and childless. He lost a country but gained a better. We have the promise of a hundredfold recompense when, for Jesus' sake, we give up things dear to us. Matt. 19: 29. * * * "I will bless thee." Of Enoch it is said he "walked with God"; of Noah, he "found grace in the eyes of the Lord," but of Abram alone the expression of intimacy "he was the friend of God." Isa. 41: 8; Jas. 2: 23. But we, if we are found faithful, are called "brethren." Heb. 2: 11. * * * "And make thy name great." To millions of Christians, Jews and Mohammedans few names have been so widely regarded as great. God honored Abram by devoting more space to his personal history than to the whole world's previous history through centuries. His name is great not because of military, or legislative, or literary deeds but because of his simple religious

influence, as the breathing type of faith in the one true God. * * * "Thou shalt be a blessing." Through his example and influence Abram has been a medium of blessing to the world for thousands of years.

V. 3. Partnership of Faith. "I will bless them that bless thee." The cause of Abram and of God was one. They were partners in the redemption of the world, We, too, are partners with God. 1 Cor. 3:6, 9. Acts 9:4. * * * "Curse him that curseth thee." His enemies were God's enemies. * * * "In thee." Through Abram's line the Savior was to appear. * * * "All families be blessed." This crowning promise is fulfilled in the coming of Christ and in the blessings he was to bring. Luke 2:10, 11. But from being the chosen race through whom the world's redeemer was to come, the example of the Jewish race in industry, morality, literature, law and religion has been an inestimable benefit and blessing to the world. Not the family of Shem, Abram's ancestor, alone; but in the end the families of Noah's other sons, Ham and Japheth, were to be partakers of the benefit.

V. 4. Faith's Venture. "Abram departed." "By faith he obeyed and went out not knowing whither he went." Heb. 11:8. That was the proof of the faith of Abram, which the Scriptures from Genesis to Revelation so warmly commend. He was willing hereafter to walk by faith rather than by sight. 2 Cor. 5:7. He was willing to forsake home, country, father, to make and venture on an entirely new course of life. His was unlike the faith of the rich young ruler (Mark 10:22) who would venture little in following Jesus. Is our faith that of Abram's? * * * "And Lot went." Lot was Abram's nephew. His father Haran was dead. Chap. 11:27, 28. After the company made its start from Ur it stopped for some years at Harau (Charran, Acts 7:2) far from the promised land. Why this was done is not clear. Here an affliction came in the death of Abram's father Terah. After that he was ready to go. Chap 11:31, 32. Some Christians who make a good start in following the divine call get no farther than Haran, and there they stay. But sometimes affliction moves them on. * * * "Seventy and five years old." Abram lived to be 175 years old. Noah lived to be 950 years. The limit of life seems to have rapidly lessened.

V. 5. Rewards of Faith. "Abram took Sarai his wife." Sarai, meaning "My princess," afterwards changed to Sarah, "a princess"; a broader term. * * * "Lot his brother's son." Adopted by Abram who up to this time had no children of his own. * * * "Substance . . . had gathered." This indicates that there had been activity during the stay in Haran. Taking his substance with him would tend to make Abram more contented in the new abode. He was blessed temporarily. With Paul he found that "godliness is profitable in all things." The Gospel does not lead to poverty. It is the prodigals who become poor. See Ps. 37:25; Matt. 6:33; Luke 15:14. * * * "Into Canaan they came." Canaan was named after a son of Ham, some of whose descendants settled here. Although a fair land it was filled with wicked people who defiled the land, and for this reason were cast out to make room for the chosen family. Lev. 18:24, 25. His near neighbors in Sodom were wicked and sinners before the Lord exceedingly. Chap. 13:13. If God in wisdom made choice of Abram as leader of his people, he no less in wisdom chose Palestine as the land that was to become the seat of sacred events. This strip of land was unique in being central to the world yet in a sense isolated. It lay at a corner near where three continents and six ancient states met, yet was shut off by deserts, mountains and sea from such contact with other nations as must have proven injurious. Thus all things pointed towards the one issue, the crowning blessing: The seed of the woman.

V. 6. Trials of Faith. "Passed through." The actual toil and discomfort of a great journey of some 450 miles overland now took place, which must have been in strange contrast with the ease of life in the fertile old country of Ur. * * * "Unto Shechem." A city in the very center of Palestine built by the Hivites. Its situation was between Mt. Ebal and Gerizim, a most beautiful spot even in this day. * * * "Plain (or Oak. R. V.) of Moreh." Probably an oak grove in the fertile valley, owned by one Moreh. * * * "Canaanite was then in the land." Here was a fresh trial of faith, in the presence of things that defiled. The Canaanites were more wicked and idolatrous than the people of Ur. The Christian convert also finds the Canaanites in his promised land. These must be subdued and cast out. 2 Cor. 10:3-5.

V. 7. The Gift Outright. "The Lord appeared." A different expression from that in verse 1. It would indicate a special appearance. The Lord always appears in the hour of need. Isa. 41:8-10; Acts 16:25; Rev. 1:10. * * * "Unto thy seed will I give this land." To Abram's descendants. First God did "shew" Abram the land (verse 1); now it is to become a gift. * * * "Builded an altar." Abram took his religion with him when he traveled. A godly man's first thought is of an altar. Matt. 6:33. Abram allowed neither his riches nor his ungodly neighbors to interfere with his devotions. It was a grand sight in the heart of old heathendom: one man against the world. Thus he declared his faith in God's promises.

V. 8. Tent and Altar. "He removed." The meaning is "he plucked up his tent pegs" in repeated encampments as the journey proceeded, after the manner of Bedouins. * * * "Bethel," or Luz, a place ten miles north of Jerusalem. * * * "Pitched his tent." The spot chosen was a few miles removed from Shechem near Bethel, or Luz. Hai was five miles southeast of Bethel. * * * "Builded an altar." The second one referred to. Wherever Abram had a home for shelter God must have an altar for sacrifices. * * * "Called upon . . . Lord." The sacrifices offered were accompanied with prayer. Abram communed with God.

V. 9. The Journey. "Journeyed . . . toward the south." The South appears as a proper name in the R. V., meaning South land, the Negeb, or dry region, on the road to Egypt. Abram found anything but smooth living in Canaan. Besides the iniquities of the Canaanites, there now was famine in the land which caused him to change his abode to Egypt where plenty prevailed. God's friends are sure to find a way from the land of famine to the land of plenty.

FIVE MINUTES' SERMON ON THE GOLDEN TEXT.

By Peter Ainslie.

WHATEVER God promises to do, he will do. His word cannot be broken. He is always faithful. It is enough for him to say that he will do a thing. To take up his promises and then to question whether he will keep them is a step toward infidelity. The danger part of the contract is our end, not God's. "I will bless thee" bears all the comfort that the heart needs. He may not bless us as we expect or as we want. Unless we are very spiritual, his blessing will come in just the opposite from what we expected, for God's ways and our ways are very different. It is only by a large knowledge of God that we get to know his ways, really a lifetime companionship. It takes us a long time to learn the habits of man, whom we associate with constantly. With some it takes years. Now God cannot be found out in a day, especially is this true, since in nearly everything we are opposite from God. We have to give up our former thought and start into a new line of thinking. It is the new creature that begins to know God. Pain and joy are mingled in the same cup. In everything God blesses his children.

His promise to Abraham was that he would make his name great. This was so in the lifetime of Abraham and it is marvelously true today. We need not mention the 200,000,000 Mohammedans, who hold his name with tender sacredness, for God hardly included these in his promise. Their esteem for Abraham adds nothing to God's glory. It is all a mockery, but for nearly two thousand years Abraham's name was a tower of strength for Jewish fidelity, and on the establishment of Christianity his greatness rose to nobler heights. His name shall yet be a great factor in bringing all Israel to the knowledge of Jesus as the Christ.

Alexander, Cæsar, Napoleon and Frederick may have had "great" affixed to their names, but such greatness passes away like mists and shadows. Abraham was really great, made great by simple faith in God and obedience to his commandments.

God gives to us that we may give to others. "Go home to thy friends and tell them what great things the Lord hath done for thee" was the order of Jesus. You have been blessed. Now bless your friends. Blessings cannot be kept within our own hearts. Unused they rot within us. Let the roses bloom every year and never cut them and they will gradually become inferior, but cut them when in full bloom—use them—and each year they become more beautiful. Wordsworth said that we live by admiration, hope and love. Nurse the opposites of these and you become narrow and mean and unhappy. Put all yourself to work. Use all that is in you. Jesus emptied himself. Hold back nothing. Remember the Master's example and that we are his. One of the prayers in the French monasteries ran like this: "O, my God, grant that I may be of some use to some one." If you carry the light, hurry to light all the lamps that have gone out around you. This is the mission of the Christian.

Our Father, in mercy thou hast remembered us and thy blessings upon us we desire to bear to others through Christ. Amen.

PRAYER MEETING.

Fred'k F. Grim.

THE TERMS OF DISCIPLESHIP.

THE importance of this question can not be overestimated. The answer to it—how simple! And yet with all our progress and advancement of which we so proudly boast how inadequate is our appreciation of fundamental spiritual truths. If we are to answer this question in a formal way we must enrich the content so as to make it dynamic in our present work-a-day life. I fear that some of the most vital things in Jesus' teaching are so flippantly spoken that they become "mere phrases" without meaning anything of eternal worth to us. We talk about self-denial, cross bearing, following Jesus and rendering obedience unto him. Are they so many words made up of so many letters or do they carry with them something of the potency of their historic association?

Meaning of Discipleship.

Discipleship can only be fully understood as the real, living, personal Christ takes hold of us. We must do something more than copy Jesus. He is more than an example. He is not an abstraction, a theory, or even a principle, but he is a person incomparable in the life of the world. In him we find the freest, fullest and most perfect expression of the life of God. We must have participation in God as he is present in this great central character of history so that his life may take root and grow within us.

That which constituted him a Savior is necessary in order to discipleship. Had he been overcome by the temptation of the Evil One; had he turned away from a life of sympathy and service; had he avoided Calvary we could not conceive of him as the world's Redeemer. How, then, can we become members of his Kingdom if we do not become free channels of the Divine grace?

The Law of the Perfected Life

is a paradox. We save by losing and we lose by saving. There must be a denial, a losing of the lower, sensuous, unreal self which thrives best in the atmosphere of pride and self-glory and hungers after pleasure and power. But he who is willing to give up these external goods, to sacrifice the carnal desires, he it is who saves the true self and finds the abundant life. The transitory and insufficient must be given over if we would have that satisfying portion, that inner blessedness.

There may be instances where God would have a rich man give up his all and engage in some humble, serviceable work. But the normal Christian life is the complete giving of self, and the holding of whatever we have of talent, time, or money as stewards ready at any time to give an account of our stewardship. We must take up our cross and follow him. And it has been wisely said that a cross is not only to be borne but it is to be crucified upon. The old man must be crucified and buried in order that there may be a resurrection of the new man, with new aspirations and new powers.

Too many have stopped on the threshold; others have thought of Christianity as most beautiful—that is to be dreamed about. But when we come to talk about continuing steadfast in the apostles' doctrine and fellowship or about living soberly, righteously, godly in this present world, they beg to be excused. They did not understand that these belonged to discipleship. In the early church closeness to Christ made them close to one another. What a charming picture we have of pure, sweet fellowship in the second chapter of Acts. The peculiar expression belongs to the past, but more of that spirit of brotherliness and love one for another is the great need of the world to-day.

CHRISTIAN ENDEAVOR

By Charles Blanchard.

TRUE PHILANTHROPY.

Topic July 28. Ref. Gal. 6: 1-10.

TRUE philanthropy is based on the recognition of brotherhood. There is no real benevolence without it. Paul recognized this when he said: "Brethren, if any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

The Real Problem.

The real problem of philanthropy is the restoration of the weak and fallen—not the giving of dole to the poor, or the feeding of the tramp at the back door. The latter is much easier done, and the trouble for us soon over. But it does not help, but rather hinders, in the solution of the problem of the restoration and reformation of the pauper and criminal classes. Most of us feed the tramp because it is the simplest way to rid ourselves of the responsibility we feel toward the unfortunate, and it salves our consciences, and in a measure satisfies our religious sense of duty toward the weak brother. There is a sort of fellow feeling in this that does some credit to our common humanity. There is some real religion in doing good unto another because we remember our common weakness. Paul says we are to consider ourselves lest we also be tempted. Brotherhood is largely

based on this sense of our human weakness, and our mutual need of sympathy and of support.

The self-sufficient man is about the meanest and most useless man in society—or in the church. He is the one the apostle has in mind when he says: "If any man think himself to be something when he is nothing he deceiveth himself." He is the one who says of the poor and unfortunate and weak brother, "It's his own fault. He isn't to be pitied. I don't believe in upholding such folks"—and he doesn't. He is the modern pharisee—just like the ancient. He thanks God, if he ever is thankful at all, that he is not as other men. He is sufficient of himself and in himself. He comes as nearly living unto himself and dying unto himself as it is possible in this world. When he does get into the church and try to do anything it usually takes the form of censor of the community in general, and the weak members of the church in particular.

The Double Law.

The law of Christian activity is two-fold. "Bear ye one another's burdens, and so fulfill the law of Christ." This is the law of love and of unselfish benevolence; of that love that seeketh not her own; that recognizes the mutual need of sympathy and help; that does good unto all men; but especially unto them that are of the household of faith. It is the law of true Christian brotherhood. It is the law of Christ, and can never be improved. It is the basis of all real brotherhood. All others are mere travesties of the idea of fraternity. But there is another part to this law of Christ. "Every man shall bear his own burden." There is noble independence in this. It is a part of the law of liberty. Freedom and fraternity are the basis of brotherhood. Right recognition of our own moral and spiritual obligations, along with the spirit of genuine philanthropy toward all men, is the Christian conception of life. The millennium will come with the practical working out of this two-fold law of the Christian life.

STUDIES IN MISSIONS.

[Supplementary to the C. E. reading courses.]

THE ARMY NOW IN THE FIELD.

F. M. Rains.

THE whole missionary army now on the foreign field from Christian lands numbers 15,440. This consecrated host is Christianity's standing army on the frontiers of the world. Students of missions have classified this army as follows:

1. Ordained Missionaries. Meaning, of course, those who have been formally ordained by some Christian body for the Christian ministry. Many were ordained for the special work of foreign missions. Others were regularly ordained for the ministry in Christian lands and were afterwards sent to the foreign field. The whole number of regularly ordained missionaries in all lands is 5,063.

2. Medical Missionaries. The whole number is 702. Of this number 484 are men and 218 are women. These give themselves to the healing of the bodies of men, that they may gain an open door to the hearts of the people. It has been said that "China was opened to the gospel at the point of the lancet."

3. Lay Missionaries. That is, unordained men in the field. Some of these preach. Some are teachers. Many are valuable assistants in different departments of the work. Many are colporteurs and do effective missionary service in the distribution of Bibles and Christian literature. Large printing establishments belonging to mission stations are manned by this class.

4. Married Women. Without question, these are entitled to numbers on the muster rolls of the missionary forces of the world. They have joined their husbands in a work of peculiar consecration. Side by side they labor with their husbands and bear a notable share in effective service. Home-making is one of the most valuable missionary agencies in the presence of a heathen community. This division of the army numbers 3,567.

5. Unmarried Women. Their work is chiefly evangelistic and educational. They can enter zenanas and harems where men are not permitted to go. Their work tells mightily among women and children. They do their work chiefly in connection with some Christian family. The number enrolled is 3,403.

This aggressive army of the Lord is recruited from different countries, as follows: England, 5,136; United States, 4,110; Germany, 1,515; Scotland, 653; Scandinavia, 332; Australia, 313; all other countries, 1,548.

The five great mission fields of the world are China, India, Japan, South America and Africa. The army is scattered on these chief battlefields as follows: China, 2,461; India, 1,865; Japan, 723; South America, 778; Africa, 1,168.

These five fields contain nearly one-half of the whole force. The others are stationed in smaller fields and in the islands of the sea.

Besides the army of missionaries gathered from the four quarters of Christendom the whole force will not be complete without mentioning the native homeguards or native workers in the foreign mission fields of the world. This auxiliary army now outnumbers the great standing army. They have been converted from the worship of idols and trained in efficient service in all the activities of the Christian life. They may be tabulated as follows:

1. Ordained native workers, numbering 4,053.

2. Unordained native workers—preachers, teachers, Bible women, and other helpers, who number 72,999; a grand total of all native workers of 77,338. This homeguard on the foreign field will prove a mighty factor in the future evangelization of the world.

The whole amount of money raised annually for the support of these two wings of the army is $19,126.120.

Cincinnati, Ohio.

"What means the lugubrious wail that too often bursts from the circle of the Missionary's friends? Pathetic plaints are penned about laying their bones on a foreign shore by those who never thought of making aught of their bones at home. (Bone dust is dear nowhere, we think.) And then there is the never ending talk and wringing of hands over Missionary 'sacrifices.' The man is surely going to be hanged, instead of going to serve in Christ's holy gospel: is this such service as He deserves, who, though rich, for our sakes became poor? Bipeds of the masculine gender assume the piping phraseology of poor old women in presence of him before whom the Eastern Magi fell down and worshipped, ay, and opened their treasures, and presented unto Him gifts—gold, frankincense, and myrrh. They will give their 'mites,' as if what they do give were their 'all.'"

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

By the Rev. Alexander Smellie, M, A.

REVIEW.

Monday—Luke 24, 1-12.

The angels in the sepulchre—they are symbolic of the blessings which Jesus by his death and resurrection has brought me.

Here is buoyant vitality where I expect powerlessness and lethargy and slumber. The angels are always young, always strong, always ready and eager and obedient. So Jesus, who died and rose again, girds me, when I trust in him, with fresh vigor and energy.

Here is good hope where I expect despondency and gloom. The angels never despair; even in a grave their faces are bright and their message is one of courage and cheer. So Jesus, who has emerged a conqueror from the trouble and darkness, dispels the shadows and sadnesses which haunt me. He puts a new song on my lips, a new light in my eyes, a new hope in my heart.

Tuesday—John 20, 11-18.

There stood the Lord of death and life, with Mary in the garden. He had come fresh from bearing her sins and mine. He had come from those unfathomable and unknown sorrows of his soul, which went to make the ransom of my soul. He had come out of the unseen world "in the power of an endless life." And he was "that same Jesus."

He is the same in his personality. He keeps the very body which was torn by the Roman scourges and nails, the very soul which was exceeding sorrowful unto death. He is today the old divine-human Savior whom Galilee and Jerusalem knew.

And he is the same in his character. He remains unalterable in faithfulness, in patience, in love. During the three years of his ministry he was very tender with his doubting and mistaking followers; after his resurrection he was just as tender; at this moment he is governed by the ancient compassion and grace. How good it is for me that I deal with such a Lord! He forbears and forgives. He suffers long and is kind. He crowns me with his love.

Wednesday—John 20, 19-29.

I cannot set free by my own act and word my brother's soul. For a week the apostles had reasoned with Thomas. But it was of no use. He remained an obstinate doubter, a stubborn questioner of the manifold witness to the great fact of joy. Mere evidences may be convincing in the abstract, but I cannot sway the heart and will of others by them. Let me take home the solemn thought that only divine grace can bless my friend.

Yet, let me go on bearing my witness, unshaken, unceasing. My certainty will insensibly touch and move him, even if it is insufficient to vanquish him. My happiness will stir and kindle his longings, even when he persists most steadfastly in clinging to his needless gloom.

Thursday -John 21, 15-22.

Let me quote the words of one of the greatest of modern preachers, Adolphe Monod: "No other religion presents anything which resembles this invitation to give God the heart. Give me thy observance, says the God of Pharisaism. Give me thy personality, says the God of Hegel. Give me thy reason, says the God of Kant. It remains for the God of Jesus Christ to say, Give me thy heart. With him, to give the heart to God is not merely an obligation of piety; it is its root, its beginning, its middle, and its end. It is the unmistakable feature of a genuine conversion. Faith, works, grace, holiness, the new creation all are there."

Friday—Matthew 28, 16-20.

Every revelation Christ gives me is meant to be communicated. He does not show himself to me that I may understand abstract truth. He shows himself that his light may guide my feet, that his lessons may shape my practice.

One error which has haunted the Church is that of an impractical orthodoxy. I take Christianity as a system of truth to be believed; I accept all the articles of the creed; I find in Scripture the food of real and sweet feeling. But there I stop. Nay, but such knowing and such feeling are not enough. Having received, I must give—I must be always giving.

And, of course, there is the opposite error—that of an unintelligent practice. People say, "You need attach little importance to Christian doctrine; the only thing worth minding is Christian life." But again I am wrong. I am pitting the child against the parent. I am wrenching the blossom from the stem. My life must be based on doctrine. I must learn in order to do, and to be, and to teach. I cannot be an apostle till I have been a disciple.

Saturday—Luke 24, 44-53.

The disciples were right; they returned to Jerusalem with great joy. Joy is the only temper which befits one, when I think of my exalted and glorified Lord.

For now I have an advocate in the presence of the Father. "Day and night my Jesus makes no pause." He takes my feeble and unworthy prayers, and removes from them whatever is faulty and sinful, and infuses into them his own surpassing grace; and then presents them to God. And they are a sacrifice of a sweet smell, fragrant, welcome, victorious.

And now I have an unfailing benefactor at the right hand of the Majesty on high. And he teaches me in my ignorance, strengthens me in my conflicts, comforts me in my sorrow, empowers me in my service, bears witness with my spirit that I am a child of God.

Sunday—Acts 2, 1-11.

May the Holy Spirit teach me to speak with new tongues.

Sometimes the tongue of instruction. There are many round about me who need to be enlightened in divine and eternal things—the children, the young disciples, the men and women who have not had my opportunities, those both at home and abroad who are perishing for lack of knowledge.

And sometimes the tongue of admonition. For there are souls in danger of going down to death. I should reprove faithfully and yet tenderly, with earnestness and with love. But I must be helped for the work by the Divine Spirit—for no task is so delicate and so difficult.

And often the tongue of consolation. Always there are multitudes requiring to be comforted—hearts weary, heavy-laden, breaking, broken. Let me be a succorer of such; let me speak to them the word in season.

These are the tongues I covet from him.

The material part of us ought to keep growing thinner to let the soul out when its time comes, and the soul to keep growing bigger and stronger every day, until it bursts the body at length, as a growing nut does its shell.—*George Macdonald.*

LITERATURE.

LONGFELLOW AND HIS SONGS.

E. L. Powell.

Additional beauty and attractiveness are given to the productions of Longfellow by the purity of the life he lived—the loveliness of his Christian character. Mr. George William Curtis, once wrote: "It is the felicity of our first great literary epoch which is ending, and among whose beloved names are Irving, Bryant, Hawthorne, Emerson and Longfellow, that the lives of its masters were irreproachable. And so must be the lives of the masters of the literary epoch next to come. The days have gone by when a great author, a real leader of thought, can live the life of a Marlowe, Wycherly or Byron. The Rosettis and Swinburnes and Whitmans were born a century too late to succeed in turning us backward to the caves and ditches which beset our ancestors."

Another writer, in an essay truly admirable, says: "The world has ever refused to crown with its choicest laurels the brow of genius alone, unless it were as pure as it was broad. The writers whom history today names its greatest are not its Lucians, Voltaires, Heines or Byrons, despite their power and brilliancy, but its Virgils, Dantes, Schillers and Miltons, because of their purity and moral elevation." The soul of Longfellow was a hallowed temple in which dwelt holy images—ennobling thoughts—a temple guarded by the true, beautiful and good. His was consecrated genius, his were sanctified talents. From the altar of that genius ascended no strange fire, but the light of heaven; his talents were glorified by using them for the happiness and cheer of his race. We delight to commune with one so gifted and yet so good; so grand, and yet so simple; so rich in mental treasure, and yet so humble in spite of his spiritual affluence. Milton tells us "that he who would not be frustrate of his hope to write well in laudable things, ought himself to be a true poem, that is, a composition and pattern of the best and honorablest things." We admire, then, Longfellow's songs all the more because his own life was a poem so tender and beautiful, so strong and grand. The influence of that life is with us at this hour. To use his own verse:

"Were a star quenched on high,
For ages would its light,
Still traveling downward from the sky,
Shine on our mortal sight.
So when a great man dies,
For years beyond our ken
The light he leaves behind him lies
Upon the paths of men."

Such, then, is the character of the man whom, as a poet, we wish to study, and some of the characteristics of whose writings we wish to consider.

It is impossible to read very many of his poems before observing that he is pre-eminently the poet of the heart. The human heart with its hopes and fears, its joys and sorrows, its aspirations and despondency, is the sanctuary which he seeks to consecrate and glorify with the incense of his genius. He does not enter into the realm of metaphysical poetry; he is not one of those "bards sublime" whose "mighty thoughts suggest life's endless toil and endeavor," but his are "simple and heartfelt lays," gushing from his heart as "showers from the clouds of summer, or tears from the eyelids, start." His thoughts pass through his own heart, gathering beauty and strength by their passage, and so enter into our hearts as comforting angels. Hence it comes to pass that Longfellow's poems are:

"Such songs (as) have power to quiet
The restless pulse of care,
And come like the benediction
That follows after prayer."

As we read, the jar of nerves ceases, discord passes into harmony, and the darkness with which life robed itself is scattered by the "light which never shone on land or sea." He soothes the wounded heart with strains which seem to come from the silent land, so full are they of hope and cheer. With his simple lay of "Resignation," he enters the house of mourning, and tells the sorrow-stricken ones that "what seems to them but sad funereal tapers may be heaven's distant lamps"; and with all the warmth of a loving nature bids them be "patient and assuage the feeling they may not wholly stay." He speaks in inspiring strains to the faint-hearted, bidding them—

"Fear not in a world like this,
And you shall know ere long,
Know how sublime a thing it is
To suffer and be strong."

He pours a flood of sunshine into the despondent heart, causing it to look up through its tears at the splendor which is about to dawn. He brings relief to the burdened heart by giving utterance to its pent-up emotions—thus expressing for us those feelings we could not express for ourselves. Who that has read his poems has not felt this quieting, stilling influence upon his emotional nature? His are songs of hopefulness, songs of healing, songs of helpfulness, because they come from his heart and reach our hearts. In youth we love him for he kindles within us the desire to be "heroes in the strife," which is being waged "on the world's great field of battle." When we grow old, and the hand becomes palsied, and the cheeks hollow, and the voice broken, and the knees tottering the cheerful strains of the poet sound in our ears in his "Morituri Salutamus," telling us,

"That age is opportunity no less than youth itself,
Tho' in another dress, and as the evening twilight fades away,
The sky is filled with stars, invisible by day."

And when our faces are turned to the lonely cemetery, he transfigures its gloom by the power of Christian imagination, into "God's acre," causing us to regard it as a place of sunshine, beauty and rest—temporary residence for the body, made lovely by the presence of the angel of the resurrection.

"Into its furrows shall we all be cast,
In the sure faith that we shall rise again,
At the great harvest when the archangel's blast
Shall winnow like a fan the chaff and grain."

Yes, sweet poet of the human heart, thou dost enrich our natures with hope and cheer and help. Thy presence with us is sunshine. We love thy companionship because thy words "drop as rain and distil as dew" on the troubled hearts of us all. With thy Christian wand, thou dost place an aureole on the brow of every sorrow and evoke an angel of light from the bosom of every cloud.

The poet of the heart, he is also the poet of the home. Not only in the bustle and business of the world do we hear his voice, but in the quiet of the home circle, when the world is shut out, and we commune with our hearts and are still.

"When the day is done, and the darkness falls from the wings of night,
As a feather is wafted downward, from an eagle in its flight,"

and there comes to us "a feeling of sadness and longing," then when the troubled heart yearns for something "to soothe its restless feeling, and banish the thoughts of the day"—then we turn to Longfellow and bid him welcome to our firesides as "dear guest and ghost." No poet so truly belongs to the home. The lamps are lighted. The shadows from the "fitful fire-light dance upon the parlor wall." Then we gaze with him into the cheerful fire, and "the forms of the departed" rise before us—dear forms clothed with all the sacredness of absence and long separation. We see their faces in the blazing coals, we hear their voices coming from the dim unknown, and the very room becomes sanctified by their presence. Or perhaps it is "The Children's Hour," and we open the door of our chamber that in communing with them we may commune with that "heaven which lies around us in childhood." Or we stand with our poet in the "ivied casement" and watch the glorious stars climbing the heavens, choosing with him the "bright planet, Mars," with whom we hold sweet converse:

"O star of strength, I see thee stand
And smile upon my pain;
Thou beckonest with thy mailed hand,
And I am strong again."

And so the poet comes near to us in our homes, sitting with us by our windows as we look up at the glorious face of nature, imparting to us his spirit of communion, or looking on us with loving eyes as we frolic and romp with "grave Alice and laughing Allegra, and Edith with golden hair," or with pensive countenance gazing with us into the memory-awakening fire from which spring the forms that have gone out from among us, but are yet of us. Surely Longfellow is the presiding genius of the pure, hallowed, and consecrated home-circle, and we should give him the central place on our parlor tables. Well may he present the modest request:

"Therefore I hope as no unwelcome guest,
At your warm fireside when the lamps are lighted,
To have my place reserved among the rest,
Nor stand, as one unsought and uninvited."

It is a natural consequence that the poet of the human heart should be a universal poet, one who does not sing for a nation merely, but for the world. The human heart is the same in all climes; and all hearts not devoid of sensibility and emotion respond to the touches of the poet, even as a well-tuned instrument to the skillful touch of its master. The vibrations from the chords struck by our poet echo around the globe, for the chords he strikes are those of human life, and in the issuing music all will join who have longings and yearnings, hopes and joys. What a grand proof it is of the brotherhood of man, when a master hand can touch a chord to which the heart of universal man becomes responsive. Longfellow is not an American poet more than an English poet, nor an English poet more than a poet belonging to the race. Because of this fact, England honored him, as well as America, giving to his bust a place in Westminster Abbey, among those illustrious ones upon whose brows have been placed the only crown of immortality which history can bestow—the immortality of fame.

Having said thus much with reference to Longfellow as a poet, let us notice some of the prominent characteristics of his writings. They are marked, most assuredly, by gentleness and tenderness. If it be legitimate to contrast the productions of two men whose spheres of thought scarcely touch each other, as they move in their respective orbits, I may say that Milton's verse rolls like a grand organ peal, echoing and re-echoing through the chambers of our souls, while the verse of Longfellow suggests the music of the aeolian harp, soft, and sweet and low. Milton's strains are the notes of roaring, dashing cataract, as it goes thundering on its way, while Longfellow weaves into his songs the music of the murmuring brook to which we love to listen in hushed stillness. Longfellow's poetry was written to comfort and heal. It was needful, therefore, that his touch should be tender, that his music should be like the waves "breaking on the strand, soft and low." Hence, in reading Longfellow, the quietness of the home-circle is needed, or the deep stillness of night, or the lovely repose of a summer evening, when, like Isaac, we go out into the fields to meditate. To use another's language, "His notes were not the 'warlike sound of trumpets loud and clarions,' but rather 'the Dorian mood of flutes and soft recorders.'"

We observe again that his writings are characterized by a profusion of beautiful imagery. Both in his prose and his poetry we meet with many instances of glowing analogy, and striking symbolism. Under the power of his imagination the beautiful is robed with greater beauty, and the commonplace is glorified, for imagination can change "the bearded goat to a bright capricornus—no longer an animal on earth, but a constellation in heaven." It would be very easy to adduce many instances of his imaginative wealth. Speaking of the "vapory clouds," he says "their snow-white skirts were often spotted with golden tears, which men call stars"; or again, "the cloistered stars, that, nun-like, walk the holy aisles of heaven," or still again "the stars, like living cars of light, for gods to journey by." And who does not remember that most felicitous allusion in one of his longer poems, where he sings of these same heavenly hosts?

"Silently, one by one, in the infinite meadows of heaven,
Blossomed the lovely stars, the forget-me-nots of the angels."

Flowers are transmuted by his touch to "stars in the firmament of earth," graves to the "footprints of angels," blushes to "luminous escapes of thought." The thundering avalanche becomes "the sermon of the Alps," and the Alps themselves the "apostles of Nature." The wind through the mountain passes he compares to the "inextinguishable laughter of the gods." Throughout all his writings these gems are scattered with the utmost prodigality. What images of beauty in that one masterpiece, Evangeline! The old man of seventy winters—strong, hearty and hale—is "the oak that is covered with snowflakes." Evangeline's beauty is most strikingly expressed by the statement: "When she had passed, it seemed like the ceasing of exquisite music." Nothing to this poet was commonplace. Even the owl became to him "the hooded monk who chants the midnight mass of nature." In communing with every aspect of nature he found pleasure, for to him every aspect suggested images of loveliness and beauty.

We can but notice the deep religious tone which pervades his writings. Especially do we mark this in his communings with nature. Like Wordsworth, Longfellow felt the presence of a spirit in nature—

"Whose dwelling is the light of setting suns
And the round ocean, and the living air."

Nature to him was the garment in which the Invisible robed his mysterious loveliness. God was everywhere, and nature, in all of its aspects spoke to his soul of the Great Creator. Hence to him nature was a loving teacher whose lessons were for healing and comfort:

"If thou art worn and hard beset
With sorrows that thou wouldst forget,
If thou wouldst read a lesson that will keep
Thy heart from fainting, and thy soul from sleep,
Go to the woods and hills. No tears
Dim the sweet look that nature wears."

To the religious poet, there is a soul in every flower and every star. All the world gives to him eloquent teachings.

"Oh what a glory does this world put on
For him who, with a fervent heart, goes forth
Under the bright and glorious sky, and looks
On duties well-performed, and days well-spent!"

To him every sound is melody, every mood of nature is joy-giving, and all the world about him is a mirror reflecting the glory and greatness of nature's God. Who is the poet?

"He walks with God upon the hills!
And sees each morn the world arise
New-bathed in light of paradise;
He hears the laughter of her rills,
Her melodies of many voices,
And greets her while his heart rejoices.

"She to his spirit undefiled,
Makes answer as a little child;
Unveiled, before his eyes she stands,
And gives her secrets to his hands."

Only he who is in communication with God can pluck out the heart of nature's beauty. Without God, nature is a blank on which is written a language harder to interpret than Egyptian hieroglyphics. Longfellow was a Christian, and he saw everything in the light of the Father's beauty and love, and hence

"All the many sounds of nature
Borrowed sweetness from his singing;
All the hearts of men were softened
By the pathos of his music."

And now we take leave of this sweet singer whose strains we may well feel assured will continue to cheer and happify the sad and weary-hearted of all ages, whose presence will ever be a benediction, and the influence of whose life "no tongue nor pen can tell."

"Dying, he left a memory like the breath
Of summers full of sunshine and of showers,
A grief and gladness in the atmosphere."

Louisville, Ky.

Do your part, and Christ will do his. Do not lie back in the devil's lap, and expect that any good will ever come to you there, but spring up and out, and away and forward, and Christ will meet you. He is always going about looking for you. Have no doubt about that. He *"came to the place,* and looked up, and saw him." It is the same to-day, My hearer, you are getting a personal call to a personal Saviour. He said to him, "Zacchæus, be quick, and come down. I am wanting to stay with you." That is the Gospel.—John M'Neil.

PLEASANTRIES.

"This one," said the old critic of the young ministers, "he's na sound! But that one he's a' sound!"

Doctor: "I will leave you this medicine to take after each meal."

Mike: "But, docthor, will yez be koind enough to leave the meal, too."

"I presume you carry a memento of some sort in that locket of yours?"

"Precisely, it is a lock of my husband's hair."

"But your husband is still alive?"

"Yes, but his hair is all gone."

At a dinner of the Literary Society, Lord Houghton once said, with reference to a statue that had been lately found near Athens, that, when the Demarch telegraphed to the Lord Mayor of London, "Phidias recovered," the latter replied, "Glad to hear it, but didn't know he had been ill."

A speaker at the Free Church temperance demonstration said the petty quarrels of temperance workers reminded him of a little boy he had heard of, who, when saying his prayers, happened to have his eyes open, and, looking over to the corner of the room, saw his brother misbehaving himself; whereupon he continued his petition as follows: "And now, O Lord, will you kindly excuse me till I go and kick my little brother!"

Old Gentleman.—"Do you mean to say that your teachers never thrash you?"

Little Gentleman.—"Never! We have moral suasion at our school."

Old Gentleman.—"What's that?"

Little Boy.—"Oh, we get kep' in, and stood up in corners, and locked out, and locked in, and made to write one word a thousand times, and scowled at, and jawed at, and that's all!"

A minister had a negro in his family. One Sunday when he was preaching he happened to look in the pew where the negro was, and could hardly contain himself as he saw the negro, who could not read or write a word, scribbling away most industriously. After meeting he said to the negro, "Tom, what were you doing in church?" "Taking notes, massa; all de gemmen takes notes." "Bring your notes here and let me see them." Tom brought his notes, which looked more like Chinese than English. "Why, Tom, this is all nonsense." "I thought so, massa, all the time you were preaching it."

Mr. Moody sometimes came off second best in an encounter. He did so with his daughter on the subject of dancing. Mr. Moody, as may be imagined, heartily disliked the ball room; but he seems to have been unwilling to deprive his daughter of this means of amusement. One morning, however, when the young lady came down rather late for breakfast, and looking perhaps just a little tired after the previous night's terpsichorean delights, she was greeted by her fond parent with a rather quizzical "Good morning, daughter of Satan." With a merry twinkle in her eyes she replied demurely enough, "Good morning, *father."* Mr. Moody went on reading his morning paper.

General & Church News

CHRISTIAN ENDEAVOR.

With greetings from President McKinley, Governor Nash, and other prominent men, expressed by telegram or letter, the international convention opened in Music Hall, Cincinnati, amid the brilliance of electric lights, national flags, and the Endeavor colors of red and white.

The keynote of this great gathering of the young people of the various denominational churches was unity of purpose, unity of effort, for Christ and his Church. Dr. Francis E. Clark, its founder, in his opening address, emphasized this thought. "The Church of the twentieth century," he said, "needs to be more united. Not only are the great industrial forces of the land uniting, but the devil is marshaling his forces at the beginning of the twentieth century as never before. The saloonkeeper and the distiller are closing up their ranks and combining their evil geniuses to debauch the youth of our land. The spirit of gambling and speculation was never so rampant, and this evil never presented a more united front. Political corruption in some of our states does not even think it necessary to apologize when it steals the people's money, so united, so powerful, and brazen has it become. Who will stem this tide? Who will oppose the united front of evil? Surely an organization which has found its way into forty denominations, and into every country beneath the sun, an organization which has united 3,500,000 young people of every kindred and tribe and people and tongue and color and creed, has some reason to think that it was called into being by God for this purpose.

"The Church of the twentieth century needs more strenuous religious obligation; it needs the testimony and petition of the prayer meeting; it needs more complete and perfect organization; it needs larger brotherhood and more substantial unity. These are not local and temporary needs. They take in the sweep of the century and the width of the world."

John Willis Baer, the general secretary, in his annual report said: "In 1891, the close of the first decade of Christian Endeavor, there were 16,274 societies. In this year, 1901, we must employ the same numerals, though differently arranged, to tell our numerical strength, for the 16,274 societies have become 61,427. The nearly 1,000,000 members have become nearly 4,000,000! This growth is marvelous, and nothing comparable to it can be found in history.

"The interdenominational fellowship, which has been from the first a blessed fruit of Christian Endeavor, has during the last year been fostered as never before. The Presbyterians lead in the United States; then come the Congregationalists, Disciples of Christ, Baptists, Cumberland Presbyterians, Methodist Protestants, Lutherans, in order named, this list supplemented by a large number of other denominations, forty in all. In Canada, with its more than 5,000 societies, the Methodists lead, almost all their local societies being called Epworth Leagues of Christian Endeavor; the Presbyterians are next, and Baptists third. The largest number of the more than 7,000 Christian Endeavor societies in Great Britain are Congregationalists, with the Baptists only a few behind, and the Presbyterians coming next. In Australia the Wesleyan Methodists lead in numbers the 4,000 societies under the Southern Cross.

"One of the most gratifying facts to report is its steady growth in foreign and missionary lands. Nothing shows the adaptability of Christian Endeavor to every climate and country more than the fact that there are national Christian Endeavor unions in the United States, Canada, England, Scotland, Ireland, Wales, Australia, France, Spain, Germany, South Africa, India, China, Mexico, and Japan, and that Christian Endeavor leaflets and constitutions may now be found in Chinese, Japanese, Malagasy, Persian, Arabic, Turkish, Bulgarian, Armenian, Siamese, German, French, Italian, Greek, Spanish, Swedish, Dutch, Norwegian, Welsh, Australian, Hungarian, Coptic, Mexican, Portuguese, Indian, the many dialects of India and Africa.

"More and more is Christian Endeavor becoming an evangelistic agency for Christ. In all, 169,000 young people have in the last twelve months joined the Church from the ranks of our societies."

Among the "best things" accomplished during the year, Secretary Baer reported that a larger number than ever of the societies have adopted some systematic and proportionate plan for giving money to the cause of missions, to their home churches, and to other benevolences. The two-cents-a-week pledge plan for each member works well wherever it has been tried. From 8,526 societies $504,461.88 has been contributed to the Lord's work.

Sunday and each succeeding day of the convention opened with "quiet hour" meetings conducted by Rev. Floyd Tomkins of Philadelphia and Rev. Cornelius Woelfkin of Brooklyn. Evangelistic and temperance meetings for men, women and children were held simultaneously Sunday afternoon. One of the points of interest on Monday, Tuesday and Wednesday were the addresses of Rev. G. Campbell Morgan at the Central Christian church on Prayer. At noon each day evangelistic services were held in the tenement and factory districts of Cincinnati. Work for Endeavorers during the twentieth century was the main topic of the evening meetings on Monday, Samuel B. Capen of Boston speaking in relation to their duty in municipal politics, Rev. Frank Dixon of Hartford, on the saloon problem, and Rev. Chas. M. Sheldon of Topeka on "The Daily Paper of the Twentieth Century." "The standing question in its business and editorial management," he said, "should be, What is the best thing for the best interest of the city? What will promote the welfare and happiness and morality of the entire family?'" He asserted that goodness is news, and could be made intensely interesting news.

Tuesday was largely given to denominational conferences, but the three great auditoriums were open for discussions on "The Twentieth Century Church." Dr. John Henry Barrows of Oberlin, Dr. Gunsaulus of Chicago, Amos R. Wells of Boston, Rev. Wm. P. Hall of New York, Booker T. Washington of Tuskegee, Rev. Johnston Myers of Chicago, and Rev. Wayland Hoyt of Philadelphia were the leading speakers.

The closing day, July 10, was occupied mainly with the topic, "Twenty Years of Christian Endeavor." Its interdenominational character was emphasized by Rev. Harland E. Freeman, who said:

"Other evangelical agencies have done much in arousing Christian fellowship, but the Endeavor movement has had this as one of its distinctive features and has attained to a splendid success. It has been discovered that

KEEP COOL.

From Proper Hot Weather Food.

People can live in a temperature which feels from ten to twenty degrees cooler than their neighbors enjoy, by regulating the breakfast.

The plan is to avoid meat entirely for breakfast; use a goodly allowance of fruit, either cooked or raw. Then follow with a saucer containing about four heaping teaspoonfuls of Grape-Nuts, treated with a little rich cream. Add to this about two slices of entire wheat bread, with a meager amount of butter, and serve one cup of Postum Food Coffee.

If one prefers, the Grape-Nuts can be turned into the cup of Food Coffee, giving a delightful combination. By this selection of food the bodily energy is preserved, while the hot, carbonaceous foods have been left out. The result is a very marked difference in the temperature of the body, and to this comfortable condition is added the certainty of easy and perfect digestion, for the food is readily worked up by the digestive machinery.

Experience and experiment in food and its application to the human body has brought out these facts. They can be made use of and add materially to the comfort of the user.

a far deeper interest in one's own church and a more willing service is secured by agreement in essentials rather than a disagreement on non-essentials." At the farewell meetings in the evening, Rev. J. Campbell of Baltimore and Rev. Floyd Tomkins of Philadelphia were the speakers.

EFFECT OF INTERDENOMINATIONAL WORK IN JAPAN.

The days of harvest have indeed begun in Japan. Five hundred conversions in ten days are reported from Tokyo, forty at Kobe in connection with one series of meetings and smaller numbers elsewhere. The claims of Christianity are quietly but steadily being recognized in vital fashion.

It is interesting to note that this ingathering in Japan is the result of special evangelistic services planned by the Japanese Evangelical Alliance and heartily approved by the General Missionary Conference when it met last October. The movement has been carried on by the co-operation of Baptists, Congregationalists, Episcopalians (English), Methodists and Presbyterians. American Episcopalians held aloof. The purpose was to make a special effort to preach the gospel in all parts of the empire during the first year of the new century. It was not intended to supersede the ordinary services, but to make one united interdenominational effort to carry the gospel to as large a number as possible. It was confidently believed that, as "in union there is strength," such a movement would be more powerful and effective than the separate work of each body.

The first four months of the year were occupied in organizing for work in the various parts of the empire. In Tokyo, the campaign began May 12 in a great business section of the city. It was widely advertised. The daily program was usually a prayer meeting at 3 p. m., whence went out bands of workers for street services and for inviting the people into the meetings. At six special services were held for children and at seven o'clock, the general preaching service began, in seven or eight different churches or chapels. May 26, at a special prayer meeting, over 700 people were present, mostly Christians. It was a remarkable meeting.

One most encouraging feature of this movement is the fact that so many of the converts have heard the truth for two, five, ten or even twenty years, and are therefore, not yielding to some sudden impulse on hearing the truth for the first time. The names and addresses of the converts and inquirers have been taken, so that they may be properly guided and instructed, and may become themselves helpers and guides of others.

BAPTIST WORK IN NORTH DAKOTA.

Fargo, the metropolis, was the gathering place of the Baptist workers of the state, and June 26-30, the time. The Ministerial Union discussed "Pastoral Visitation," as a fruitful and practical topic, the laymen adding their word. "The Preaching for the Times" was the subject treated by Rev. L. A. Clevenger of Minneapolis, Minn., who said, "The preacher must meet the needs of the times, rather than the supposed wants of the people."

At the State Convention "Baptist Expansion," the theme of an earnest talk by Rev. J. F. Mills, of Grand Forks, excited a lively discussion. The consensus of opinion favored the rapid self-support of churches which for many years had been receiving support from the state convention treasury, so that the money might be used for new work.

Reports of the foreign work within the state were particularly interesting. Rev. William Paul, of Fessenden, a veteran German preacher, brought greetings from the German Baptists of the state, of whom there are 1,000.

Dr. O. A. Williams gave an interesting account of his visit with Dr. Shanafelt to the Russians of the state and of a gift of $1,000 from New York with which to alleviate the material want among these poverty-stricken people. A church has been organized, called "The First Russian Baptist Church of Liberty."

In the report of committee on state missions it was stated that the number of baptisms was greater than for any previous year except one. About $200,000 have been expended in the state by the Home Mission Society. It was stated that "the fundamental principle of Baptist state missions is not the establishment of Baptist churches, but to preach the gospel."

The Sunday school and the home and foreign work of women for women each had its time and place on the program, as also did the Young People's Union.

CHICAGO AND VICINITY

At the regular Friday morning missionary meeting of the Presbyterian Woman's Board of Foreign Missions, two ladies who are going out as missionaries were introduced: Miss Ricketts who goes to China, supported there by the Hyde Park church of which she is a member, and Miss McPherson who goes to Brazil under the care of the Lake Forest church.

Rev Charles M. Sheldon of Topeka, Kas., well known as the author of "In His Steps," is to preach at the South Congregational church, on the remaining Sundays in July.

Doremus Congregational church, Rev Charles R. Ashdown, pastor, has received twenty-three new members in the last six months, mostly men. The treasurer's report for that period shows an increase in regular contributions of sixty per cent, besides gifts to foreign missions and $150 spent in alterations and decorations. The pastor's salary has been increased.

Rev. Henry W. Stough has resigned the pastorate of the Third Congregational church, Oak Park, to take effect October 1. He will take up the work of Rev. Harold Sayles as an evangelist, the latter having gone abroad for a year in the interest of mission work.

Some weeks ago the Rev. H. C. Scotford, D. D., pastor of the Englewood Union Evangelical church, was asked to take charge also of Trinity Congregational church. He did so, and union services are now held each Sunday at the Evangelical church. The plan seems to be working well and the congregations are increasing.

Rev. Chas. Scadding, of Emmanuel parish, La Grange, recently completed the fifth year of his rectorate, and at a reunion commemorative of the event, interesting details of the parish's flourishing condition were given. Among other things, it was stated that, in that period, $45,000 had been raised; and so much of the debt paid off, that only $8,000 of mortgage, drawing 5 per

HARD TO BREAK.

But the Coffee Habit Can Be Put Off.

"I was a coffee user from early childhood, but it finally made me so nervous that I spent a great many sleepless nights, starting at every sound I heard and suffering with a continual dull headache. My hands trembled and I was also troubled with shortness of breath and palpitation of the heart. The whole system showed a poisoned condition and I was told to leave off coffee, for that was the cause of it. I was unable to break myself of the habit until some one induced me to try Postum Food Coffee.

"The first trial, the Food Coffee was flat and tasteless and I thought it was horrid stuff, but my friend urged me to try again and let it boil longer. This time I had a very delightful beverage and have been enjoying it ever since. and am now in a very greatly improved condition of health.

"My brother is also using Postum instead of coffee and a friend of ours, Mr. W., who was a great coffee user, found himself growing more and more nervous and was troubled at times with dizzy spells. His wife suffered with nausea and indigestion, also from coffee. They left it off and have been using Postum Food Coffee for some time and are now in a perfect condition of health."—Grace C. M., Cuyahoga Falls, Ohio.

Put a piece of butter in the pot the size of two peas, to prevent boiling over.

cent interest, remained on the splendid plant, valued at $80,000, and including church, parish house and rectory all of them fine structures of stone or brick.

The Tabernacle church Sunday school (United Presbyterian), Ravenswood, celebrated its eighth anniversary July 10. One hundred and thirty-seven scholars are on the Golden Roll of Honor for one year of perfect attendance.

The third quarterly meeting for the fiscal year of the northwestern branch of the Woman's Foreign Missionary society of the Methodist church was held at Emmanuel church, Greenwood and Oak boulevards, Evanston, July 12.

Rev. Edgar B. Wylie, the earnest, young pastor of the Summerdale Congregational church, succumbed to an attack of pneumonia, July 6. The completion of the new building was accomplished largely by his untiring efforts and it is probable that he overtaxed his strength. Mr. Wylie had been pastor at Summerdale for ten years, having more than once refused offers of preferment because he thought he was needed where he was. High testimony has been borne to his devotion, zeal and perseverance.

Baptist.

The baptisms reported by the Minnesota associations for the past year aggregated 1,200, 100 more than the preceding year.

In less than four years, twenty pastors in Cleveland have moved. During the last ten years the Cleveland Baptist Association has grown from 4,300 to 6,000, a net increase of 170 a year.

The church at Princeton, Ill., has recently dedicated its house of worship and cleared itself of all indebtedness, $2,610 having been raised since April 1 Five years ago this church abandoned all methods of raising money except by praying, giving and tithing.

There are over 70,000 Swedes in Wisconsin and the Baptist work among them is vigorous and successful. They have twenty-six churches now and over 1,200 members.

Rev. F. A. Beyl, of the Divinity School of the University of Chicago, has accepted the call of the church at Mason City, Ill.

Superior Street Baptist church, Cleveland, was struck by lightning and burned on the evening of July 4. The property was valued at $20,000.

Rev. P. W. Longfellow, has resigned the pastorate of the church at Eau Claire, Wis., to accept the call of the Wauwatosa church. He leaves the church united and in good condition. During his three and a half years' pastorate there have been 155 additions, and $2,200 have been raised for missions. Two well established missions have been maintained. The church and missions are entirely out of debt.

The First Baptist church of St. Paul, Minn., has called Rev. B. P. Stout as assistant pastor. He is at present doing evangelical work at Hazelton, Pa., but will take up his new duties in St. Paul, October 1.

The eleventh annual convention of the Young People's Union of Texas opened July 9 at Bonham. Thirty-seven new unions have been organized during the year.

Rev. W. L. Casnett, pastor of the Second Baptist church of Clarksburg, Mo., died July 8. He had been the minister fifty years.

Congregational.

A noteworthy piece of history is that of the little church at Colesburg, Ia., which, having but one remaining member, had added to it by his efforts forty-two others on confession.

The largest gain in membership by the Congregational churches in Iowa for the year past, was that of Plymouth church, Des Moines, which received ninety-nine new members. The church at Woden added nineteen to its eleven members, while the McIntyre church grew from thirty-five to sixty-eight.

Since 1892 the contributions of the Iowa churches to the national home missionary work have been over $27,000.

During the present year four home missionary churches in the state of Washington have come to self-support.

By a unanimous vote the members of the Congregational church of Leavenworth, Kas., have refused to accept the resignation of the Rev. Ralph Newman, pastor of the church.

At Marseilles, Ill., the problem of a Sunday evening audience during the summer has been solved by the assistance of an orchestra of seven instruments.

Rev. D. Leppert, pastor at Olmstead, Ill., received twenty-eight into fellowship at the last communion service. More than 1,000 people were preseut.

The young people of Westminster church, Kansas City, are assisting in the maintenance of the Mattie Rhodes Day Nursery aud the women are supporting a lady missionary of the Woman's Board of the Interior, auxiliary to the American Board. The benevolences of the church members have aggregated over $60,000 the past year. Rev. William P. George is pastor.

In the two years during which Rev. H. H. Cole, now resigued, has been pastor at Douglas Island, Alaska, the debt on the church has been raised, a comfortable parsonage built and paid for, the Suuday school eularged by four new classes, the Boy Cadets and Junior Society of Christian Eudeavor organized, seventeen new members received into the church, and over a ton of books, magazines and papers distributed to miners and families.

Congregations continue up to 400 in the new and substantial church building at Nome, Alaska. The care of the hospital has been assumed by a corporation formed for that purpose.

Governor Leslie M. Shaw and Minister Edwin H. Conger took part in the laying of the corner stone of Plymouth church, Des Moines, Ia., July 3. The Governor spoke on "The Influence of Religion Upon the State." He said that the responsibility resting on the Church of Christ "is enough to bring every believer in the Book of books, every follower of the Man of Galilee, to his knees." Minister Conger cited the telling fact that during the siege of Peking, the only man who gave up all hope of rescue was an atheist.

Rev. Milo N. Miles who had been active for many years in home missionary fields in Illinois and Iowa, entered into rest July 4 at Des Moines.

The Disciples.

Rev. R. F. Thrapp of Pittsfield, Ill., has been called to the pastorate of the church at Jacksonville, Ill.

Rev. Walter S. Priest has been re-appointed as chaplain of the Soldiers' Orphans' Home at Atchison, Kas., for a two-year term, at an increased salary. There are about 160 children in the Home.

Thirty-eight persons have been added to the Compton Heights church, St. Louis, since May 12 when Rev. James N. Crutcher began work there.

The church at Carrollton, Mo., reports by Rev. E. H. Kellar, pastor, 129 received during the year—sixty-five by baptism; present membership is 474. Total receipts for the year, $3,259.18, of which $503.94 was for missions.

Rev. Charles B. Newnan, pastor of the Central church, Detroit, Mich., for the past eight years, will give his entire time after September 1 to Bible teaching at the Bible College, Columbia, Mo.

The department of music in the William Woods College for girls, at Fulton, Mo., has received $2,500 from Mrs. Mary Dulany of Hannibal, for the construction of rooms for the music classes. This will increase the capacity of the school so that more than 100 girls can be accommodated in the boarding department.

The Adams Street Christian church, Jacksonville, Fla., has secured a lot on the corner of Clay and Church streets and will soon remove to a temporary building erected on that lot. The name of the church henceforth will be the Church Street Christian church.

Rev. I. J. Spencer will remain with the Central church, Lexingtou, Ky., which has almost finished paying off its debt of $27,000. The congregation felt that his going would be a hindrance to its work.

The church at Lovington, Ill., is building a uew edifice at a cost of $10,000. It is to be completed November 1.

The summer School of Bible Study

at Santa Cruz, Cal., began July 16. The state convention follows.

Rev. Chas. Reign Scoville has been holding services at Bloomington, Ill., which have resulted in 246 additions to the church.

Rev, A. L. Platt has resigned his charge at Brazil, Ind., after a two years' pastorate during which an $18,000 church has been built and 248 added to the church.

Rev. John M. Helm who has been at Vanceburg, Ky., for several years, has accepted a call to the Clifton Street church, Louisville.

Rev. F. M. Tinder, pastor at Carlisle, Ky., was elected state president of the Kentucky Christian Endeavorers last week.

The church at Sac City, Ia., of which Rev. D. F. Snider is pastor, had the pleasure of burning the mortgage on the church building, June 30. The indebtedness was $1,450—a good deal for 150 people to raise.

After long and faithful service, Rev. W. G. Conley has resigned his professorship in Kentucky University in order that he may give his entire time to his work as pastor of the Chestnut Street church, Lexington, Ky.

The Platte district meeting was held at Weston, Mo.; about 100 delegates were in attendance. It was decided that the different churches of this district shall assist in the undertaking to build a new church for the Mitchell Park Christian church congregation of St. Joseph, Mo., of which Rev. Mr. McKenzie is pastor. A lot was recently bought for $1,500 near the present site and it is hoped to begin work on the new building by fall. It will require about $5,000 to build the church.

The summer Bible school at Hopkinsville, Ky., was very successful and had a good attendance. Rev. J. B. Briney was the principal. He delivered a series of ten lectures on "Evidences of Christianity" and two on "Evolution." The lectures of Rev. C. A. Young of Chicago on the minor prophets were much appreciated. There were many good things on the program.

Episcopal.

The Good Samaritan hospital, established by the Episcopalians of Oregon, has treated 1,417 patients during the year, 229 entirely free. The Nurses' Training school has forty pupils. A home for nurses is now being built, which will be fireproof and will accommodate fifty nurses.

Rev. D. E. Loveridge of Oregon has just completed fifty years as a clergyman. He has never had a vacation, and in all that period has never been one week without a parish.

The fiftieth anniversary of the ordination to the priesthood of five clergymen: Rev. Drs. Thos. Gallaudet, Wm. W. Olssen, Philander K. Cady, and Rev. Messrs. J. S. Spencer and W. S. Coffey was commemorated at the General Theological Seminary, New York, June 29, by a service and a dinner. Silver loving cups, subscribed for by the clergy of the diocese, were presented to the five clergymen who were all ordained at the same time, in the same place and by the same bishop. At a service held in St. Matthew's church the same day Dr. Gallaudet, who has been the founder in this country of church services for deaf-mutes, was presented with an illuminated address and $1,200 in gold.

A new and beautiful two-story open pavilion has been erected on West Coney Island at a cost of $5,000 for the reception of sick mothers and babies

St. Peter's parish, St. Louis, the Rev. William Short, rector, has just completed the renovation of its church, badly damaged by fire last December. Immediately after the fire the rector called the congregation together in the church with its scorched timbers and blackened walls and made an appeal for $35,000 to raise the debt of the parish. To the surprise of all, the amount called for was quickly pledged. Within sixty days over two-thirds of this amount was collected and paid on the mortgage. Today, the church stands renewed, more beautiful than before, with new carpet, new cushions, and practically clear of debt. The insurance amply covered repairs.

Rev. Dr. E. T. Perkins, rector emeritus of St. Paul's church, Louisville, Ky., died July 6.

The Rt. Rev. Thomas March Clark, Episcopal Bishop of the diocese of Rhode Island, celebrated his eighty-ninth birthday on July 4. He is the presiding Bishop of the House of Bishops, and, while he is somewhat feeble, he still retains his intellectual vigor and activity and keeps close watch upon church affairs.

Methodist.

Rev. H. M. Hamill has resigned his position as field secretary of the International Sunday School Association, to take charge of the teacher training work of the M. E. Church, South, at Nashville, Tenn.

Rev. William Court, pastor of the Cabanne church, St. Louis, Mo., will sail next October for Japan, as a missionary of the Southern Board of Missouri. His appointment is to the teaching staff of the Palmore institute—named in honor of Dr. W. B. Palmore, of this city—and the Kwansei Gakui college, in Kobe, Japan. Mr. Court graduated from the Vanderbilt university a year ago, coming directly to St. Louis to become pastor of the Cabanne church. His efforts in building up the congregation and in providing for a new church building have been so successful that a brilliant future as a pastor was predicted for him. He and his wife are, however, enthusiastic in the cause of foreign missions and greatly rejoice in their new appointment.

The Methodist Episcopal church at Brighton Beach, N. Y., has instituted a free omnibus service between the hotels at Brighton Beach and Manhattan Beach and the church, believing this will induce some of the guests to attend church, as the walk is a long and sunny one.

The South Dakota Epworth Assembly which met at Huron, July 5, was a helpful one. Prof. E. L. Parks, D. D., of Atlanta, Ga., conducted a Bible study and preached. Mrs. Anna E. Smiley of Lowell, Mass., superintendent of the Junior League, gave a talk on the work being done by the mercy and help department, and also conducted a school of methods. The jubilee singers gave a concert and Prof. Pearson of the Cumnock School of Oratory, Evanston, Ill., gave a lecture recital. A missionary conference was conducted by R. E. Diffendorfer.

Bishop McCabe has just returned from six months' travel in South America. He traveled over 19,000 miles and visited the presidents of Uruguay and the Argentine republic, pleading for religious liberty. He considers that the spirit of intolerance is being wiped out in South America.

Presbyterian.

The United Presbyterian congregation at Prosperity, Ill., have taken down the large brick church erected thirty-four years ago, and will rebuild at Tilden, a mile distant from the former site.

At New Jefferson, Ohio, Rev. W. H. Clark has recently received fourteen new members into the church, twelve by profession, and has baptized ten. A new parsonage has recently been purchased, and the church has been newly painted and repaired.

On the evening of July 2 the Rev. A. P. Higley was installed as pastor of Knox Presbyterian church, Cincinnati. Mr. Higley was a graduate of McCormick Theological Seminary in this year's class. He is also a graduate of Wooster University.

Dr. Frederick J. Tooker of East Orange, N. J., has been selected by the Presbyterian Board of Foreign Missions to go as medical missionary to the Province of Honan, China. He will sail about the middle of August. Dr. Tooker is a graduate of Princeton in the class of '94.

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has secured $40,000 of its proposed endowment of $100,000.

At Immanuel church, Los Angeles, Cal., Rev. Dr. H. K. Walker welcomed fifty-seven to membership June 23, eighteen being on confession of faith.

Rev. John Gordon, D. D., has been elected Dean and acting President of Tabor College, Rev. Richard C. Hughes, D. D., having resigned to accept the presidency of Ripon College.

Dr. John Leroy Taylor has notified the church at Wyoming, Ohio, that on the completion of the twelfth year of his pastorate, August 25, 1901, he will ask them to accept his resignation. He has been remarkably successful in this church, having received 289 new members during the past twelve years. The Wyoming church ranks first in its benevolence as compared with any other church in the Cincinnati Presbytery, and during the past two years has paid off its entire indebtedness.

Rev. W. H. Jordan has just completed a pastorate of five and a half years at Grundy Center, Ia. During that period 130 persons have been received into the church, and a new edifice has been erected at a cost of $15,000, making this one of the best equipped fields in Iowa. The congregation gave the pastor and his wife a farewell reception and presented him with a purse of $51 and Mrs. Jordan with a set of solid silver spoons.

The First church, Sioux City, Ia., Rev. J. C. McClintock, pastor, has cleared off a debt of $13,700 which existed at the beginning of the present pastorate, five years ago.

Rev. Charles P. H. Nason, D. D., pastor of the Second church, Germantown, Pa., has been appointed consul to Grenoble, France, and his resignation of the pastorate will go into effect September 1. In 1899 he served as acting pastor of the American church in Paris.

Rev. Dr. D. C. Hossack who for the last two years has been editing the Presbyterian Review, has just entered on the pastoral charge of Central Presbyterian church, St. Louis. His previous pastorates have been in Canada, the last at Parkdale, Ontario,—the largest Presbyterian church in that country, with a membership of 800 and a Sunday school having an enrollment of over 1,000.

A Presbyterian synod has been organized in Mexico of the missions under the boards of the Northern and Southern Presbyterian churches of the United States. This Mexican synod will be independent of the synods in this country, although the missionaries laboring there will still be supported by the boards. As each church is organized, it will belong to the Mexican synod and be under its control.

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General.

The Young Men's Christian Association of Kansas City, Mo., is being increasingly felt in the community as a spiritual force. Within two years it has added to its membership over a thousand young men.

Union revival services have been held in Harlan, Ia., a great blessing resulting. W. A. Sunday of Chicago was the preacher. On the last night of the meetings ninety-three, mostly adults, confessed Christ. Five churches united in the services.

At Andover, Ohio, a union service has been held on the first Sunday evening of each month during the year, all the churches joining.

At the first of the Northfield conferences no less than 600 young men from seventy colleges and schools were in attendance, the largest delegation being from Yale. John R. Mott was the director of proceedings and Rev. Campbell Morgan gave daily addresses. President Seth Low of Columbia university and Dr. Alexander McKenzie were among the prominent speakers. Classes for Bible and missionary study were under the supervision of Prof. E. I. Bosworth and Rev. Harlan P. Beach.

Federation is rapidly progressing among the churches. New York, Ohio and Rhode Island have taken it up as states and organized, and the New York State Association of Congregationalists sent $100 from its treasury to advance the work of the state federation, while a similar gift of $50 was made by the Reformed Synod of Albany. Local federation has been accomplished in Jersey City, Troy, Albany, Schenectady, Amsterdam, Syracuse, Toledo, Detroit and Chicago. Other cities are moving in the same direction.

Foreign Missionary Items.

The first news from the members of the Shaowu station of the Foochow mission, China, since their return to their station after the outbreak of last year, comes in a letter from Miss Frances K. Bement. She says: "Some people objected to our coming on the ground that there would be no place for us to live. We found the East Gate house in even better condition than we had hoped. We were very thankful for the three feet of floor across one end of two rooms on which we ladies were able, with the addition of a few boards, to put up our beds and be quite comfortable even if we had no doors, windows and not all of the wall. With the thirty or forty workmen who are here every day there is quite a hum of industry, and the house is very nearly as good as it was before the trouble, and promises to be a little better in a few respects. In spite of the pouring rain, thirty of the Christians came five miles down the river to meet us and sang hymns as we passed by, assuring us that Christianity still had a foothold in Shaowu. I found my girls' school in good working order, the forty girls have had five added to their number, making a school of forty-five, over thirty of whom have unbound feet. We think this unparalleled anywhere in China, where unbinding the feet is not compulsory. There seems to be more interest in education in every direction. The boys' school here has over forty pupils who are coming very regularly and the boys' boarding school has nearly thirty boys. Some of the women have been gathered into a Bible class which meets five afternoons in the week. Over twenty come very regularly and are learning to read the Bible."

On the Nile at Asyut, is the only Protestant Christian college in Egypt, sustained by the United Presbyterian church of the United States. "It began," says a correspondent of the United Presbyterian, "thirty-six years ago in a donkey stable, the boys at one end and the donkeys at the other." The college now shows an enrollment of seven hundred students from all but one of the fourteen provinces of Egypt, and last year fifty candidates for admission were turned away for lack of room. The whole record of the United Presbyterian mission in Egypt is a notable one. Forty-seven years have passed since the first missionary landed; now there are 6,500 church members, fifty native preachers, and 14,000 pupils in the schools. The Egyptian churches raised last year $75,000—or $1.14 for every dollar contributed by the churches in America for the expenses of the mission.

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Woman and Home.

Most of us are tempted to wait for some great occasion in which to give ourselves in heroic sacrifice for the world's blessing. But it is not to such emergencies we are usually called. It is in the common highway of human experience in ordinary shop, or street, or home we have our chance to be heroes. The British Weekly recently quoted a stray poem clearly enforcing this truth:

Not on some lone and lofty hill apart
Did Christ the Savior render up His heart
For man upon the cross of love and woe;
But by the common road where to and fro
The passers went upon their daily ways
And, pausing, pierced Him with indifferent gaze.
And still the crosses by life's highways rise
Beneath the blinding glare of noonday skies;
Still with the wrestling spirit's anguished cry
Blends the light mockery of the passer-by.
While scorners, gathered at the martyr's feet,
With railing tongues the olden taunts repeat.
We may not go apart to give our life
For men in some supernal, mystic strife.
Beside the common paths of earth doth love
Look from its cross to the still heavens above.

Getting on in Life.

Twenty years ago a discouraged young doctor in one of our large cities was visited by his old father, who came from a rural district to look after his boy.

"Well, son," he said, "how are you getting along?"

"I'm not getting along at all," was the disheartened answer. "I'm not doing a thing."

The old man's countenance fell, but he spoke of courage and patience, and perserverance. Later in the day he went with his son to the "Free Dispensary," where the young doctor had an unsalaried position and where he spent an hour or more every day.

The father sat by, a silent but intensely interested spectator, while twenty-five poor unfortunates received help. The doctor forgot his visitor, while he bent his skilled energies to this task; but hardly had the door closed on the last patient when the old man burst forth:

"I thought you told me that you were not doing anything," he thundered. "Not doing anything! Why, if I had helped twenty-five people in a month as much as you have in one morning I would thank God that my life counted for something."

"There isn't any money in it, though," explained the son, somewhat abashed at his companion's vehemence.

"Money!" the old man shouted, still scornfully. "Money! What is money in comparison with being of use to your fellow men? Never mind about money; you go right along at this work every day. I'll go back to the farm, and gladly earn money enough to support you as long as I live—yes, and sleep sound every night with the thought that I have helped you to help your fellowmen."

"That speech," I said to a friend of mine—one who has spent many years as a conspicuously successful teacher—"went into the bones of the young doctor's life and strengthened him for a life of unselfish usefulness."

"Ah!" said the professor, "that one speech was worth years of text-book teaching. And yet it was made without an instant's preparation."

"Far from it," I answered quickly. "It had taken sixty years of noble living, struggling against sin and self, pressing forth in paths of righteousness, bearing the cross, following hard after the Perfect Man, to prepare that old Christian to make this speech. Then the moment came, and he was ready to teach the glorious lesson."—Sunday School Times.

Honoring Her Son.

Perhaps the first person to believe in the genius of Robert Louis Stevenson was his mother. She was devotedly attached to him throughout his life, and realized his value to the world long before the world gave him a hearing. It was her lot to live to mourn his death, but she was comforted in her trouble by the sympathy of the whole English-speaking world.

Some time after his death a great memorial meeting was held in Edinburgh. For his mother, says the author of "Stevenson's Edinburgh Days," it was a gala day. She started for the Music Hall not too early, feeling sure of a seat with a "reserved ticket" in her hand. She had declined to sit on the platform and preferred to be a simple unit in the audience.

The crowd was beyond expectations. Mrs. Stevenson arrived to find every passage blocked and a mass at the main entrance clamoring for admittance.

She feared that she, with them, would be turned away, but as a forlorn hope she appealed to a policeman.

"It's nae use, it's fu'," he said, "the reserved seats were a' ta'en an hour ago by folks that had nae tickets and they wadna gang oot."

"I must get in!" cried Mrs. Stevenson, roused out of her usual calm. "I've a right to get in. I am Robert Louis Stevenson's mother."

"Ay, you've the best richt," the policeman replied, and turning to the crowd he cried:

"Mak' way, there. She maun get in. She's Robert Louis' mither."

People who had thought themselves packed too tightly to move somehow packed closer and let Mrs. Stevenson squeeze past.

Breathless, hustled, and for once with her mantle and bonnet a little awry, much against her will, the crowd pushed her to the platform. There she hastened to take a back seat, and a few minutes later she heard the orator of the day, Lord Rosebery, say with an emphasis which the audience understood well, "His mother is here."

Anna Blake's Missionary Work

Anna Blake read carefully two or three times the slip of paper in her hand: "After these things the Lord appointed other seventy also, and sent them two and two before his face, whither he himself would come."

"Miss Hammond must have made a mistake. She surely did not mean that for my verse. I don't see what I am to do. It doesn't seem to teach anything."

She read the verse again, and as she slowly repeated the last words a ray of light came.

"Why—yes—perhaps that is it. I'm sure I've read that verse dozens of times, but I never thought of getting any practical lesson out of it. Jesus sent his dsiciples before Him to those places whither He Himself would come. Perhaps He sends us that way now; perhaps He'll send me into some place to prepare the way for His coming."

"I think, wife," said Mr. Blake that afternoon, "we ought to let Anna go to Colorado this summer. Too close application at school is taking all the roses from her cheeks, and a few months among the pines up in the mountains would freshen her up amazingly. I imagine it is rather a rough life these ranchmen lead, and she may not find everything congenial at Cousin John's; but as they seem willing to have her come, I guess we can spare her this summer. She has too much good sense to fret much over uncongenial surroundings," concluded the fond father.

"I have felt all along that it would be well for her to go," said Mrs. Blake; "and yet I have felt some hesitation about sending her alone to such a place. They seem to have no Sunday or anything else that is good in the vicinity of Cousin John's. Still, if you think it best we will let her go."

"Anna will always carry Sunday with her wherever she goes," replied Mr. Blake. "She may be able in a quiet way to do missionary work, and at the same time to drink in health with the mountain air."

So it was settled between her parents that Anna's summer would be spent among the Colorado mountains; and two weeks later found her at the

mountain ranch of her father's "Cousin John."

How strange everything appeared to the eyes of the girl whose life before this time had been bounded only by Illinois prairies! Cousin John's house was built out of logs. It was papered with old newspapers, and the only pictures that adorned the walls were such cuts as happened to be in these papers. The outbuildings were small low affairs, the two horses almost filling their little box of a stable. But here were the mountains and huge boulders, and apparently limitless acres of pine trees, and not far from the house a mountain brook famous in that region for its trout.

"It's the nicest place to dream in!" Anna wrote to her mother the day after her arrival. "One can't help 'seeing visions and dreaming dreams' amid such surroundings. I am sure I shall have a very happy summer."

But when Sunday came she longed for the home church, and Miss Hammond's helpful teaching.

"Don't you ever have any kind of service here on Sunday?" she asked of Mrs. Wheeler, Cousin John's wife.

"Sometimes a preacher comes along and has meeting up to the schoolhouse, but there's nothing regular. Some of 'em started a Sunday school once, but it didn't last long. There's children enough in the neighborhood, but nobody seems to know much about Sunday schools up here, and the school kind of died out after a while."

Anna took her Bible and walked down to the brook and seating herself on a large rock turned to the lesson which she knew Miss Hammond and the girls were busied with at home at that hour. After an hour of faithful, prayerful study, she closed the book, and leaning back against the old pine which grew beside the rock sat thus for some time thinking. Suddenly her verse came to mind.

"'He sent them into the places whither He Himself would come.' I wonder if He sent me into this neighborhood because He wants to come here, too. What can I do for Him here?"

"Is it your father you're talking about, miss?"

Anna started at the sound of another voice than her own, for she had thought herself quite alone. Turning quickly she saw four little ranch children who had approached unobserved, standing not far from the rock, their curious eyes fixed on her face. The eldest, a bare-footed, bare-headed, sunbrowned boy who carried an immense bouquet of mountain lilies, proved to be her questioner.

"Why, no," she answered, smiling, "it was not my father. Come and sit down here and let me arrange your flowers for you. How lovely these mountain lilies are! Will you give me a few of them to press?"

"Have 'em all, Miss, if you want. I jest picked 'em 'cause I didn't have much of anything else to do. Bushels of 'em up yonder if you want more."

"Thank you," said Anna. "Are these three little midgets your sisters?"

"Two of 'em is. That littlest one's Mr. Grover's Susie."

The little gypsy-like children were all seated on the rock by this time.

"And have you any brothers and sisters, Susie?" Anna asked, as she threw one arm about the little figure that had nestled close beside her.

"Only just baby, and he's a brother, and I'm all the sister he's got."

Anna smiled at this quaint reply, and then the children were further questioned, until soon all were talking as familiarly as if they had never met as strangers. By and by, when Susie had concluded a long story of the wonderful acts of her baby brother, Anna told the story of the Infant Jesus—all about the star and the wise men, the wicked king and the flight into Egypt.

"That's a good story, Miss," said the sun-browned boy, when the shadows had lengthened and Anna said she must go home. "Tell us some more, some time, if we come here again?"

"Certainly. I want you to come every Sunday afternoon this summer, and bring just as many other little folks with you as you want to."

Good-bys were said, and Anna went home with a full heart.

"If that is what papa calls missionary work," she said, as she crossed the flower-dotted field, "I am sure it is very sweet to be a missionary."

And so the Lord found an efficient helper in Anna Blake that summer in His work in the Rocky Mountains. The little ones came Sunday after Sunday all through the warm months, to the old rock, and Anna met them there with Bible stories and sweet songs until every child in the neighborhood was brought into the circle, and many went to their homes to sing the Gospel to the older people, some of whom seemed to have quite forgotten that ever a Savior died for them.

"I can't keep the tears from my eyes whenever I hear Susie sing, 'I think when I read that sweet story of old,'" said Mrs. Grover to a neighbor one day. "It is one of the songs I used to sing when I was a girl and lived in the States. Seems like I've forgot all them things since I came out here, and just turned to an out-and-out heathen. I am glad that ever Anna Blake was sent here to teach Susie what I ought to have taught her long ago."

In the early autumn Anna went back to her Illinois home, but the Christ had come into the mountain neighbor-

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hood before she left it, and some who had long turned from Him received Him gladly.

And so He sends His disciples before Him today as He did in olden time. Not only men and women who have trained themselves to do His work at home and abroad, but every boy and girl who can tell a Bible story or sing a gospel song.—Christian Union.

Father's Kneeling Place.

The children were playing "hide the handkerchief." I sat and watched them a long while, and heard no unkind word and saw scarcely a rough movement; but after a while little Jack, whose turn it was to hide the handkerchief, went to the opposite end of the room and tried to secrete it under the cushion of a big chair. Freddie immediately walked over to him and said in a low, gentle voice, "Please, Jack, don't hide the handkerchief there, that is father's kneeling place."

"Father's kneeling-place!" It seemed like sacred ground to me, as it did to little Freddie; and, by and by, as the years roll on, and this place shall see the father no more forever, will not the memory of this hallowed spot leave an impression upon the young hearts that time and change can never efface, and remain as one of the most precious memories of the old home? Oh, if there were only a "father's kneeling place" in every family! The mother kneels in her chamber and teaches the little ones the morning and evening prayer, but the father's presence is often wanting; business and the cares of life engross all his time, and though the mother longs for his assistance and co-operation in the religious education of the children he thinks it is a woman's work and too often leaves it to her alone.—Sydney Advocate.

Sophia had been praying for twelve years to become a foreign missionary. One day she had so prayed and the heavenly Father seemed to say:

"Sophia, stop; where were you born?"

"In Germany, Father."

"Where are you now?"

"In America, Father."

"Well, are you not a foreign missionary already?"

Then the Father said: "Who live on the floor above you?"

"A family of Swedes."

"And who above them?"

"Why, some Switzers."

"Who in the rear?"

"Italians."

"And a block away?"

"Some Chinese."

"And you have never said a word to these people about my Son? Do you think I will send you thousands of miles to the foreigner aud heathen when you never care enough about them at your own door to speak with them about their souls?"

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Our liberal offer of the Good Housekeeping Magaziue in connection with subscriptions to The Christian Century can not be continued longer. The favorable rate secured from the publishers of this magazine was for a limited time and has now been withdrawn. If any are disappointed in this remember that these special offers must be accepted while they are open.

The following note is from Brother Lowell C. McPherson of El Vedado, Havana, Cuba, dated July 9: "My Dear Brother: I enjoy reading the Century. As I read the Sunday school notes by Brother Elias A. Long, I recall to memory the large Bible class he conducted so efficiently in my church in Buffalo, N. Y., where he was a constant blessing and streugth to me, his pastor. But he was a pastor to his pastor in those days. I often crave for the church of Christ an increasing army of business never such as has been my pleasure to know. They have made many a preacher strong in his work by standing by him in prayer aud counsel. May God bless the consecrated, sensible, Christian business men, and may our preachers appreciate them more and more. We have recently baptized 13, making 26 baptisms in Havana. We have many friends among Cubans and Spaniards."

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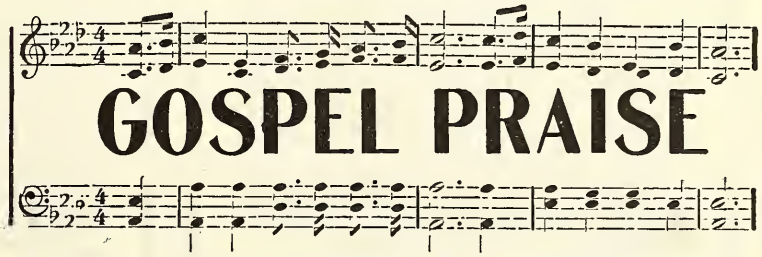
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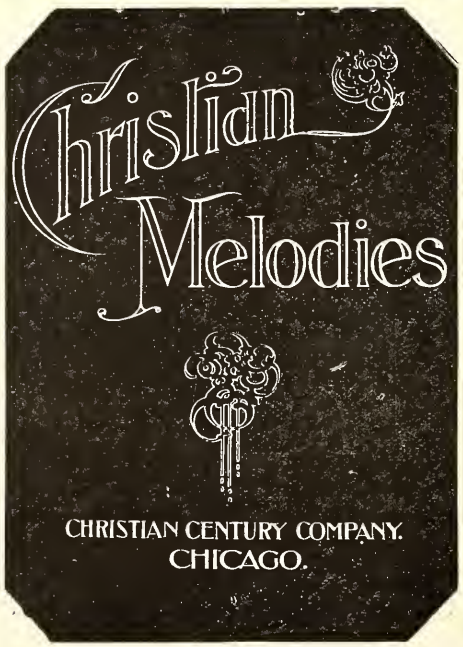

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Vol. I. Chicago, July 25, 1901. No. 10.

LEADING FEATURES.

The Tides of the Spirit
A New Form of War
The Presence Unveiled
Subjective Barriers to Truth
Sermon by Dr. Charles M. Sheldon
Doctrine and Poetry
The Quiet Hour
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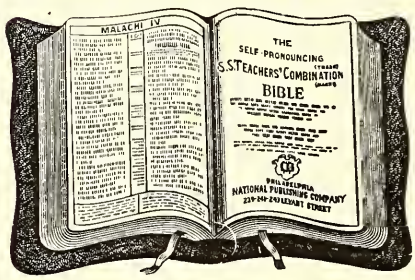

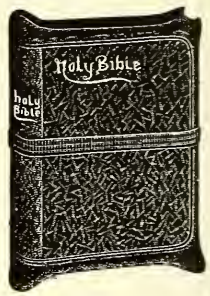

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EDITORIAL

STATEMENT OF PRINCIPLES:

The Christian Century is published in the interests of essential Christianity. It is the organ of no party; the advocate of no ism. While welcoming the ascertained results of modern Christian scholarship, it stands for the great evangelical verities which are the foundation stones of the Christian system. It seeks to be tolerant in spirit, practical in aim, and warmly sympathetic towards all the present day problems of religious thought and life. It also aims at being at once a clearing house and medium of communication between the different denominations, so that they may by free and fraternal expression of opinion become better acquainted with one another and may be led to join forces in more aggressive work for the advancement of the Redeemer's Kingdom.

THE TIDES OF THE SPIRIT.

WE borrow this phrase from Dr. James Martineau. It is used by him to express the ebb and flow which characterize the movements of God in his self-manifestation to the children of men. Out of the silence of eternity rise up waves of energy which come rolling in upon this world. These tidal waves of divine life sweep through nature and through history. Their progress is not constant; they advance and recede; and, as Dr. Martineau remarks, "the more spiritual they are the more marked is this fluctuating character."

In nature there is constant flux and reflux. The laws of nature are uniform, but her operations, yea, her very moods are changeful. Winter succeeds summer, day changes into night and night into day; drought is followed by flood and calm by storm.

The same is true with regard to the movements of God in history. The tides of the Spirit swing back and forth through the centuries, making fluctuations in the moral life of man. The sons of God marry the daughters of men, the race degenerates and a flood comes to cleanse the sin-stained earth. This representation is set at the beginning to the Bible as an illustration of the usual way in which new moral epochs are brought in. The Jewish nation forgets God. Their religious life becomes hollow, their light grows dim, their testimony for righteousness grows faint, they become an unfruitful and unprofitable vineyard; the judgment of God falls upon them; their holy city is destroyed and they are scattered to the ends of the earth. But their fall proves to be "the riches of the world," for with the destruction of the old comes the inauguration of the new; with the ebbing of the tide of Judaism comes the inflowing tide of the Spirit at Pentecost. Later on we have the dark ages when Christian forces got to the lowest ebb, but these were followed at the Reformation by the tide of the Spirit, the force of which is still unspent.

So it has ever been and so it ever shall be. We know that God is always present; we know that his energy is in constant operation. We are accustomed to speak of him as immanent, as the indwelling life of the world; not coming upon it from without, but working upon it from within. His glory is ever breaking through; his outflowing power is ever cutting for itself new channels, and it is these tides of his Spirit, these outgoings of his power, which constitute the great epochs of history. They are the new starting points from which the progress of the race is measured.

In a very marked degree ebb and flow have characterized the life of the Church from the beginning to the present. Many will have it that we are now at ebb tide; that a time of reaction has set in; that there is a general decline of interest in religion. While questioning the latter statement we have to admit that there is a very perceptible decline of interest in some forms of religion. The church has lost its grip upon the working classes. The services of the church are not as largely attended as they were a few years ago.

In the general assemblies of the United Free church and of the Established Church of Scotland, held in May last, the decrease in attendance upon public worship was deplored. The statistics showing the extent and ratio of decrease were regarded as alarming. Some measure of comfort was taken from the fact that the condition of things a century ago was inconceivably worse, but the tide of the Spirit swept over the land, reviving dormant life and leading to the taking up of neglected duties. And we know something of the spiritual deadness which prevailed in England before the tide of the Spirit swept over it at the time of Whitfield and Wesley. In this country, too, when religion had become formal—partly from the enforced attendance in church in the colonial days, partly from the influence of the modern French infidel school, and partly from the Socinianizing influence which found expression in the Unitarian movement under the preaching of such men as Edwards, Nettleton and Finney the tide of the Spirit flowed over the land and the heritage of the Lord was revived.

The present reaction is only temporary. No reaction can be permanent while the Spirit of God lives and works. Power to react belongs to the present order of things. The momentum that causes the pendulum to swing in one direction causes it, when it comes to the point of rest, to turn and swing in the opposite direction. The sap that recedes to the root of the tree in winter will come surging up again in spring and will find its way to every branch and leaf bud, and not more certain is this return of life in nature than is the return of life to the soul of man and to the Christian Church.

It is in the spiritual realm as it sometimes is in nature; the inflowing tide is "too deep for sound or foam." Or it is as it is in this land of ours in spring. Up from the Gulf of Mexico comes a soundless tide of new life; wave after wave of living green, of flowers and of fruit. This tide of life keeps moving onward and upward until it breaks upon the coast of Labrador. And just because the tide of the Spirit comes in this same quiet way its movement is sometimes unobserved.

When the tide is on the ebb some things that we prize may be carried out to sea; but let us not be afraid. This flux and reflux is better than stagnation. It is God's way of purifying the thought and life of man. As we wait and pray and work, the time for the turning of the waters may be at hand; and before we know it the insweeping tide of the Spirit will lap the shores of life, bringing freshness and beauty and making the desert places blossom as the rose.

A NEW FORM OF WAR.

ANOTHER conflict between labor and capital has been precipitated. There were certain preliminary skirmishes which have culminated in what promises to be a strike of vast dimensions. That it will be fraught with commercial disaster and with much suffering among the working classes involved no one doubts. Already the men are losing in wages about $150,000 a day. A further question is, Will the result be worth the struggle? Evidently those who have entered upon the struggle think so.

The two parties in the struggle are the United States Steel Corporation on the one hand, and the Amalgamated Association of Iron, Steel and Tin Workers on the other. The number of men who have already gone out is over 70,000, and it is estimated that if the strike goes on it will ultimately involve 218,000 men.

While the smoke of battle lasts it is difficult to decide as to the merits of the points of dispute. Both parties make their appeal to the bar of public opinion. The officials of the Steel Corporation say that their conferences with the men failed "because the Amalgamated Association did not recede from its original position, which was that the three companies interested should sign for all the mills without regard as to whether these mills had in the past belonged to the Amalgamated Association or not." The reply of the Association is that the scale should have been signed for all the mills owned and controlled by the company; that concession being regarded as reasonable and just.

In connection with this "eternal" labor question there are many things upon which we will conscientiously differ, but there are a few fundamental principles upon which we ought to be in practical agreement.

And first we ought to recognize *the equality of human rights;* that is, the rights of *men,* as distintinguished from the rights of the privileged classes. That there has been too much class privilege and class legislation we must all admit. If capital has its rights, so has labor; if labor has its rights, so has capital. And these rights are not antagonistic or exclusive. All men are bound together by common interests. In the framework of society each part is necessary to the welfare of the whole. The war of labor against capital is insane. The hand needs the head, and the head needs the hand. They are interdependent; and never will there be harmony between them until each recognizes the rights of the other.

There must be also a recognition of the principle of individual freedom. Today we are in danger of drifting back into the rudest and crudest form of despotism—the divine right of the strongest. For the old exploded doctrine of the divine right of kings we are substituting the doctrine of the divine right of majorities. Now, despotism is despotism whether yielded by one man or by a million of men. And of all the forms of despotism the world has ever witnessed, that of the mob is the worst.

There are two things for which we must strenuously contend: (1) *The right to freedom of contract.* This is an essential principle in business. No man, or combination of men, has a right to say to another man whom he shall employ or discharge or how he shall conduct his business. As well might the members of one household claim the right to regulate the affairs of another household. We claim for the employer of labor liberty to manage his own enterprise without the interference of those who are without. We boast that this is a free country; but if freedom of contract be taken away, one of the pillars of a true democracy is removed, and the very existence of our national life is brought into jeopardy. The walking delegate must go; and with him that relic of barbarism—the boycott. (2) *We claim for the workingman freedom to work at what price he chooses, and for whom he chooses.* It is inconsistent with the doctrine of personal liberty that any combination of laborers should interfere with individual laborers, and dictate to them the terms upon which they are to work, or prevent them from working at all. Every man has the right to dispose of his labor as he may think fit; which is only another way of saying that he has the right to think and act for himself.

Mark, we have nothing to say against Trades Unions as such. They have their legitimate uses. They have justified their right to be in the good which they have accomplished, for they have undoubtedly helped to keep up wages. Labor has an undoubted right to combine to protect its own interests. We have no fault to find with labor organizations so long as their members concern themselves with their own affairs; they have a right to say what terms they will refuse, and what terms they will accept; but when they go outside of their own ranks and coerce others to come to their terms, when they have recourse to intimidation and force they become instruments of tyranny.

To forcibly prevent a man from working on terms which he is willing to accept, is to reduce him to bondage; and this country has shed too much precious blood already in the sacred cause of freedom, calmly to allow this new form of industrial slavery to continue in its midst.

But because we believe in God we believe in progress, and full of suffering as the present industrial war is, and must needs be, we believe that its final issue will be the completer emancipation of man.

THE VISITOR.

ONE of the curiosities of our time is the large and apparently growing use of initials as abbreviations of the names of societies, organizations and people. One hardly knows whether to regard this as due to the pressure of time which makes it impossible to go the length of writing or pronouncing the full name, or only a certain careless indifference to correct usage, which will be outgrown as better standards of proper procedure prevail. The difficulty in most cases arises from the easy confidence with which people fancy that all the world is as much concerned in their particular organization as they are, and is therefore fully informed as to its character, name and popular designation. Yet there are some of us who have not that encyclopedic knowledge which gives immunity from perplexing doubts when we are confronted with a list of initials rather than a proper name.

The Visitor picks up his daily paper and is greeted with the cheerful intelligence that the A. O. U. M. is to hold a picnic at Frog Lake, that the Y. W. C. T. U. is planning an excursion to Milwaukee, that the S. P. C. is about to unite forces with the S. P. N. C. A. and the S. P. C. C. in an organized forward movement, that the M. W. V. held a reunion last week, that the A. S. C. E. A. is rapidly enlarging its membership, that the J. C. E. session of the Y. P. S. C. E. was unusually interesting, that the Y. M. C. A. has joined with the Y. W. C. A. in an effort to form an S. C. U., and that the A. B. H. M. S. is to imitate the methods of the A. B. C. F. M. in its extension work. Now all this is most interesting, and one should not complain after such a graceful array of alphabetic variety if he is inconvenienced by so small a matter as total ignorance of what is meant. Yet there is a certain element of disquiet in it after all. What assurance have we that some of these mysterious orders of people may not be about to break loose and do us grievous injury? Who will arise up and allay our fears that in our ordinary business in life we may not suddenly run against an F. A. M. A. or find ourselves in the street car sitting right beside a B. Y. P. U.? It is this reflection that gives us pause. Mysterious crimes are so frequent now that one cannot be too cautious about associating with G. A. R.'s and C. L. S. C.'s.

Then, too, the Visitor is compelled to consider another aspect of the matter. If he could be content to take the I. O. O. F. and the W. C. T. U. for what they appear to be upon the surface, and accept the mystery as one of the necessary evils of a universe only partially ordered by divine Providence, it would not be so bad. But unfortunately he is so constituted that one of these sections of the alphabet acts as a challenge to him, and he forthwith finds himself hurried off into a frantic effort to solve the puzzle. There is not only the baffling character of the signs, but the boundless opportunity for ambiguous decision. Does S P. C. C. stand for Society for the Promotion of Christian Culture, or Society for the Prevention of Chronic Complaints? Does A. B. C. F. M. mean the American Board of Commissioners for Foreign Missions, or the Aerated Bread Company's Family Market? Does U. P stand for the United Presbyterian church or the Union Pacific railroad? This is really a serious matter, and the Visitor ventures to affirm that a closer inquiry into the causes of insanity will disclose a large percentage of the cases as due to this species of alphabeticism. In the case of titles bestowed upon men the matter is not so trying. You may be at a loss to know what A. O. Q. M. G. or F. R. S. L. or K. S. M. S. G. signify when they follow a man's name. But it is a comfort to feel that they are located in this manner, that the man is responsible for them, that he alone must bear the burden, and that in cases of extreme perplexity you can write to him and ask him what his trouble really is. Moreover, we grow familiar with these titles thus bestowed, so that they no longer wholly elude us. The Visitor has now ceased to misread "D. D." as "drunk and disorderly," and he presumes that we shall content ourselves with the abbreviations of academic and honorary degrees. But the other question is more serious. The Visitor never sees the letters W. U. T. C. without wondering whether it is the Western Union Telegraph Company that is meant, or it is merely a dislocation of the Woman's Christian Temperance Union.

The same practice prevails in church notices. We read that at the N. W. M. E. church the S. S. will be held at 9 a. m., the J. E. L. at 3, the W. M. E. M. S. at 4:30, and the P. M. on Wednesday evening. This is no doubt comforting to the saints, but perplexing or even exasperating to the sinners. An institution if it be of any value should be worthy of a name, and to call a Sunday school an S. S. and a prayer meeting a P. M. is to exhibit not merely a careless irreverence but a total misapprehension of good usage.

The same thing may be said of proper names. It is the general custom in America for men to initial their given names and sign themselves J. H. Smith, G. W. Thompson, or H. M. Brown. Yet if a name is worth wearing at all it should have the courtesy of recognition. Names should have a value as memorials. Some association, family or otherwise, has dictated their bestowal. Frequently the family name is perpetuated in the Christian name of a child. Between the brevity and carelessness of writing J. B. Black and the fitness, taste and courtesy to the public involved in signing oneself habitually James Bothwell Black, or even James B. Black, there can be no comparison. The cultured man writes his name; the careless man signs his initials; the illiterate man makes his mark. As a people grows older and more refined it esteems less the short and easy shifts of language, and cultivates not indeed the useless survivals, but the large considerateness which honors language as a necessary instrument of thought, and as possessing certain rights which not even the most rushing and heedless age has the license to disregard.

Wm. Pitt in Parliament said: "I have no fear for England, she will stand till the day of judgment." Edmund Burke answered, "What I fear is the day of *no* judgment."

THE PRESENCE.

The series of articles from the pen of Dr. James M. Campbell on the doctrine of the Presence, which have been running in the pages of the Christian Century for the past few months, will be concluded in the present number. The opportuneness of this subject is our justification for the large space which we have given to it. For whatever view may be held touching the manifestation of Christ in the future, the loss will be irreparable if the fact of his Presence be questioned, or the sense of his Presence be weakened. No greater need presses upon the Church of today than that of gaining a realizing sense of the real and abiding Presence of her living Lord. Questions regarding the inspiration and infallibility of the story of his earthly life are of secondary importance in comparison with the question of his spiritual Presence. Has the Christ who dwelt for a time among men gone away leaving only a fragrant memory of his fleeting visit? Or, has he come back "in another form" to dwell among us as our living, reigning and redeeming Lord?

What answer has Christian experience to give to these momentous questions? Is it not the testimony of every Christian that he has found Christ; that he has had personal dealings with him; that the unsearchable riches of his grace into the possession of which he has come, have been ministered not by a dead, but by a living hand? However he may have reached it, the conviction within him is deep and unshakable that the Christ he has come to know is not in a distant heaven; but that he is with him in the thick of life's battle; that he is ever breathing into him the breath of his own life; and that it is by his efficacious help that he is enabled to walk in the Christian way. Back of every possible experience of the saving and sustaining grace of Christ is the implicit belief in the reality of his Presence. For before he can be received he must be seen; before he can live in us he must be discovered as the living Christ; before we can live in him he must stand before the soul as the object of our adoring faith. As the Christ of history he is the objejct of devout contemplation, as the Christ of the future he is the object of hope; as the Christ of the present he is the object of faith, and hence the source of experience.

A considerable amount of interest has been manifested in the articles of Dr. Campbell and several interesting communications have been received on the subjects which they discuss. They are, however, held over for the present, inasmuch as it is our intention before long to have a symposium upon the general subject of the second coming of Christ.

NEW BIBLE REVISION.

After nearly six years of painstaking labor a committee of Bible scholars, consisting of five bishops and five priests of the Protestant Episcopal church, has presented, in a pamphlet of upwards of 300 pages, what is practically a new revision of the Holy Scriptures. This committee was appointed in 1895 "to consider and report what marginal readings in its judgment it would be well for the general convention to authorize for permissive use in the public reading of the Scriptures that the people may have larger and more accurate knowledge of the Word of God."

The object of the commission has been to give an intelligible meaning to every part of the Bible. Even in minor corrections the element of instruction has been the primary thought. The hope is cherished that this work will aid in encouraging regular private study of God's Word, as well as in promoting edification in the public services. The translation of the original and the St. James' version are placed side by side, so that "the church will have a Bible which on the one hand retains a version around which the loving regard of the people so largely centers, and which at the same time contains all such alterations in the rendering of the text as are necessary for its intelligent use."

With regard to only three passages in the New Testament has the commission felt called upon to make any critical note. In these cases the commission has simply stated the fact, now universally recognized, that the passages in question are not found in some of the earliest manuscripts. These passages are the verses explaining the healing water of the pool at Bethesda (St. John v., 41), the Ethiopian eunuch's profession of faith before his baptism (Acts viii., 37), and the doxology at the end of the Lord's Prayer in St. Matthew vi., 3. St. John v., 7-8, is given in the commission's margin without the clause as to the three heavenly witnesses, which clause is absent from all but the latest Greek manuscript, and is generally recognized to be no part of the original text.

Among the changes which, it is believed, will excite discussion in certain circles is the 19th verse of the 21st chapter of Job, speaking of the evildoer. In the original it reads: "God layeth up his iniquity for his children; he rewardeth him and he shall know it." The revised version reads: "Doth God lay up a man's iniquity for his children? Let him recompense it unto the man himself that he may know it." This winnowing, sifting process with regard to the written word is sure to go on. But let no one be alarmed as to the final result. The good wheat of truth is there; and that will remain, and in it men will forever find the true food for their souls.

THE NATIONAL COUNCIL OF EDUCATION

The National Council of Education, which has just adjourned, made sundry important deliverances. In the first place it reaffirmed its position in favor of a national university; the report of the committee in favor of a non-governmental institution at Washington for the advanced study of the sciences and the liberal arts, which was presented by Dr. William R. Harper of the University of Chicago, having been voted down. But perhaps its most revolutionary deliverance came from Dr. G. Stanley Hall, which was to the effect that "women should be educated for wifehood and motherhood." In that simple matter-of-fact statement there was surely nothing essentially revolutionary. It was the way in which he put the matter, and enforced it, that did the mischief. The point which evoked the strongest protest was the declaration that "it is the physical and not the intellectual woman who is the leader of the world." Among other things he said:

> There are some species of animals the distinctive features of which are that the females grow and the males deteriorate. Might not this be so among human beings if our girls are not trained for wifehood and motherhood?

Against the suggestion that the higher education of woman unfits her for wifehood and motherhood there

was a loud and somewhat angry protest. And the protest was well taken. But the point which lay at the bottom of the whole discussion, and which should not be lost sight of is—What is the kind of intellectual training which will best fit the woman of today for her true place in life? That is one of the most vital questions which the leaders in education can consider.

CHICAGO NOTES.

Chicago is one of the places that has not reported a shirt-waist preacher. It has follies enough without that. In a neighboring town a preacher is said to have appeared in his pulpit in a shirt waist, which was "a dainty creation in white without unnecessary frills." The philosophy of clothes would be a profitable study for some preachers in the present day.

It is well for people like the Board of Trade man who spoke of giving up business in mid-life, to remember that very few men who spend an active life in business pursuits, have resources in themselves with which it is possible to occupy the fag end of life. It is not enough to have something to retire *on,* one must also have something to retire *to.* Besides, to give up business is to kill the cow that gives the milk with which others may be fed.

We publish today an authentic report of a sermon by Rev. Charles M. Sheldon, of Topeka, Kansas, delivered on Sunday last in the South Congregational church. Dr. Sheldon is in the city for a few weeks studying some aspects of the social problem in order to gather material for a new story. He is deeply in sympathy with the mission of the Christian Century and is interested in its success. He has promised to contribute to its pages.

The location of the Field Columbian Museum in its temporary quarters in Jackson Park has diminished its value very much to the public. It is a Sabbath day's journey to get to it. It is gratifying to know of the possibility of its early removal to the Lake Front Park, the park commissioners having given the founder of this institution the liberty to select any site he chooses within their jurisdiction. The exhibits of this museum are of great educational and historical value and they ought to be put within easy access to the people.

A useful and graceful gift was made last week by Marshall Field, Chicago's leading merchant, to his native town of Conway, Mass. The gift consisted of a $100,000 library building, 6,000 volumes of books and an endowment fund of $52,000 invested in gilt-edged securities. The building is a memorial to Mr. Field's parents. It is fifty vears since Mr. Field left his native town and his return to it on this occasion he describes as one of the most pleasant events of his whole life. No doubt of it. What pleasure can be compared to the luxury of doing good! And this, thank God, is not confined to millionaires.

One of our dailies reports:

Amid the blare of bugles, the rattling of artillery accoutrements and the cheering of the society folk who filled the boxes, the Lake Forest open-air horse show ended its two days' run last night just as the sun passed below the edge of the trees that surround Ferry field, and the building fund of the Episcopal parish of Lake Forest was more than $3,000 better off than it was three days ago.

It would be interesting to know how much worse off spiritually the Lake Forest Episcopal church was by its connection with that affair. But there are those who think it quite a legitimate thing to take even the devil's water to turn the Lord's mill. Still the question will arise, Does the Lord want it?

A beginning is being made to utilize the excellent bathing beach which stretches from Lincoln Park to South Chicago by erecting a chain of bath houses at suitable points for the children of the poor. A plunge in the cooling waters of the lake is surely one of the things to which the tens of thousands of the boys and girls who live in the crowded parts of the city have a right. The summer days ought not to be allowed to pass without ample provision being made for their relief and comfort. Health Commissioner Reynolds, who is interesting himself in this good work, believes that if the people of the city only knew of the importance of this enterprise the means would be forthcoming at once to carry it out.

A movement is on foot to extend the usefulness of the public school buildings, by making them the centers of the social life of the neighborhoods. It is proposed to throw them open to the public, using their assembly halls for lectures and other educational purposes in the evenings; making them, in a word, the centers of neighborhood guilds, and providing them with gymnasium apparatus, and whatever will minister to the physical and mental well-being of the people. This is a good idea, and the experiment is well worth trying. But many people will wonder why greater use cannot be made of our costly church buildings which remain closed up six days of the week. We have yet to learn that churches were made for the people, not the people for churches.

An opportunity to make application of the above principle is offered by the appeal which has just been made by the officers and members of the recently organized Christian Builders' Union to the churches of the city for the use of rooms in which regular meetings can be held. The members of the union all belong to the churches; and they believe that the holding of their meetings in church buildings, instead of in unsavory halls connected with saloons, would conduce to the moral advancement of their members. The response to this appeal ought to be hearty and immediate.

But lest Chicagoans should be exalted overmuch here comes Dr. W. T. Harris, United States commissioner of education, who at the National Educational Association held last week in Detroit said:

Chicago is the great storm center of the country. It is the place of the whirlwind, tornado and fire. It has a morbid tendency that is always manifesting itself in trying to find something disturbing and threatening in things as they are. It amounts to a hysterical mania.

This characterization is not to be taken too seriously, yet in the main it may be accepted as a left handed compliment. Chicago cares little what is said of her, so long as she is allowed to occupy "the center of the stage." And, besides, she has the saving grace of being able to laugh at her own foibles. She knows that she will outgrow them in time.

The Presbyterian Hospital is being seriously hampered in its work for want of room. Its growing reputation draws to its doors scores of patients who are either turned away or put upon the waiting list.

New buildings are imperatively needed if this noble institution is to fulfill its purpose. For the past three months none of its 250 beds have been vacant. Its capacity ought to be doubled to meet the increased demand. The board of managers ask for two fireproof structures which will cost $225,000. Of this amount Mrs. Cyrus McCormick has offered to provide $40,000. The Presbyterian Hospital has made for itself such a good name because of the excellency of its medical staff, and the efficiency of its nurses, that the money necessary for this enlarged equipment will no doubt soon be forthcoming.

Among other visitors who are making a study of the social conditions of Chicago are Professors Macy and Wyckoff of Iowa College. Things are not as bad as they expected to find them. Everywhere are evidences of a remarkable reformation. They say: "When we came here we expected to see something like what we saw in London, Paris and other European cities; but wherever we turn we find better conditions. Chicago has been maligned. It should be proud of its institutions, proud of its police force. The levee which we expected to find does not exist. The great problem is the saloon. To it crime and evil conditions generally are to a great extent to be directly traced. But the fact that the saloons are in a great measure regulated by the police shows that Chicago is on the high road to improved civic and social conditions."

The Monday Ministers' meetings have always been looked upon as of value as religious clearing houses. They have also been supposed to register the religious thought and life of the city. Evidently the Rev. J. A. Rondthaler, pastor of the Fullerton Avenue Presbyterian Church, looked upon them as an overworked institution. He surprised his ministerial brethren at last Monday's meeting by saying:

If ever there comes into existence a society for the prevention of cruelty to ministers, one of its first missions should be to prevent herding them on Monday morning and dosing them with the epsom salts of theology and the ipecac of philosophy. It is right that the ministers should get together every week, but Monday is a poor day to listen to heavy arguments. If a minister is not tired on Monday, he has not worked as hard as he should on Sunday. We should come together on Monday in a spirit of loving fellowship and talk about simple subjects. Over the doorway of the meeting-room should be written: "No shop talk allowed here." Condemnation comes easy on Monday. Things that are quite passably orthodox on Tuesday and Wednesday are rank heresy on Monday.

He is partly right. Besides being a place for the swapping of sermons the Monday meeting ought occasionally to afford some rebound from the tension of the previous Sunday.

Professor Maximovitch Kovalevsky of the University of Moscow is delivering a course of lectures on Russian history and institutions at the University of Chicago. These lectures are delivered on the recently established Crane foundation, and will continue on Wednesdays and Fridays until July 26. The ground covered includes a preliminary sketch of the development of Russian political institutions; a birdseye view of the different people inhabiting the empire; the inner state of old Moscow under the first dynasty; the Russian Czardom under the first two Romanofs; the reforms of Peter the Great and the state of Russia under his immediate followers; Catherine the Second and the reordering of Russian provinces and city organizations; the reforms of Alexander I. and the creation of the council of state and ministers; the emancipation of the serfs under Alexander II.; the system of provincial districts and city self-government as created by Alexander II.; Russian universities and press legislation—how far the freedom of conscience is recognized in Russia; the political situation of Poland and Finland in the Russian Empire.

The literary and historical congress of the African Methodist Episcopal church is now in session in Quinn chapel. About sixty ministerial delegates are present. Among them are some of the leading educators and preachers within the color line A single look at the intelligent faces of many of the delegates would convince the most skeptical that the colored race is rising. At the close of the opening session Bishop Abraham Grant, as presiding officer, gave the keynote of the assembly in the words:

There are several important matters for this congress to take up. We must consider our relation to the industrial conditions in the country; our condition as compared to other days; and whether the progress made by the race is at the bottom of the antagonism which is just now at its highest.

The Ingersoll Memorial association has been formed for the purpose of erecting to the memory of the famous agnostic a temple and hall, costing not less than $100,000. The movement does not seem to awaken any marked enthusiasm. Agnosticism is not very prolific in the building of temples. Why should it be? Why should people be expected to make sacrifice for a negation? In the man Ingersoll there was much to admire. He was genial and generous, he never took himself half so seriously as his opponents took him. The Christianity which he first caricatured and then lampooned was a Christianity which most Christians repudiate. And the "cardinal virtues" which he upheld were precisely those for which Christianity stands. He plowed with a stolen heifer. We have no objection whatever to a memorial temple being erected in Chicago to his name if, as its promoters say, it will "encourage morality, disseminate knowledge, popularize science and education, advance the cause of free thought and secularism and promote the cardinal truths and virtues." Substitute religion for secularism and you have in these words the program of the church. Many would think better of the church if they knew it better.

BROTHERHOOD.

By E. S. Martin.

That plenty but reproaches me
  Which leaves my brother bare.
Not wholly glad my heart can be
  While his is bowed with care.
If I go free, and sound and stout
  While his poor fetters clank,
Unsated still, I'll cry out,
  And plead with Whom I thank.

Almighty: Thou who Father be
  Of him, of me, of all,
Draw us together, him and me,
  That whichsoever fall,
The other's hand may fail him not—
  The other's strength decline
No task of succor that his lot
  May claim from son of Thine.

I would be fed. I would be clad.
  I would be housed and dry.
But if so be my brave heart is sad—
  What benefit have I?
Best he whose shoulders best endure
  The load that brings relief,
And best shall be his joy secure
  Who shares that joy with grief.

—Scribner's Magazine.

CONTRIBUTED

IN-DWELLING LIFE.

Thou life within my life, than self more near,
Thou veiled Presence infinitely clear,
From all my nameless weariness I flee
To find my center and my rest in Thee.

Take part with me against these doubts that rise
And seek to throne Thee far in distant skies!
Take part with me against this self, that dares
Assume the burden of these sins and cares!

How can I call Thee, who art always here?
How shall I praise Thee, Thou of all most dear?
What may I give Thee, save what Thou hast given,
And whom but Thee have I in earth or heaven?

—Eliza Scudder.

THE PRESENCE UNVEILED.

James M. Campbell, D. D.

HEAVEN is the unveiled presence of Christ. To be absent from the body is to be present with the Lord. When Paul expressed a desire to depart and be with Christ, instead of relinquishing the hope by which his spiritual life had been nourished, he merely pushed the time of its fulfillment a little farther forward, transferring it from this side to the other side of the river. His hope in its essence was undestroyed; it only changed its form. He believed that death would bring him into the presence of his Lord, all the future manifestations of whose glory he would behold, and all the future triumphs of whose kingly power he would share.

The changed aspect of death which has come in virtue of the completion of Christ's redemptive work, is one of the things which Christians seem slow of heart to believe. When the conquering Christ ascended up on high, leading captivity captive, death was abolished, Hades emptied and closed, and heaven opened. There is now no long term of waiting in the gloomy underworld. At the moment of death the beatific vision breaks upon the soul. Sudden death is instant glory. The words, "Blessed are the dead who die in the Lord *from henceforth,*" imply that a change for the better has taken place with respect to death. "From henceforth" it is a blessed thing to die in the Lord. Since Jesus died and rose again, and became the first-fruits of them that slept, death is not what it was before. It is a vanquished foe, stingless and harmless.

It is a privilege inexpressible to be living after the resurrection and return of Christ. We who live in this Christian age enter into the possession of all the benefits of his victory over death. Death is no longer going into exile; it is going home—going to the Father's house of many mansions which Christ has gone to prepare. It is falling asleep in earth and waking in heaven. It is not going *down* to the clods of the valley, or going *out* to wander through the pale realms of shade, but going *up* to be forever with the Lord.

"There is no death, what seems so is transition."

"Whosoever liveth and believeth in me," says Jesus, "shall never die." He shall merely be "changed." Death shall be "swallowed up of life." Death instead of being destruction will be the sprouting of the seed, the bursting of the chrysalis, the emergence of the soul out of the bondage of the flesh into the glorious liberty of the heavenly life. It will be the exchange of the earthly tent for the heavenly mansion, the exchange of the natural body for the spiritual body, the exchange of drags for wings. Every one who feels this resurrection life already stirring within him can say with Victor Hugo, "I am tadpole of an archangel."

Our friends who have fallen asleep in Jesus have not gone to be tenants of the tomb; they have gone to be with Christ, and are now in his keeping. The new life which they have attained is one of unending and unclouded fellowship with their exalted Lord. Because he lives they live. Why then should we go to the grave to seek them there? Why seek the living among the dead? The place to find the living is among the living.

There is no friend of mine
Laid in the grave to sleep;
No grave, or green or heaped afresh,
By which I stand and weep.

Who died! What means that word,
Of man so much abhorred?
Caught up in clouds of heaven, to be
Forever with the Lord.

Thank God! for all my loved,
That out of pain and care
Have safely reached the heavenly heights,
And stay to meet me there.

—*The British Weekly.*

And thank God for the hope of sharing in the selfsame heritage, the hope of beholding with open face the blessed Presence "whom we now obscurely see, through a veil that hangs between." In the unveiling of the Presence Christian hope culminates. To see Christ is to see the glory of God. To be with Christ is to be in heaven.

The unveiling is sometimes gradual. That the transition may not be too sudden the veil is partially lifted before death seals the eyes. The dying saint exclaims:

I hear a voice you cannot hear,
Which says I must not stay;
I see a hand you cannot see,
Which beckons me away. —*Tickell.*

Who shall say that he is deluded when, with the light of heaven in his eyes, he declares that he has seen the Lord? When the silver cord is loosening, the two worlds mingle into one, and the dying Christian is partly in heaven before he is altogether out of earth. As the things of the world recede, the things of heaven draw near. A sphere is entered into which earthly friends cannot follow. And what more natural than at this point of separation there should come to the departing soul a vision of the glorified Redeemer such as was given to John in Patmos? The unaccountable thing would be that Christ should not come to receive his own unto himself.

A familiar example of the manifestation of Christ to a dying saint is found in the case of Stephen, the first Christian martyr. It is said that "he being full of the Holy Ghost looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God" (Acts 7:55). But think of

the crass literalism that sacrificing the spirit for the letter, attempts to draw from these words an argument for the absence of Christ. Stephen saw Jesus in heaven at God's right hand. Where is heaven? Where is the right hand of God? In some distant star, or in some spiritual sphere which touches closely upon earth? It is clear that from the council chamber where Stephen stood, heaven's open gate was not far distant. So near was heaven to earth, and so near was the glorified Christ to his suffering servant, that immediately after Stephen was able to commit his departing spirit into his hands. As the stones thrown by his murderers fell upon the martyr like a shower of hail, muttering the prayer, "Lord, receive my spirit," he fell asleep in the arms of eternal love. A moment more and he was with the Lord in Paradise.

To one who sees the face of Christ the face of death loses its terror. Death is not to him a dark valley, but a shining pathway leading up to the heights upon which rests the light that never fails. When the Psalmist said, "Though I walk through the valley of the shadow of death I will fear no evil; for thou art with me" (Ps. 23:4), he was not thinking of death at all. John Bunyan is right in representing the valley of death-shade not as death, but as one of the dark and dangerous places this side of death, through which every pilgrim must pass on his way to the celestial city. In the margin of the Revised Version the expression, "the valley of the shadow of death," is rendered "deep darkness." The Christian in dying does not always, does not generally, pass through "deep darkness." This is oftener the lot of those who are left behind. He passes out of darkness into light. He passes from twilight into noonday; from faith to sight; from hope to fruition; from tribulation to rest; from defeat to victory; from humiliation to glory; from the veiled to the unveiled presence of his Lord.

THE NORMAL CHURCH, II.

The whole body fitly joined together and compacted.—Eph. 4:16.

A. B. Jones.

ITH every man who duly considers and respects the authority of the New Testament Scriptures, Christian unity must be held essentially in these three particulars: "Unity of the body," "Unity of the faith," and "Unity of the spirit."

1. *Unity of the body.* By this is meant that the visible Church on earth should be organically associated together as one body. In discussing the subject of Christian unity the Apostle Paul, in his Epistle to the Ephesians, fourth chapter, says, "There is one body." And again he says, "The whole body joined together and compacted." If this does not mean that in the normal church all Christians are corporately associated in *one* church, and as he elsewhere says, "members one of another," then some new code of laws for the interpretation of Scripture must be discovered. Of the correctness of this interpretation the New Testament abounds in corroborative proofs. Its positive inhibition of "schims" and "divisions" as damaging and sinful, as well as its positive injunctions of unity in "the Church which is his body," all point plainly to this conclusion.

The Savior said, "On this rock I will build my church," not churches. And the Divine One prayed "For them which shall believe on me through their word, that they all may be one," and he is said to be, "The head over all things to the Church." Concerning this unity of the Church the inspired writers speak in terms that cannot be mistaken. "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working of every part, maketh increase of the body." Let us give attention to the style of this language—"fitly joined together and compacted." Stones loosely thrown together in a heap have neither strength nor beauty; but when "fitly joined together and compacted" by the hand of a skillful mechanic they have both. "Fitly framed and knit together" is the way the Revised version puts it. Humanity as a thread is knit together, stitch by stitch, soul by soul, into one seamless body, the "Church of God." The idea of this unity in the normal, corporate existence of the body of Christ is also intensified by the Apostle Paul in his Epistles to the Corinthians and the Romans where the Church in the aggregate is compared to the human body and its members, the eye, the ear, the hand, the foot, etc.—"So we being many members, are one body in Christ, and every one members one of another."

Violations of Unity.

That this principle of unity is violated by the denominationalism of the day is too clear to call for argument; and that it is violated in the intense form of democratic church government, which widely exists, is equally clear. What is the difference between the sin of denominationalism—denominations without organic, co-operative function and life, and the sin of democracy—independent congregations without organic, co-operative function and life? It is only the difference between a hundred large divisions in the body of Christ and a thousand small ones. Let us be understood. It is not denied that the New Testament presents to us the congregational feature of the Church, but this is only an incidental fact. We read of the "churches of Asia," and of the "churches of Galatia," and in a still broader view, of the "churches of Christ."

As a matter of convenience in meeting together for worship it is necessary to have these separate congregations; but the Scriptures nowhere emphasize this congregational idea as an essential and fundamental one in the life of the Church. We are nowhere exhorted to "maintain the congregational idea," to "guard the independency of the separate congregations," to "be jealous of the idea of associated church work." Had it been practicable for all Christians to have held membership in the first church in Jerusalem and to have gone up to Mount Zion every Lord's day to worship, I suppose there would never have been another congregation. This incidental, congregational feature of the Church of Christ, in the style of New Testament thought, is entirely lost in the broader and grander lesson of the "one body" which obtains in the sacred writings, and which is emphasized with great force and in great variety of forms. We make no plea for an ecclesiasticism, but only for the unity of the Church of Jesus Christ as set forth in the Scriptures of the New Testament.

In the nature of things, as well as in the Word of God, the individual Christian has reserved personal rights and liberties in matters which in nowise affect

the interest of the local congregation of which he is a member; and the local congregation, in like manner, has reserved rights and liberties in things lying strictly within its own limits, and which, in the nature of the case, do not involve the interests and the standing of other congregations or of the Church at large.

But in all questions of a general character, in all public enterprises, institutions, and agencies representing the common faith and the common liberality of the Church of Christ, both the individual and the local congregation should be subordinated to the idea of the "unity of the body."

The Unity of the Faith.

"There is one faith," says the Apostle Paul; and we are exhorted to "contend earnestly for the faith once delivered to the saints." What is that "one faith?" This is an important question; probably there is none more so in the line of our discussion. The outward life depends largely, if not wholly, on the inward convictions; hence the "unity of the body" depends upon the "unity of the faith;" and without the latter we cannot hope to realize the former.

By the "unity of the faith" we understand a oneness of belief; that is, all Christians must believe the same things. There is a certain faith essential to Christian character, and without this a man cannot be a Christian, in the New Testament meaning of that term, whatever else he may be. And it is to the Scriptural idea of this subject we must come. What then are these necessary things of Christian faith? Here again we need our optical instrument, an optical instrument for the mind's eye, an instrument that is so constructed as to exclude every foreign element and bring clearly to view the items and only the items of necessary Christian faith. Looking through such an instrument into the souls of men, we would in every case see precisely the same objects; and could we photograph this Christian faith in a thousand different men no man could distinguish one from the other. They would be as identical as are the several pictures which the artist makes from the same negative.

In that picture neither the peculiarities of Episcopalianism, Presbyterianism, Methodism, Baptistism nor any other *ism* could ever be found; nor would any question of mere human expediency ever obtrude itself there. All questions, too, of speculative theology, all denominational dogmatics concerning the mysterious nature of the Godhead; concerning the atonement; concerning the operation of the Holy Spirit—whether before or after the word, or concurrent with the word; concerning the remission of sins—whether before or after or concurrent with baptism, would be forever excluded. While correct notions on all these subjects are desirable, and would bring their reward, yet that they are essential items of the "one faith" cannot be accepted without rendering the sublime, scriptural idea of the "unity of the faith" an impossibility and an absurdity. In essentials there must be unity, in non-essentials there may be differences. What a splendid optical instrument that will be that will bring out in clear outline these essential items of Christian faith and exclude the differing non-essentials! The world is waiting to applaud the inventive genius who will produce such an instrument.

Liberty, Mo.

Success don't consist in never making blunders, but in never making the same one the second time.—*Billings.*

"SUBJECTIVE BARRIERS TO TRUTH."

George Luther Cady.

IT HAS been one of the beautiful dreams of those who possessed truth that all that was needed for its acceptance was that it might be perceived. The dream is as false as it is beautiful. The young propagandist starts out with a truth which he knows to be resting on God as its foundation, but he finds that the world is not tumbling over itself in a mad scramble to possess it. Many a man has had the heart taken out of him and his faith in humanity shaken because he has found that truth has no easy path to victory, but must fight for its life through interminable and almost insuperable obstacles. The cynicism he is often cursed with as the only result of his labors would have been prevented if he had taken a good course in psychology, for he would find that truth must not only be "perceived," but "apperceived" or classified with the knowledge which he already possesses or rather possesses him. Here stands a body of truth and here stands the mind—the problem would be very simple if the mind were only a *tabula rasa,* but that mind is already written upon from infancy—nay, from before infancy; the door to that mind is already crowded with facts, and supposed facts, through which every new truth must run the gauntlet. Truth comes to every man not as from an open heaven, but as through highly-colored windows—colored by the ideas, prejudices, opinions and customs which make us just what we are. No man sees face to face, but all through a glass darkly. Truth is judged not by its objective value, but by the subjective state of the mind. The subjective element is the ultimately determining factor against which the forces of truth or error, however great, are massed in vain. Prof. Patrick in an article on "The Psychology of Prejudice" (Pop. Sci. Mo., 36, p. 633) says: "All knowledge is the result of the union of two factors, one objective and one subjective. To know anything is to refer it to something known before. Knowledge is classification. The class is within us; the thing to be classified is without. *We see things not as they are, but as we are.*"

The reason that no two men see alike is that no two men have the same set of ideas already in the mind with which to "apperceive" the new idea which presents itself. A group of men are looking at Pike's Peak; one thinks of the silver and gold that fills its bosom—he is a mineralogist; another of the strata of rocks and wonders at the upheavals of the unmeasured past which made it possible—he is a geologist; another is amazed at the skill of the cogwheel railroad—he is an engineer; another sees only the light and shade which cover it and the varied colors which the others could not see probably even if they were pointed out—he is an artist; another sees behind it the hand of its Maker and is silent before the majesty of such a power—he is a theologian and a worshipper; each has seen the thing which his mind has been trained to see and which the facts of his mind are most able to classify.

Here is a man who has been raised among beer-drinking parents and you could just as easily convince a cow that it is wrong to eat grass or a dog that it is wrong to gnaw a bone as to convince that man

that it is unethical for him to follow the customs of his ancestors, while I, raised among total abstainers and with a mother who never went out without the white ribbon on her breast, could never be convinced but that the whole liquor business is born of the devil, and I shall probably go down to my grave hating it and praying God for an ever-increasing capacity for hatred

Or here is an old soldier who carries in his body the scars of the great conflict, in his veins the fever, and in his bones the rheumatism, still remind him of the damp nights out on the southern fields and bid him never forget the cost of defeating a party of men who were bent on destroying the Union. It is next to impossible to convince him that there can be any virtue in the Democratic or any vice in the Republican party. I well remember hearing old Prof. Barrows (father of President Barrows) in Olivet, while speaking in a prayer meeting on the night of Cleveland's first election. His great, deep voice filled the room, his dimmed eye lighting up flashed out from under his shaggy eyebrows, as he said, "If Cleveland is elected this country will run red with blood!" The dear old man had been through those trying days when Democrat stood for disloyalty, and he, always one of the most uncompromising of abolitionists, had suffered for the sins of his country, and the thought of a Democratic president refused to be classified or to be associated with the facts that had made up his past.

The bubbling buoyancy and irrepressible optimism of Emerson is to be charged not more to his faith than to his good digestion. He says: "In good health the air is a cordial of incredible virtue. Crossing a bare common, in snow puddles, at twilight, under a clouded sky, without having in my thoughts any occurrence of especial good fortune, I have enjoyed a perfect exhilaration. I am glad to the brink of fear." But let another man with poor digestion, with nerves all on the outside, with constant fear that feet wet from these same snow puddles will precipitate ancestral lung disease, how much of the "exhilaration" or gladness will he experience? Many a time have I studied over the problem of life and evil until the brain was all in a whirl, hope languished and faith limped; then I have dropped my books, taken my golf sticks, breathed my lungs full of God's good ozone, felt the blood coursing through every vein, saw the sunset casting its halo over the hills, and when I came back it was easy to sing with Browning,

"God's in His heaven,
"All's well with the world!"

Nowhere is the subjective element more prominent or persistent than in religion. What with self-interest, inherited convictions and prejudices, religion has a sad fight for life! Simply because it is the province of the Christian religion to make old things pass away and to make all things new, religious apperception is most weak. Prof. Romanes gives an explanation of the fact that women are in the majority in the Church. He says: "Women as a class are in all countries much more disposed to Christianity than men. I have no doubt that the larger part of the explanation would consist in the passions of women being less ardent than those of men. Now nothing is so inimicable to Christian belief as un-Christian conduct. This is essentially the case as regards impurity; for whether the fact be explained on religious grounds or on non-religious, it has more to do with unbelief than speculative reason. Consequently woman is, for all these reasons, the 'fitter' type for receiving and retaining Christian belief."

If one were to ask the average church member why the Gospel proceeds so slowly in its triumph he would be met with a criticism of the pulpit. However much may be said (and more than enough could be said) about the weakness and worldliness of the ministry, no one would be so rash as to point to the minister to account for the failure of the immediate ministry of Him who cried "How often would I—but ye would not!" Jesus himself refused to rest under such an explanation and spoke that marvelous parable on the barriers of the subjective life and "apperception"—the Parable of the Sower and the Soil. Jesus knew that He sowed the good seed in vain in soil hardened by preconceived notions of how the Messiah must come, or corrupted by passions, self-interest and prejudice already in full possession. Even the preaching of Him who could say "I am the Truth" was powerless when confronted by such subjective barriers. Ought not this to make us more patient in the sowing and more self-scrutinizing lest we nullify the truth?

I thought the shining sun was dark,
And dark the bending skies;
Alas, I find the darkness all
Is in my blinded eyes.

I thought my fellow men were cold
And from me stood apart;
Deceived was I—the coldness all
Is in my frozen heart.

No music in the rippling brook
Nor in the breeze I find;
The brook and breeze are not to blame—
No music's in my mind.

No beauty beams in all the fields,
In flowers, shrub or tree;
Yet not in them, but in myself
Is the deformity.

I ask not that the outer world
Another face may wear;
But that myself, myself be changed,
I make my daily prayer.

Iowa City, Iowa.

Strange coincidences sometimes occur in the choice of texts for sermons. Rarely does a preacher find his selection more incongruous and more an occasion of laughter than in the following instance:

Dr. Dale, of Birmingham, during a July outing on the island of Ventnor, had arranged to preach there on a certain Sunday. The Thursday before his engagement, while on an excursion to Carisbrooke, he fell from one of the old castle walls, broke an arm, and dislocated his elbow. He, of course, could not meet his appointment, and Rev. Dr. Halley preached in his stead.

Not knowing the nature of Dr. Dale's illness, he innocently anounced as his text Psalm 34:20, "He keepeth all his bones; not one of them is broken."

This was too much for the gravity of the congregation. A ripple of laughter ran through the congregation. The reverend doctor was made uneasily conscious that something was wrong, but he could not discover the cause of the merriment until he had finished his sermon and left the pulpit. He was acutely distressed on learning what he had done, especially when he found that some of the people supposed the choice of his incongruous text had been intentional.

LETTERS TO THE BOOKLOVER.

DOCTRINE AND POETRY.

My Dear Friend:

I have just laid down the daily paper which contains the report of some things which Prof. O. L. Triggs of Chicago University has said. This is the teacher who some months ago made himself famous by comparing the brain power of Rockefeller with that of Shakespeare. The report says that on this occasion he disparaged the entire hymnology of the church as being unpoetical, and asserted that orthodoxy and poetry are incompatible with one another. As these assertions are made now and again by various kinds of people and as they deeply concern every Christian man who is a true book lover, I think it worth while to consider the two main positions thus described.

In the first place, Prof. Triggs apparently asserts that pure literature and especially poetry ought not to be appreciated by orthodox people; or conversely orthodox thinkers cannot produce pure literature or poetry. He seems to have said after naming half a dozen modern poets that "all are heterodox or Unitarian in their teachings." My first impulse would be to suggest to any one who makes this assertion a course of reading in the biographies of literary men. One might recall such names as Milton, Samuel Johnson, DeQuincey, Wordsworth, not to speak of Browning and Tennyson, and ask whether these bright stars in the firmament of pure literature are accurately described as "heterodox or Unitarian." One would much liked to have heard an impromptu opinion from Samuel Johnson on Prof. Triggs and his doctrine It is true indeed that John Foster wrote an elaborate essay inquiring why evangelicalism was disliked by men of taste. But the evangelicalism of which he thought is not to be confused with the fundamental orthodoxy which one would ascribe in spite of Prof. Triggs to such a man as Browning.

There can be little doubt that poetry of the higher kind has always depended upon the possession of faith, the enjoyment of an outlook towards the infinite. The men who believe that all reality is included within the reach of the five senses and is traversed within the span of a human life have never proved themselves inspiring teachers nor thrilling poets. I need only to remind you of the pitiable poetry of modern pessimism; it is forceful, passionate, full of imagery. It has many of the claims to permanent value which belong only to best literature, but it is not true in its fundamental teachings. It is narrow in its conception of man; bitter in its reflections upon the history and the destiny of man; and therefore it fails and must fail to hold the attention and the admiration of mankind. But some one will say, is it not true that orthodox doctrines cannot be made the subjects of poetical consideration? On this I might easily write a separate and long letter for I believe it could be fully proved that some of the noblest poetry in the English language has been quickened by the contemplation of those facts which orthodox doctrines describe. I suppose it is orthodox to believe in the dogma of immortality, and one thinks of Wordsworth's Ode. I suppose it is orthodox to believe in Incarnation, and one thinks of Milton's ode on "A Nativity." I suppose it is orthodox to believe in the Deity of Christ, and one thinks of Browning's "Epistle of Karshish." And as one believes in the atonement and thinks of the cross, of all the allusions to it in a world of poetry, of the emotions it has quickened and the lyric outbursts which have arisen in the contemplation of it, one feels convinced that even the dogma of an atonement has proved itself a fountain of sweetest song.

In the second place I have space only for a few words on the opinion attributed to Prof. Triggs regarding the element of poetry that is to be found in the hymns of the Christian Church. He seems to hold the very narrow opinion that unless a verse can be called thoroughly poetical, it ought to be named doggerel. The one hymn which he seems to have discovered as possessing poetical element is Newman's "Lead, Kindly Light." Of course he condemns Watts; and yet that Watts had his high moments I must maintain. I think it was Matthew Arnold who said that the famous hymn "When I Survey the Wondrous Cross" was the finest hymn in existence, and true poetry. To think for a moment only of the great hymns in the light of their poetical quality is to recall one after another which moves in a very atmosphere of feeling and imagery; and these are the two essentials of poetry. Read over such hymns as "O Worship the King" or "Dismiss Me not Thy Service Lord" or "Here, O my Lord, I See Thee Face to Face," and tell me whether these hymns which the church loves are not also poems of the purest water.

The fact is that a hymn is written not for the sake of poetry, but the poetry is sometimes used in a hymn for the sake of the hymn. There are many of the greatest hymns which will outlast all the poetry—all the love lyrics that our literary epicures can produce next year—which have not a single metaphor in them, but they serve the sublime end of a hymn which is to express or to create a religious emotion. It may take the form of a prayer or of a meditation; it may be hortatory or it may be didactic; but if in fitting and musical language it stirs or utters a religious act of the soul, it is a true hymn. Some of us "ministers" who desire to exercise literary taste sometimes employ false canons of criticism upon the hymns we select for our congregations. In some churches the tendency in recent years has been very strong towards the use of hymns which are called poetical, but which in their vagueness, in their sentimental weakness, cannot compare for power with the grander and more rugged doctrinal hymns of the church.

I am yours faithfully, A Bookman

On me nor Priest, nor Presbyter, nor Pope,
Bishop or Dean may stamp a party name;
But Jesus, with his largely human scope,
The service of my human life may claim.

—*John Stuart Blackie.*

Rev. James Learmouth says: "I like the story that is told about two frogs. They found themselves in a pail of milk, and they could not jump out. One turned faint-hearted, and said to the other: 'Goodbye. I sink, I die.' Said his chum: 'Brace up, you duffer, keep jumpin,' and see what turns up.' So they kept on jumping up and down all night, and by morning, so the story says, they had churned the milk into butter, and so they escaped safe to land. I do not say that is a true story, but the spirit of it is true. The frog was right. If you realize that you are working for God, when you are at school or running the errand, you will also feel that you must never give in, nor give up—you must 'overcome.'"

AT THE CHURCH

OUR PULPIT.

THE STRUGGLE FOR A BLESSING.

Charles M. Sheldon, D. D.

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day."—Genesis xxxii., 24.
"And Jacob said I will not let thee go (verse 26) except thou bless me."
"And he blessed him there." (Verse 29.)

In the entire realm of literature there is perhaps no more strange, exciting, dramatic picture than this which we have just read from the thirty-second chapter of Genesis. Jacob had just left his father-in-law, Laban. He had been with him twenty years. In that time by his industry and shrewdness he had become a rich man in the wealth of those days which was counted by flocks and herds more than by cash money. There had grown up a feeling of jealousy on the part of Laban at the sight of Jacob's success. When Jacob noticed it he made his plans to leave the country of Padan Aram, where Laban lived, and go back to his old home in Canaan.

He was afraid to let Laban know of his plan and went away by stealth. On the third day Laban found out his departure, and in anger, because Rachel, Jacob's wife, had stolen the idols out of her father's tent, he pursued after Jacob and finally overtook him. Then followed a scene between these two rugged herdsmen, a scene which at one time almost promised to become a conflict of blows as well as words. Finally Laban agreed to a treaty or covenant of peace which was signed after the manner of those days by the erection of a heap of stones and the swearing of the oath. "The Lord watch between me and thee when we are absent one from another."

After this had been done, Jacob offered a sacrifice and there was a feast of reconciliation. Early the next morning Laban and his people took peaceful leave of Jacob and went back home.

So far all had gone well with Jacob, in spite of the fact that he had not always been a man of high and noble principle. The age in which he lived accounts for some of the transactions of those times—transactions which now in the light of Christian teaching would be characterized as decidedly shrewd, even to the verge of business dishonesty, and no doubt there are plenty of shrewd, cunning Jacobs today. However, the now wealthy herdsman had escaped from his father-in-law, who had certainly made Jacob work for his wages, and Jacob had avoided a battle with him. But a greater danger confronted him. Years before Jacob had wronged his brother Esau. In plain English, he had, by a trick in which his mother had assisted him, cheated his brother Esau out of his rights as the first-born son. When Esau realized what had been done he made his plans to kill his brother. So Jacob was obliged to run away from home in fear of his life. For twenty years he had been an exile in Syria. During all that time he had not dared go home for fear of Esau. Now, then, as he turned his face southward and drew nearer the scenes of his boyhood, and the recollection of the great wrong he had done Esau came upon him with greater vividness, he was terribly afraid. He remembered Esau's wild, lawless character. He thought what a revenge Esau would have in capturing, after the fashion of those times, all the hard-earned cattle and the property so painfully acquired during those twenty years of labor, and even Jacob's wives and children, after killing him and his followers. With this fear in his heart he sent messengers on ahead to meet Esau, who, Jacob had ascertained, was only a few miles distant. The messengers returned with the alarming news that Esau was coming on to meet Jacob and four hundred men with him.

"Then Jacob was greatly afraid and distressed" (verse 7). What could be expected from this wild Arab Bedouin of the desert with his company of four hundred lawless followers except an onslaught that would result in certain death for him and his small body of servants. But he was not so terrified that he did not do what he believed would pacify his brother. Like a prudent general he divided his little company. Then he prayed to Jehovah for protection. Then he picked out a large number of cattle and camels, bunched them in droves and sent them on ahead as a present to Esau. After that, he took his wives and servants and sons and sent them across the ford, or ravine, which probably had a stream of water running through it at the time. But Jacob himself remained on the bank of the ravine. The night was already partly spent. The narrator of this romance of the early life of the human family gives us no glimpse of the outward features of that memorable scene. Whether it was starlight or cloudy, whether it was a night of profound stillness, or hoarse with chilling winds that swept through the ravine, the writer does not stop to tell us. The narrative goes on simply to say, "And Jacob was left alone; and there wrestled a man with him until the break of the day."

Around this verse and the account which follows learned men have written much to explain what the story means. Some think Jacob fell asleep and dreamed that he wrestled with a man. Others think that his fear of Esau caused him to imagine that one of Esau's men stole upon him in the night and attacked him, and hence the story. Still others, while accepting the spiritual teaching of the narrative, deny that Jacob actually wrestled with a real being. Others again stick to the literal statements and believe that in some way, not explained, Jacob actually had a struggle that night with a real person and that this person was the Divine Being, called in our text "a man," in verses 28 and 30 "God," and in Hosea 12, 3rd, "the angel." My own opinion is as follows:

First of all we must remember this was a great crisis in the life of Jacob. It makes little difference that he had been a bad man in some ways, at present he was in sore distress and fear and he had repented him of the evil done his brother and asked the Divine Being for help.

In the second place we must remember it was the age of the childhood of the race, when God was still teaching men certain great truths through outward, physical object lessons.

In the third place we need to remember that the divine power may adapt itself to any form of expression in order to make an impression on the heart and mind of a man, and that because it is unusual it is no evidence that it could not occur.

In the fourth place we must remember the end

which God had in view in subjecting Jacob to this test. The means employed are not the subject of discussion so much as the end attained. As long as we are finite we shall always wonder at God's use of means. The end in view in this case, it seems to me, is so plain, so necessary, so far reaching that the mind which stops to criticise the means loses the very kernel of the entire truth, misses the whole teaching of this remarkable story of the wrestling Jacob.

So, then, it is my opinion, that on that night by the ford Jabbok back in the early annals of human history the man Jacob really did wrestle with a real being, who was in a real sense the divine Person, known in Old Testament language as "a man," or "the angel of the Lord," and even as "God" himself. It was, I believe, the Divine Being, who afterwards was manifested to the world as Jesus Christ, the incarnate God, who wrestled with the man Jacob that night. And the whole object of that struggle which went on until day began to break over the hills of Moab, was to teach, not only Jacob, but the entire race for all time, that divine blessing sometimes comes out of persistent, long continued, faithful, courageous struggle with the divine power. And Jacob said, "I will not let thee go except thou bless me."

"And He blessed him there."

In passing on, therefore, to an application of this great truth of "blessing the result of wrestling with God," let us bow our hearts in thanksgiving to Him who thus early in the history of mankind left us so great a witness to the fact of the power which man has to prevail with the Almighty.

1. First of all let us notice the fact that God sometimes tests men to find if they are worthy to endure and struggle. He lets them get into trouble and perplexity and when the crisis comes He sometimes seems to fight against the man instead of for him. The Christian is not miraculously delivered out of sorrow and trouble and anxiety. The test comes for him when at the crisis of his life he seizes on the Divine and wrestles with him for victory.

After men have come up to difficulties, or they have faced doubt and the dark waters have seemed to go over their souls—then in the dark they are aware of one who is testing their strength and courage and persistence. Will they hold on until the blessing comes? Ah! That is the test supreme! The divine power has seized on them. Will they grapple with it to prevail, to claim the blessing, to demand it and so win the struggle? I say it is the man who has come out of this wrestling with the Divine, where just they two have been alone, who goes to meet the enemy of his soul when day springs, with peace and courage in his heart. As a prince, such a man has power with God and men and will prevail. The test, the test of a man that God sometimes uses! He knows best. Purest gold comes out of the fire. Strongest hearts come out of struggling for the blessing, not content until the blessing is bestowed.

2. There is a lesson here for men who are fighting for the victory over tremendous sins and evils in their lives. If they will only keep at it they will prevail. Men give up too easily. They do not claim the blessing long enough and hard enough. They do not wrestle until the break of day. They give up in despair and go down to defeat in the dark. If there is a soul here this morning who is in the clutches of some great fear or evil, remember, dear soul, the divine power is mightier than your trouble. Do not let him go until the blessing is given. Oh, how easy men give up! How lazily they fight their besetting sins! How quickly excuses are made for wrongdoing! How shamefully men fall back on the sins of their grandparents and even go back as far as Adam and blame him for their own weakness and errors! Shame on us that we do not use the power we have with God! Is it not true that no matter what weakness and imperfections we have, we can overcome them with the help of the Almighty? How far have we a right to blame our tendencies, our sins, on our ancestors, or our surroundings? It is a question whether too much of that has not been done. Take our criminal population. It has been the teaching and training of men for years that the hereditary influence to crime and sin was so great that very little, if any, blame could be attached to the law breaker. And so he was in many cases almost entirely let out of responsibility for his actions. There is at the present time, I am happy to believe, a swing of the pendulum away from this teaching. A recent notable contribution to medical and criminal science flatly contradicts much of the sentimental, weakly teaching along the line of transmitted tendency. It says that by far the larger proportion of all criminals have a definite, fixed purpose and method in their crime, and could, by the exercise of the will, which has been theirs to use, rise above this environment and become useful and honest citizens. That is, in other words, as Bishop Vincent says, in his lecture on "Tom and His Teachers," the human being can seize on a divine power outside of himself and outside of his environment and by dint of struggle compel for himself a blessing from the divine in the world. How much better it is for us to teach this doctrine to the world than the old, depressing, hopeless doctrine of survival of the fittest, that left men largely at the mercy of their ancestors and their local surroundings, and coolly and heartlessly left God all out of the account. Here is a young man just beginning to drink and indulge in some small vice that will ruin his health. Don't say to him, "Poor fellow, you can't help it. You must sow these wild oats and get over it in time perhaps." Appeal to the power that lies all outside of his weakness—the divine power that will test the wrestling powers of the young man's manhood, but will also give the blessing of victory. If a boy is thrown into bad company he can be better than his company. If he is exposed to great temptations he must be taught that there is a way of escape provided. If his surroundings are peculiar he must remember that so are his advantages. If the night is dark he must feel the presence of the strength of God and wrestle until the break of day. O friends, we don't claim the blessing that might be ours. With all heaven on our side, we let hell march in and spike our guns and take our fortress and make us prisoners, *and we never call upon the reserve troops.* Shame on the world for shrinking behind its weaknesses and its inherited vices and its easily besetting sins, when if it had wrestled mightily with God it had before this have prevailed and gone singing over the ravine as the sun rose.

3. There is a lesson here for the Christian disciple. It is a lesson of hope. God wants us to keep at it. There are certain things which nothing but time can accomplish, nothing but persistency can bring about.

It takes time to see results. It takes time for things to grow. "We must not weary in well doing, for in due season we shall reap if we faint not." There is not a single promise in the Bible for the lazy Christian or the Christian who takes a Sunday school class

for two or three months and then gets discouraged and gives it up, or the church member who has a spasm of good resolutions about the first of the year and then loses his temper the first time he is asked to do something hard for someone in need, or the Christian disciple who is all the time finding fault because everything is not all right at present. But there are plenty of promises for the patient, the long-suffering, the persistent, the faithful, the every-day-in-the-year Christians. God has always blessed effort that had a definite end and aim. Your nervous, irritable, changeable, fickle, never-do-anything-long-at-a-time Christians always miss the blessing. They have not learned to say, "We will not let thee go except thou bless us."

What is the lesson taught the church of Christ? Are we putting out our greatest strength? President Gates, formerly of Iowa College, recently said that Christianity is as yet only playing at the problems of the world. And I believe he is right. The church is not in earnest yet. Christianity has not yet braced itself with persistent, not to be denied struggle with the Divine for the blessing. We do not claim the full stretch of the promises. We do not ask God for great enough things. We do not mean it when we pray. How many members of this church have been as eager this last week to save some lost soul, or relieve some desponding creature, as they have been to make money, or avoid the loss of it? What is it that most of us are eager for? What is it that we will give most time to? Where are we willing to sacrifice the most in order to accomplish the most? What are the most valuable things in the thought of the discipleship of this church? I am only raising the question. Do we want the blessing? Do we want it enough to fling our whole strength into it? And can we expect God to bless us untiil we do? In this struggle with the Infinite we get what we ask for if we are in earnest, and we don't get it unless we are. Oh, for the church of Christ to rise to her opportunity and privilege! There never was so great a need of prevailing with God. He ever stands ready to grant our great desires. The little, insignificant, trivial remedies which men are suggesting for the relief of the world's want and trouble and despair and unrest and sin would be laughable if the whole situation was not so terrible. We prescribe remedies for indigestion when what ails us is heart disease. The trouble with this old world is its awful selfishness. The remedy for it does not lie in a few legislative enactments, but in the regeneration of human nature, the complete union of the human and the divine in sympathy and purpose to build up the kingdom of God on earth. And this regeneration cannot be brought about except through the Spirit of God as men are willing to have him work in them. And this Spirit is given to those who ask. "Ask and it shall be given you." But we don't ask. It is not yet supreme with us. What do you think could resist the pressure we could bring to bear if, as a Christian community, we would unite to say to God we will not be content until our son, our neighbor, our friend, our companion, our city is saved? We will not cease our importunity until our desire is granted. "We will not let thee go except thou bless us." Yes, there is the test. Do we want the blessing enough to wrestle for it with all our might? Are we ready to endure? Do we care to sacrifice ease and physical pleasure and indulgence in order that souls may be saved? If we do, the blessing is ours.

The prevailing power of man with God is the most hopeful fact in the world today. The church that wants a blessing can get it. The man who wants a blessing can get it. The world is waiting again as it waited in the times of the Reformation for the holy arm of the Most High to be made bare in the sight of the nations. Still, now, as then, he works through men to save men. He is testing. And sifting. And in the process of his wonderful designs he is longing to have the church fling herself, with eager fury of desire, into the wrestling that prevails like a prince. Is she ready to do that? Is this church prepared to wrestle with the Angel of Jehovah and prevail?

Again I would place the picture of the wrestling Jacob before you. Do we want the blessing? Do we feel the awful need of it? Do we really mean it when we pray for the salvation of men? Will we sacrifice time and money and pleasure to get it? Are we ready to struggle through the darkness alone? Then, if we are, the time will come when the east shall begin to pale with the coming Sun, and the Angel who has tested our strength, with infinite condescension for our weakness, but with mysterious reverence for our humanity, will say, "Let me go, for the day breaketh." Then we will reply, with him who cried out luminous years of history ago, even after feeling the great power of God, "I will not let thee go except thou bless me." And, as then, for he is the same forever, the Lord will bless us there, and as we pass over to meet our enemy the Sun shall rise upon us and we shall go our way in peace.

Topeka, Kansas.

BIBLE SCHOOL.

ABRAHAM AND LOT.

Lesson for August 4, 1901, Gen. 13: 1-18.

Golden Text: Whatsoever ye would that men should do to you, do ye even so to them. Matt. 7: 12.

And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

2 And Abram was very rich in cattle, in silver, and in gold.

3 And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at Beth-el and Hai;

4 Unto the place of the altar, which he had made there at the first; and there Abram called on the name of the Lord.

5 And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle; and the Canaanite and the Perizzite dwelled then in the land.

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.

9 Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

10 And Lot lifted up his eye, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.

13 But the men of Sodom were wicked and sinners before the Lord exceedingly.

14 And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it: for I will give it unto thee.

18 Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

Elias A. Long.

The Nations: Abram in Egypt.

The time of this lesson is commonly reckoned at about B. C. 1918. Chaldea and Mesopotamia, Abram's native place, as well as Assyria, were at this time ruled by an Elamite dynasty. (Chapt. 14: 1, 4.) Egypt is of especial interest from the fact of Abram's recent return from that land. Egypt is supposed to have been ruled at this time by the famous Hyksos or Shepherd Kings who appear to have been invaders from Canaan and Arabia. For 500 years or more they had held the Egyptians in bondage. Abram evidently needed no interpreter before the reigning king, and this by some is taken as indicating that the king was of Semitic blood like himself.

A Lesson on Moral Choice.

The present lesson is one of the most practical in the Bible. It treats of human choices; and of their significance and influence on the chooser and on others. Shall we, like Abram, make our choice to keep close to God and his altar or like Lot shall we choose to pitch our tent towards worldly Sodom? Each of us, young and old, is called continually to make some such decision. Let us from this lesson learn to discern the consequences of choice whether of companions, of pleasures, of business or any other matter. Let us be warned by Lot's choice, that what may appear "as the garden of the Lord" (V. 10) may turn out to be the very seat of Satan (Rev. 2: 13), and destructive to that which is most precious and eternal. Let us not forget that we are liable to deception in the great decisions of our lives.

V. 1, 2. In Egypt. "Up out of Egypt." Up from the lands of the Nile near the sea-level to the hills of Canaan. The length of Abram's residence in Egypt is unknown. But Egypt brought special temptation to Abram; it was his first altarless experience, for it is not said that he there erected an altar. Abram had yet to learn some lesson about clinging close to God. Fearing for his life, which doubtless was in great peril from the fierce shepherd kings (Chap. 12: 12), he was "overtaken" (Gal. 6: 1) by the sin of making a deceptive statement about his wife, who in fact was his half-sister. Gen. 20:12. His sin is recorded, but it is not condoned. We should not forget, however, that Abram had been raised in idolatry. The whole of his life was a struggle against unrighteousness, and he conquered and grew in holiness. Let not Abram be judged by our light, but by his. * * * "Abram was very rich." Not as the world to-day counts riches, but as compared to neighboring sheiks. The account in Chap. 14: 23 shows that Abram had a certain aversion to earthly riches, even when they came to him by right. To possess a hundred tents and a thousand each of sheep and goats was, for an Arab sheik, considered rich. See by verses 8-9 the kind of a rich man Abram was. His prosperity certainly did not interfere with his growth as a saint of God.

V. 3, 4. Return to the Altar. "Even to Bethel." Abram's return direct to Bethel is a seeming admission that his Egyptian trip was a mistake. * * * "Place of altar." The altar appears to have been first in his thoughts. He loved it. He would rather be a doorkeeper in the house of his God than to dwell in the tents of wickedness. Psa. 84: 10. By means of the altar he proclaimed the one true God to all who were about him. * * * "Call on...Lord." This implies that public worship was reëstablished, for Abram now had a numerous camp. It also may indicate a condition of humility and contrition for his acts in Egypt, with a desire for a closer walk with God.

V. 5, 6. Rival Shepherds. "Lot also." Lot, Abram's nephew, had many good traits, but his conduct was too much influenced by the company he kept. When he was near Abram and God's altar he appears to have been safe. Lot's great peril was in not fearing evil surroundings. * * * "Land was not able to bear them." With increasing flocks the shepherds had to spread out; there was a shortage of pasture and water. Prosperity breaks more saints than adversity. Luk. 8: 14.

V. 7. Works of Flesh. "A strife." Prosperity, without spiritual guidance, tended as it often does, to strife about property rights. "Now, the works of the flesh are manifest... variance, emulations, wrath, strife." Gal. 5: 20. Privation could not separate uncle and nephew, but prosperity did. * * * "Canaanite and the Perizzite." Canaanites were descendants of Canaan, the fourth son of Ham. The origin of the Perizzites is obscure. These people are mentioned to show why the vicinity of Bethel was crowded. They must have been pleased to see strife between the new comers. Jas. 3: 16.

V. 8. The Walk of Faith. "Let there be no strife." The true child of faith is always a peacemaker. Abram had never heard of the Sermon on the Mount, with its blessings for the peacemakers and its golden rule, but he had received wisdom from above (Jas. 3: 17) that was "peaceable, gentle, easy to be entreated without partiality." This was his guide. * * * "Between me...thee...herdmen." When the voices of the herdmen were raised in strife, Lot began to regard himself as an injured man. How easily quarrel is fomented by others. * * * "We be brethren." Then let us act like brethren, for we need the love and the strength that grows out of union. Abram also felt that he was a light in the heathen world before the Canaanite and Perizzite. Through faith he set his affections on things above. He sought "a city which hath foundations." Col. 3: 2; Heb. 11: 10. Just as we have faith in God's pledge to provide all needful things, it is impossible for us to be greedy and selfish. How is this applicable to those in the church and in the Sunday school?

V. 9. Fruits of the Spirit. "The whole land before thee." Abram now willingly offers to give up his rights for the larger good. To a man of faith in God's exceedingly great and precious promises, nothing in this world is large enough to afford a basis for strife. He that kneels conquers. All things work together for good to them that love God. Rom. 8: 28. * * * "I will go to the right...to the left." Abram walked by faith, not by sight. He was unselfish, generous, and condescending to one younger and less deserving than himself. He had the best of grounds for taking first choice. (1) He was the head of the tribe or clan. (2) To him, not to Lot, the whole land had been promised. (3) Lot went with him (v. 5), not he with Lot. (4) He had been the making of Lot.

V. 10. Walking by Sight. "Lot lifted up his eyes." Lot walked not by faith, but by sight. Seeing the well-watered Jordan valley to the east, it did not take him long to size up its value for his purposes and to make that his choice. * * * "Well watered everywhere." The Jordan wound its way through meadow lands and groves. This river is here mentioned for the first time. * * * "Before...destroyed Sodom and Gomorrah." The reference to these cities would indicate that their location was north of the Dead Sea and easterly from Bethel. * * * "Garden of the Lord." The fame of the paradise of Adam lingers in the memories of the race. * * * "Egypt." The land resembled the fruitful Nile valley in Egypt, the richest and most fertile land then known.

V. 11. A Ruinous Choice. "Then Lot chose." Lot wanted to make money; to do this he was willing to trade on his uncle's generosity by selfishly choosing the best. Common decency and gratitude should have led him to refuse his uncle's liberal offer. The opportunity to grasp a "good thing" was too tempting. With it came visions of wealth, luxury, ease, while, as too often is the case, he minimized the perils of sinful and worldly surroundings. The choice was made perhaps twenty years before Sodom was destroyed. * * * "And journeyed east." It is a sad thought that he journeyed away from God's altar and the influences of the godly. We nowhere read of his erecting an altar to show that he was a follower of God.

V. 12. Moral Risks. "Dwelt in the cities of plain." He dwelt where his choice took him. With eyes set on wealth he risked the moral consequences. * * * "Pitched tent toward Sodom." From disregarding his benefactor Abram and moving away from the altar, his next step was to form associations with the wicked. This he did, not because he really loved wickedness, but evidently because the cities of the plain afforded him a good market. His course of ill-doing was progressive. First he settled toward Sodom. Soon we find him living in his own house within Sodom. Chap. 19: 2. After he had lost all, as recorded in Chap. 14: 12, he again returned to Sodom. At last we see him as a prominent man (Chap. 19: 9), having a place as judge in the gate of Sodom. Chap. 19: 1. Still, it is due to him to say that no stain rests against his

personal purity in early life. After a while his moral sense seems to have become blunted. We see by Chap. 19:9-10 that he risked his own life for the sake of the laws of hospitality. He is indeed counted as "righteous," although we would never know as much had not an apostle told us. 2 Pet. 2:8. With others of the ancients Lot is to be judged by his own light, not by ours. For us to keep bad company and to indulge in doubtful pleasures is to pitch our tent toward Sodom. This God has commanded us not to do. 1 Cor. 5:9-11; 2 Thess. 3:6-14; Psa. 1:1; Prov. 1:10-16.

V. 13. Contagious Conditions. "Wicked and sinners exceedingly." Here we have the full truth regarding Lot's peril. He did not hesitate to subject himself and family to moral contagion more hazardous than leprosy or smallpox. He allowed, as so often now is the case, the supposed advantages of time to influence him more than the certainties of eternity; did not sufficiently think of the dangers to his family. He little dreamed that soon his wife would be a victim to the conditions in Sodom and that his daughters would marry men in that wicked city. The causes of the sins of Sodom are stated by the Prophet Ezekiel as "pride, fullness of bread and abundance of idleness," those modern parents of vice. Not ten good men could be found in Sodom, including Lot himself. Gen. 18:32. * * * "Vexed his righteous soul." The sad part of this history is that Lot meant no evil. Personally he had been a man of good intentions and felt secure against the dangers of sin for himself, but as after history shows, he was mocked by his own family and his soul day by day was "vexed with the filthy conversation and unlawful deeds of the wicked" —the very men whom his daughters had married. 2 Pet. 2:7-8. Like many prosperous men in modern times, he was blind to the awful effects of his crime on his own children.

V. 14, 15. Reaping as Sowed. "After that Lot was separated." Of what Lot lost in that separation from Abram, as he and his family reaped the snares of the world, the record is terrible. (1) He lost the company and influence of Abram and of the altar. (2) He lost his property, first by war, then by flame. (3) He ruined his family, his daughters having married Sodomites. Chap. 19:14. (4) Lot was taken prisoner and carried to the east (Chap. 14:11-12), later to be restored by Abram. (5) He became despised and dishonored. Chap. 19:9. (6) He nearly lost his own life by violence in Sodom. Chap. 19:9. (7) He was unable to shield his family from corruption and violence. (8) He suffered torments of mind from the filthy deeds and language of his neighbors and sons-in-law. 2 Pet. 2:7-8; Gen. 19:14. (9) He was overtaken by gross sin. (10) He became the dishonored father of a race that were enemies to God. Chap. 19:37-38. (11) His name sinks out of sight. (12) Instead of obtaining "an abundant entrance into the everlasting kingdom" (2 Pet. 1:11) he was "saved as through fire." * * * "Lift up now thine eyes." As for Abram, so far from losing anything by his generosity, God gave him assurance that the whole land would be his. "Blessed are the meek, for they shall inherit the earth." Matt. 5:5. * * * "All the land thou seest." The promise first given at Shechem is now renewed. * * * "To thee will I give it." Abram seemingly got the worst of his bargain with his nephew, and probably he now needed the comforting promise from God to support him against the murmuring of his own shepherds, who may have upbraided him for the liberality shown towards Lot. * * * "Forever." This was a part of the promise not before stated. It shows the greatness of God's promise.

V. 16. Incredible Increaes. "Seed as the dust." The Hebrews are numbered by millions today and Abram's spiritual children no man can enumerate. Gal. 3:7-29.

V. 17. Gift Confirmed. "Walk...in length...breadth of it." Lot looked only to the east, making a narrow choice; Abram looked in all directions and made a choice of all that was in sight—for his posterity. Let us endeavor to see the full extent of our promised possessions by the eye of faith. The apostle Paul could do this. Rom. 8:28; 2 Cor. 4:18.

V. 18. The Hebron Altar. "Removed his tent." This was the first act after God had confirmed his promises. * * * "Hebron." A place twenty miles south of Jerusalem. Here Abram made for himself the nearest approach to a home which God permitted him to make in this world. Here he died and was buried. It likewise became the home, and the tomb, of his family in future days. * * * "Built altar." This is the third altar mentioned as having been built by Abram. Wherever he settled he built an altar as a monument to his faith in the true God. Thus all along his pathway he became a light-giver to the world.

FIVE MINUTES' SERMON ON THE GOLDEN TEXT.

By Peter Ainslie.

WE call this the golden rule and certainly it is a very happy way of living, but it is harder to work every day actions by it than to work the most difficult problem in geometry by the printed rule. Human actions cannot be added, subtracted, multiplied or divided near so easily as we can figures. Living acts are harder to get into line than dead numbers. We say that such a thing ought to be done a certain way. If it were a sum in arithmetic, a few minutes would decide it and done once it is all right thereafter. But it is not so in life. We may know that this is right and the other is wrong and we may go the right way today, but tomorrow we go in the opposite. The goodness of yesterday is largely undone by the folly of today. We reply by saying, "I meant to do it that way," but the fact that we did it the other way makes it frequently as though we had intended to do it just the way we did. So, after all, human life is hard to set to the correct standard. However, because it is difficult is no reason that we should cease to try, for all things of worth are attained through difficulty.

The rule is very simple. It is this: Everything that you would like people to do to you, you do to others. You appreciate people's thoughtfulness for you, are you as thoughtful of others? You appreciate courtesy and common politeness extended to you. Do you always extend these things to others? You would like for some one to carry your market basket, but would you carry another's basket? You would like for some one to loan you a little money for a few days; would you willingly loan your money to another? You like for people to always speak to you kindly, but do you always speak to others kindly? When you ask a favor of a friend you object to that friend complaining, but do you always keep from complaints when friends ask favors of you? You are perhaps in trouble and you think it strange that people do not come to see you, but do you go quickly to see others when they are in trouble? The world treats us just about the way we treat it. If you love, you will be loved; if you serve, you will have servants. They may not be the same people always and frequently you may be disappointed in misplaced confidence, but love and service will come back to you at some time and in some way, and perhaps from a source that you did not expect. We are our own standards and we must not complain if things go otherwise, but we must first ask, what have I given, what model have I set up? The tides will have brought us what we bid for. Love and serve and see if these things do not come back to you in great measure.

O Father, it is thy strength and we ask for it that we may do for Jesus' sake. Amen.

Lord, let me not be too content
With life in trifling service spent—
Make me aspire!
When days with petty cares are filled,
Let me with fleeting thoughts be thrilled
Of something higher.

—Maltbie D. Babcock.

PRAYER MEETING.

Fred'k F. Grim.

THE BODY OF CHRIST.

Rom. 12: 4, 5. Reference I Cor. 12: 12-31; Col. 3: 15-17.

THE prevailing Jewish conception of society was that of a kingdom; not spiritual and democratic as Jesus proclaimed it, but materialistic with a Hebrew aristocracy and all other peoples as their subjects. Jesus was compelled to use the common class distinctions of his times, but never as their defender; rather to criticise and revolutionize. He gave a new content to their old forms and current phrases, which saved them from desuetude and decay. His purpose was to bring the individual into a new social relationship, with love for God and love for man as a common bond of fellowship; "to put the saved soul back into a saved society for whose salvation he himself had been saved." In both his teaching and his life he maintained the most delicate poise between the individual and the group, recognizing the rights and duties of both and beholding them in their true relationship.

Not An Aggregation but An Organism.

The organized means for bringing in the reign of the kingdom; of peace on earth and good will among men is an ecclesia, a church. Paul with his usual keenness of intellect has represented "the called out" under the figure of the body, with Jesus Christ as the head. If the Church is but an aggregation of individuals, atomistic in its character, as some would have us think, then it is doomed to foreseen and inevitable failure. While Christ saves us as individuals he saves at the same time and of necessity as members of society.

An appreciation of the Church as a structural organic unity is the great need at the present time. In breaking away from ecclesiasticism we are liable to the same danger as were those who rebelled against political despotism. With a recognition of the rights of the individual came the usual perversion through the centuries until in the time of the French revolution we see it in its wildest extreme. Religious anarchy, an intense individualism, which we see at least in many local congregations is no more to be justified than political anarchy.

The mere bringing together of certain kinds of food will not constitute a man; they must be taken into the body, digested and assimilated. So the mere bringing together of certain individuals will not constitute a redeemed society, of which the body of Christ is the visible expression. They must be brought in contact with the *New Life,* transformed and made to articulate one with another as a part of the organism.

Relation of a Member to the Body

or of an individual to the whole must not be overlooked. We are members of the body of Christ, each having a different office—an untitled office for the most part, but none the less an office—all are one in Christ and members one of another. Consequently one member has no right to do anything that will injure another member. How absurd it would be even to attempt to think of one hand in conflict with the other, or one foot attempting to go in one direction and the other in the opposite. Perchance the foot thinks it has too much to do; it has to bear the whole burden so it refuses to move. The eye becomes proud and refuses to co-operate with the organ of hearing. Suppose that different members of the body take sides; a first-class quarrel ensues and the result is a total destruction of the body. How foolish you say; and so it is. The members of our physical bodies do not do anything of the kind, only members of society, only "church members."

Paul has not failed to remind us that if one member suffers, all must suffer. One member may do much to raise or to lower the spiritual vitality of the entire body.

If Christ but dwell within our hearts by faith; if we recognize that he is the one who should guide and direct us in all things; if all that we do in word or deed be done in his name, then shall we have a new heaven and a new earth wherein dwelleth righteousness.

CHRISTIAN ENDEAVOR

By Charles Blanchard.

GAINING BY LOSING.

Topic Aug. 4: Ref. Mark 10:28-30. Peter's Question.

PETER'S question is ours, only we cannot say as he did, "Lo, we have left all, and have followed thee." "What shall we have?" It is a fair question. We have a right to ask it. And Jesus has given an explicit answer. "Verily I say unto you, there is no man that hath left houses or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mother, and children, and lands, with persecutions; and in the world to come eternal life."

Many ask "Will it pay to be a Christian?" It is not the highest motive. But I believe, truly, it pays to be a down-right, four-square and face-to-the-front Christian. I don't think it pays to be any other sort. Yes, I believe it pays financially. The really in earnest disciple will rejoice, with the great apostle, to "spend and be spent" for the Gospel's sake; and with Paul can say, "I have all and abound." And again, "I have learned in whatever state I am therein to be content." To have learned this is to be rich, since contentment with Godliness is great gain. And then the one who is genuinely Christian will have less thought of self, will spend less on self, and will have more to give for the cause of Christ. Those who have practiced tithing testify that it pays financially, in the system it begets in keeping accounts, and in the economic habits it cultivates. To be a Christian means to be temperate in all things, and nothing pays so large dividends in money saved as the habit of temperance. So it is not an accident that Christians are ordinarily more prosperous than those who are not Christians, as a class, are better off physically, financially, morally, spiritually. To be sure, many who are not Christians, some who are anti-Christians, are prosperous in business. They fare sumptuously every day. But multitudes—much more than the "submerged tenth"—do not prosper, largely from the lack of habits of temperance and economy which the Gospel instills. Nothing would pay the laboring classes so large dividends on earn-

ings saved, or well spent, as to become actively and practically Christian in character and conduct.

It Costs Something.

I would not have you think otherwise. There is nothing good but costs a good fair figure. The one who will not give, who will not work and save that he may have to give, is simply not Christian. Many break down in the beginning of their Christian life by failing to form fixed habits of systematic giving. Not a few fall away when they find it costs continually to be a Christian and an endeavorer. It costs something—many things—houses, lands, fathers, mothers, wife and children, brothers and sisters; but we gain more in enlarged association—redeemed fellowships—with eternal life!

STUDIES IN MISSIONS.

[Supplementary to the C. E. reading courses.]

WHY I BECAME A MISSIONARY.

By M. D. Adams.

I BECAME a missionary as the consequence of my becoming a subject in the kingdom of Christ. Note that it is subject and not citizen, and kingdom and not republic, democracy or commonwealth. In an earthly government I never want to be anything but a citizen; but in things heavenly I can never be anything more than a loyal subject. Jesus is my king—I am his unworthy subject. His parting order was, "Go ye and make disciples of the nations." There is no alternative, for loyal hearts, but to obey.

It is the passion of my heart that King Jesus should triumph over all his enemies, and the boundaries of his kingdom be widened to the uttermost parts of the habitation of man. This is desirable not simply for the sake of a hero's dominion, but because of the righteousness of Jesus' reign. The nations of the earth are his. They belong to the travail of his soul. Shall he not have the dominion which he has purchased with his blood? There are thousands of men at the present time, in arms and upon battlefields, and many thousands of new graves have just been made and thousands are maimed for life, and women widowed and children made fatherless, for the sake of the triumph of their sovereign. In this struggle for conquest no price has seemed too high to pay for the end sought. The sacredness of home and country have been violated, and justice and mercy forgotten, and human history stained by the cruelty of men to men, and treasuries poured out unstintingly. All this great price has been paid that one country might triumph over another. I too have a king. His crown is the brightest and best of the ages. His dominion is by right unquestionable. His conquest brings no tears of bereavement, no forgetting of justice and mercy, no violation of country and homes; but, on the other hand, blessings unspeakable come from his reign. He has put down infanticide and sutteeism in India. He is dispelling the darkness of idolatry by the light of the worship of the living God. He is destroying the narrow bigotry of caste, and establishing the brotherhood of man. He is ennobling womanhood and saving the childhood of India, and how many rescued from famine can now call him blessed. A transformed India, redeemed from horrors unspeakable, is now being produced by the power of my King. Why should I not become a missionary if thereby I may in any measure hasten the day of his triumph?

I may not stay to see the day
When the great Saviour shall bear sway
And earth shall glitter in the ray
That cometh from above.
But come it fast, or come it slow,
'Twill come at last, I surely know,
And heaven and earth shall feel the glow,
And men shall call it Love.

It has been a conviction of my life that the preaching of the Word was essential to the enlightenment and conversion of the heathen. This Word, I have been taught, is the sword of the Spirit—the seed of the kingdom. With confidence in the vitality of the seed, I became a missionary that I might sow it in the soil of heathen minds.

I also had a conviction that the heathen needed Jesus, and were lost without him. This conviction has now become knowledge absolute; for I now know that men are lost, for time, to God's glorious purpose in creating them; and I do not believe there is any transforming power used in the world to come that will save him for eternity. I therefore became a missionary that men might be saved through Jesus Christ.

While these great truths, the authority of Christ, the triumph of Christ over all his enemies, and the Gospel the divinely appointed means of conquest, and salvation only through Jesus, have been the predominating influence, I also recognize that the missionary spirit among my brethren had much to do in causing me to become a missionary. I remember when this missionary spirit did not exist to any great extent. I have seen and felt its rising tide. It has worked as a transforming leaven. I have now been in India nearly 18 years and am soon to return to America; but not because I would not be a missionary, had I my life anew to choose again, this most blessed calling.

Bilaspur, C. P.

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

By the Rev. Alexander Smellie, M, A.

GOD THE CREATOR OF ALL THINGS

Monday—Genesis 1. 1—12.

"In the beginning God created the heaven and the earth."—Genesis 1., 1.

That God is the Creator gives weight to every communication which he makes to me.

Suppose I am still careless about him and opposed to him. He reproves me in his holiness. He condemns me as my righteous Judge. And yet he pities me with all a father's unquenchable compassion. He is my counsellor and my friend. These are the accents in which he addresses me. But how powerful and how moving his voice should be, when I remember that it is my maker, and the maker of all things, who is bidding me turn and live!

Or suppose that I am one of his saints, and yet am disquieted and cast down. But why should I be so? My help comes from the Lord, who made the heavens and the earth. The very things which seem most hostile and most perilous to me have been called into existence by him. Sickness, pain, poverty, distress—they come at his bidding; they are his creatures and his servants. I need not be afraid, whatever alarms

or threatens me; he who is my Saviour has formed and can control evil as well as good.

Tuesday—Genesis 1, 14—25.

What sacredness the thought that God is the Creator should stamp on every object in nature!

I go forth amid all the glories and the beauties of the earth, which he has so marvelously framed. He is there; it is with him I walk; in his works I see something of himself. Thus there is a tongue in every breeze; there is a voice in the song of every bird; there is a silent eloquence in every green field and quiet wood. They speak to me about my God. In a measure they reveal and interpret him. He made them. He made them what they are. He made them for me. Thus the sights and sounds around me should be means of grace.

And, if he is Creator, I must be careful how I use nature's gifts and bounties. The wheat, the corn, the vine, this piece of money, this brother or sister. He formed them, and formed them for gracious and holy ends. My hand should be arrested, my mouth should be shut, my spirit should shrink back in awe, if ever I am tempted to abuse and wrong them. Let me tell myself: "They came from God, and they are meant to be employed for God; for his pleasure they are, and were created." I move through a world mystic, wonderful.

Wednesday—Genesis 1, 26—2, 3.

Man is the crowning work of God. It only accentuates the miserable issues of my sin, to think that the Father intended me to be the very climax of his creation.

How guilty I am! I was made, not to be a slave, not to be a servant, but to be the dear and cherished son of God. But I have taken my own way, and trampled his wishes under foot, and broken his bands asunder. How heinous and black is my rebellion! "How sharper than a serpent's tooth" for him to have so thankless a child!

And how degraded I am! I was meant to carry God's lineaments on my face, God's knowledge and righteousness and holiness in my character. But I am altered terribly for the worse. I have wandered far enough away from Paradise. The fine gold has become very dim. The image of the Lord has vanished.

And how wretched I am! I have banished myself from God, who is my home. I am an exile in a dreary foreign land. I can find nothing to compensate me for what I have forfeited. God made me for himself, and I am restless without him—restless and weary and ill at ease.

Thursday—Psalm 8.

I was made to have dominion over the works of God's hands; over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth.

It looks liker a poet's dream than a narrative of what once was actually true. In the savage parts of the world my fellows today maintain a desperate struggle with wild beasts and with the unfriendliness of nature. I, too, am often made to feel that nature is too strong for me. What can I do, face to face with the tempest, with the earthquake, with the icepack, with the tropical sun? I am at their mercy; I am helpless in their hands. It may be an ignorant triumph which they win over me, but it is a triumph all the same.

Ah, but if I trust in Jesus Christ, I shall have the ancient government restored. Meantime I have the assurance that all earthly things are working together for my good; and mine is the promise that, in the end of the day, I shall sit down with him on his throne.

Friday—Isaiah 40, 21—31.

If God is Creator of all, how foolish and how sinful is idolatry! Let me have no idols in my heart, no substitutes for him who fashioned me and who deserves alone my loyalty and my worship.

If God is Creator of all, how vain and how ineffectual is the pride of man! The strongest cannot contend with him. The wisest cannot outwit him. The loftiest must bend and bow to him. He "bringeth the princes to nothing; he maketh the judges of the earth as vanity." Let me cast away every weapon of rebellion.

If God is Creator of all, how safe and how happy is the heart that leans upon him! "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." Let mine be this consummate security and sublimest joy.

Saturday—Job 38, 1—14.

Humility should be one grace which springs up in my heart, as I think of the majesty and might of my God. Where was I when he laid the foundations of the earth, when he determined the measures thereof and stretched the line upon it? And who am I that, face to face with him, I should exalt and uplift myself? Mine should be the meek and quiet spirit, which takes the lowest room, which confesses that its very victories are impotence, and its very righteousnesses filthy rags, which acknowledges that I can never walk, or work, or war alone.

But trustfulness should be another grace which flourishes in the soil of my heart, as I think of the greatness and glory of my God. He who shuts up the sea with doors, he who stays its proud waves, he who commands the morning and causes the dayspring to know its place—he is my Father, my Saviour, my Comforter. Since he is my Shepherd, I will fear no evil, I will go from strength to strength.

Sunday—Psalm 104, 1—12, 19—24.

Let me walk through the world with an open eye. So many there are who never see its wonders and its delights. They live in a palace furnished with a variousness, a magnificence, a sweetness, which throw Nero's Golden House on the Palatine, and Boabdil's Alhambra in Granada, altogether in the shade. But they are blind to its marvels. I would have my vision purged and enlarged.

And let me walk through the world with a believing mind. Some there are who are atheistic and sceptical in the universe which carries the print of God's finger everywhere—on each grain of sand, each blade of grass, each beam of light. They are as senseless as one who should go through a factory, with its looms and wheels, and should say, "I do not believe in man." I would be wiser than they.

And let me walk through the world with a joyous soul. Too many there are who are filled with uncertainties, misgivings, and glooms, doubtful in heart and sad in face. But God feeds the young lions which roar after their prey, and he will not forget either my temporal or my spiritual needs, he will give me richly all things to enjoy. So I would be strong and of good courage.

General & Church News

A SIMULTANEOUS MISSION IN THE UNITED STATES.

Plans are now being made for a united effort, at the beginning of next year, for the presentation of the gospel by special services in as many of the cities of this country as possible. The movement is similar to that in England last winter and has been endorsed by leading ministers. Excitement is to be avoided.

One man will have charge of the meetings in one city and with him will be associated a prudential committee. Each city will be divided into districts and a church well located in the center of that district will be chosen. Local organizations will be perfected in each of these districts. For evangelists, some of the city ministers and others from neighboring cities will be selected in order to save expense and also to emphasize the belief—a late one—that there are ministers in local pastorates everywhere who can do quite as good evangelistic work as the professionals. For the general work there will be a few well-known evangelists. Among them will be Rev. Dr. G. T. Purves, Rev. Dr. J. Wilbur Chapman, Rev. G. Campbell Morgan, Rev. Dr. A. C. Dixon Rev. R. H. Conwell and some are coming from England, among them Rev. John McNeill.

So far Presbyterians, Methodists, Baptists, Congregationalists and the Disciples of Christ have come into the plan. Boston, New York, Philadelphia, Chicago, St. Louis, Detroit, and a number of smaller cities are at this date included in the plans. The meetings will be held in the churches and not in halls as in England, the conditions being different there, owing to the distinction between the churches of the Established Church and those of the Dissenters.

INTERDENOMINATIONAL CO-OPERATION IN FOREIGN MISSIONS.

In southern India there is an association which includes in its membership 350 missionaries, representing all the different missionary societies working in that land. Much advantage accrues therefrom, as in the multitude of counsellors there is wisdom and united action can accomplish that which would not be feasible for one society working independently. Opportunity is afforded also for interchange of information and comparison of methods. Committees are appointed to do certain work and make particular investigations which will be of value to all the missionaries, as, for instance, the preparing of a common statistical form that the returns of the different missions may have a uniform basis, inquiries into the disabilities to which native Christians are subject under the laws, different laws being in force for Hindus, Mohammedans and Christians, regarding marriage, divorce, guardianship of children, use of wells, tanks, etc.

A board of management composed of representatives from several different missions, conducts examinations of new missionaries in the Tamil and Telugu languages and in centres more than 600 miles apart, which are found to be more impartial and satisfactory than when conducted by one mission alone.

There is also a board of arbitration to assist in settling differences between missions or individuals representing different missions. Such names as those of Dr. Jacob Chamberlain, Dr. William Miller of the Madras Christian college, Rev. E. Sell of the Chuch Missionary society, and Dr. McLaurin of the Baptists are guarantee of satisfactory results.

Annual missionary conferences are conducted by the association while the missionaries are recruiting during the hot season. Practical topics and methods are discussed, and the experiences exchanged are a fruitful source of helpful suggestion and inspiration. The days are well nigh past when men and women on foreign fields work independently and in a spirit of rivalry with Christians of other names than their own. They have grown wiser—shall we not say, they have learned more of the spirit of the Christ. "One is your Master and all ye are brethren."

CHICAGO AND VICINITY

The Sunday school of Chicago Avenue church has a membership of about 1,900. Last year they contributed nearly $900 for the famine sufferers in India besides supporting twelve boys in mission schools, one Bible reader and three other missionaries.

The Fourth Baptist church has now reduced its debt from $25,000 to $12,500. Seventy-five members have been received since October 1. Dr. Kittredge Wheeler is the pastor.

On Sunday, July 7, the Avondale Presbyterian church, Rev. C. B. Beckes pastor, observed "Honor Day," at which time a class of seven graduated in the first series of the "Loyal Sunday-school Army Normal Work." There were two hundred graduates in this new scheme of Sunday-school endeavor in the state of Illinois this year, and this was the only class in Cook county.

The Episcopal diocese of Chicago is taking its place among those conspicuous for the staying powers of its clergy; and thus doing its share in removing the stigma of changeableness. Of the ninety-six clergymen upward of forty have been in this diocese ten years or more; sixteen for fifteen years or more; six from thirty to thirty-five years; while three have for more than forty years been canonically connected with Illinois. And yet the Rev. E. A. Larrabee, ordained twenty-five years ago this month, in the first year of Bishop McLaren's episcopate, is the only clergyman who has been a city rector for fifteen years.

Ingleside Avenue Methodist church contemplates erecting a $10,000 building. Rev. A. D. Traveller preached in the old church Sunday morning and evening, July 14, and raised $5,000 toward the new edifice.

Rev. D. K. Campbell has completed his first year as acting pastor of the South Chicago Presbyterian church. Thirty-nine have been received into church fellowship, twenty-six on profession of faith. During the year provision has been made for a debt of $1,700, the Presbyterian League coming to the rescue. Plans are made to raise the basement floor and make the rooms acceptable for use, at a cost of several hundred dollars.

Rev. Roy B. Guild of the Leavitt Street Congregational church is preaching at the East Los Angeles (Cal.) church, having arranged a six weeks' exchange with Rev. Chester P. Dorland, pastor of the last named church.

Emmanuel Methodist Episcopal church, Oak Park, will dedicate its new place of worship August 11. Meanwhile the railroad station at S. 44th ave., and W. Randolph st., is being used for services. Rev. John G. Armstrong is the pastor.

GOOD CURE.

Nature's Way to Regain Health.

A man may try all sorts of drugs to help him get well, but after all the "food cure" is the method intended by Nature.

Anyone can prove the efficacy of the food cure by making use of the following breakfast each morning for fifteen or twenty days.

A dish containing not more than four heaping teaspoonsfuls of Grape-Nuts, enough good, rich cream to go with them, some raw or cooked fruit, not more than two slices of entire wheat bread, and not more than one cup of Postum Food Coffee, to be sipped, not drank hurriedly. Let this suffice for the breakfast.

Let one meal a day consist of an abundance of good meat, potato and one other vegetable.

This method will quickly prove the value of selection of the right kind of food to rebuild the body and replace the lost tissue which is destroyed every day and must be made up, or disease of some sort enters in. This is an age of specialists and the above suggestions are given by a specialist in food values, dietetics and hygiene.

Dr. Manley S. Hard of Chicago has been making a tour of Ohio, Illinois, Michigan, Indiana and New York in the interest of the Methodist Church Extension society. He has received enough money to build five churches on the western frontier.

The Washington Park Congregational church, Michigan boulevard and Fifty-fourth street, Rev. Frank D. Burhans, pastor, is heading a movement for the establishment of the first church for colored Congregationalists in Chicago. The first meeting was held in the auditorium of the Washington Park church Sunday afternoon, July 21.

The forty-second annual camp meeting of the Chicago, Chicago Northern, and Chicago Western districts of the Methodist Episcopal church opened at Desplaines July 17 and will continue until Monday, July 29. The presiding elders of the three districts—Rev. Drs. H. G. Jackson, C. E. Mandeville, and J. M. Caldwell, with D. W. Potter, evangelist, have general charge of the religious services. Bishops Merrill and Thoburn and other noted preachers take part.

The Evanston Avenue Methodist Episcopal church celebrated its tenth anniversary, July 16. A thank offering of $500 was raised as a nucleus for a $16,000 fund with which to build an addition.

The ministers of the fourth episcopal district of the African M. E. church have been holding a congress at Quinn chapel, Wabash avenue and Twenty-fourth street. Bishop Abraham Grant presided and Bishops Benjamin F. Lee and Evans Tyree were also present. Quinn chapel is the second oldest church organization of any kind in the city of Chicago.

Thirteen persons were welcomed to membership in the Garfield Park Methodist church Sunday morning, July 14, among them five young men. Current expenses are all provided for to date and $2,700 has been raised on the debt since conference.

It is announced that Mr. John D. Rockefeller during his recent visit to Chicago, promised $15,000 to Olivet Baptist church, Twenty-seventh and Dearborn streets, on condition that $8,000 is raised by the congregation.

Rev. Dr. J. H. George of Montreal, formerly pastor of the First Congregationel church, St. Louis, has accepted the invitation to become president of the Chicago Theological seminary.

Baptist.

Rev. Charles H. Holden has resigned the pastorate of the church at Freeport, Ills.

The new Baptist church at Salem, Ind., just completed at a cost of $10,000, was dedicated July 14 by Rev. Myron Haynes of Chicago, assisted by visiting ministers. The church has a seating capacity of 500. Rev. J. L. Matthews, the pastor, closed his labors there July 21.

The Baptist church at DeKalb, Ills., is to be remodeled at a cost of $5,000. Seats will be provided for about 500 persons in the church and class rooms for the Sunday school.

Rev. C. Marion Murphy, pastor of the church at Berlin, Ills., was ordained June 13.

Fourteen churches in the Dixon (Ills.) Association report 1,682 members, amount given for beneficence $1,372; home expenses $12,000.

The Baptist church at Harlan, Ia., has gained much from the union revival services reported in our last issue. Congregations have more than doubled and attendance at prayer meeting has increased three-fold. A Young People's Union has been organized with twenty-five active members.

Rev. J. W. Keltner has resigned the pastorate of South Park church, Kansas City, to become financial secretary of Webb City college.

During the past six months the pastor of the First Baptist church of Denver has received 107 persons into membership—fifty-two by letter and fifty-five by baptism.

Rev. W. E. Powell has been in charge of the church at Colorado City, Colo., for the last eight months. During that time the membership has grown from about sixty to more than 100; a debt of $400 has been paid off, and improvements are now being made on the building including a new carpet for the auditorium.

Dr. Thomas S. Barbour, one of the secretaries of the Missionary Union, will start on a tour of the foreign missions of the Baptist church, accompanied by Rev. A. E. Isaac. They go for the purpose of informing themselves and those at home who support the work, as to the conditions and needs of the work being done.

Dr. H. M. Wharton has been conducting tent meetings daily for a week at Marshall, Mo., and a large number of people have confessed Christ, among them some of the leading business men. It is worthy of note that every county officer and nearly every deputy in the court house here is a Christian and a member of some church.

Rev. Emory W. Hunt, who succeeded to the Boston pulpit left vacant by the death of Dr. A. J. Gordon, has been asked to take the presidency of Denison University, Texas.

Rev. Mr. Bates, pastor of the church at Kirkwood, Mo., has resigned to take effect September 1. He leaves the church in good condition financially, a debt of long standing, contracted in building a mission chapel, having been paid. The number of additions to the membership exceed those of any former pastorate.

Congregational.

The St. Paul Congregational Union is planning aggressive city missionary work and the establishment of missions in outlying districts. Rev. Alexander McGregor of Park church is at the head of a sub-committee having the matter in charge. One of the first principles of the new missionary work will be to keep out of the districts in which other Protestant denominations have established missions.

Rev. George E. Bates of Smith's Falls, Ontario, Canada, has been called to the pastorate of the church at Maplewood, Mo., vacant by the appointment of Rev. T. T. Holway as a missionary of the American Board in Turkey. Mr. Bates has been engaged in mission work at Smith's Falls.

Rev. A. A. Stevens, D. D., for twenty-seven years pastor of the First Congregational church of Peoria, Ills.—from 1856-1882—entered into rest, July 16. His influence in the development of that city was large. He was successful as a man of affairs and was an able scholar and preacher.

The corner-stone of the Church of the Martyrs for Armenian Congregationalists, was laid at Worcester, Mass., July 14, under the auspices of the Congregational City Missionary society. About 300 were present. This Armenian church was formed in 1892 and now has a membership of sixty and an average attendance of 150, representing seventy families. Rev. H. G. Benneyan is pastor. Other Armenian ministers were present. Addresses were delivered in both English and Armenian.

A nine days' series of meetings has been held at Silver Bay, Lake George,

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Husband was also troubled from lack of sleep while he was drinking coffee, but now he uses Postum Food Coffee with me, and we both sleep perfectly. Our little boy had peculiar nervous spells and I stopped the use of coffee with him and have been giving him all the Postum Food Coffee he cared for. He is perfectly well now.

My sister was troubled with nervous headaches while she used coffee. She found how greatly improved we were from discontinuing it and using Postum Food Coffee, so she made the change, and is now rid of her nervous headaches. We are naturally strong advocates of Postum." Mrs. J. Walford, Castalia, Erie Co., Ohio.

in the interests of the Forward Movement of the American Board of Foreign Missions. Sixteen states and Canada also were represented. More than half the delegates were men and nearly one-half were college graduates or students. A score of pastors and thirty-five persons engaged in educational work, with a generous supply of business men, one or two missionaries and not a few women made up the conference. Prof. E. I. Bosworth of Oberlin, Rev. Harlan Beach, Drs. Daniels and Creegan, Rev. Doremus Scudder, and J. Campbell White of Calcutta were among the speakers. The home missionary work was represented by Secretary Washington Choate and President F. G. Woodworth.

Dr. Washington Gladden has been appointed Lyman Beecher lecturer in Yale Divinity school for next year.

The First church at Atlanta, Ga., celebrated the first anniversary of the pastorate of Rev. H. H. Proctor on July 7 and 8. During these years there have been 500 conversions, 250 additions, and $10,000 contributed for all purposes, the church assuming self-support within that period.

The Illinois Home Missionary society has arranged to begin services in the southwestern part of Dixon, Ills., where there are fully 2,500 inhabitants, and 600 children who do not attend any Sunday school. The chairman of the Home Missionary Committee for Bureau Association has generously devoted his vacation to the establishment of a church and Sunday school in that open field, donating his services to the Home Missionary Society. He is assisted by a good singer who is a practical personal worker. Both these men are trained in pastoral work and in the most successful methods of reaching all classes and conditions of men.

The Home Missionary Society has voted the sum of $28,000 for work in Illinois exclusive of the city auxiliaries. Another general missionary is to be put in this field, to be designated Field Secretary, and Rev. John H. Wilson, D. D., now of Mattoon, Ills., has been chosen for that position.

Rev. James Hayes, "the Coal Mine Missionary," reports that the new building at Kelleyville, Ills., is about completed. It is a matter of interest to add that this makes eight church buildings erected under his supervision and largely as the result of his arduous labors.

The Disciples.

The Christian Woman's Board of Missions has seventeen missionaries in Jamaica, two in Porto Rico, four in Mexico, thirty-six in India and eighty-four in the United States, making 143 in all; fifty-nine in foreign lands.

Ten years ago there were four congregations and 1,129 members of the Church of Christ in St. Louis. There are now twelve churches and 3,784 members.

The report of the corresponding secretary, B. B. Sanders, to the Texas state convention shows a very fine growth in the mission work. There were in all 1,417 additions, thirty-four churches and forty Sunday schools organized. They raised $8,457.50 for state missions.

The corner-stone of the new Christian church at Shelbyville, Ind., was laid July 15. The church will cost $20,000. It will seat about 900.

A meeting held at Chariton, Iowa, by the pastor, Rev. C. F. Sanderson, and Evangelist Harlow has brought twenty-eight additions to the Christian church there.

Central church Denver, will be dedicated in September. The property represents an actual cash value of over $60,000.

Rev. B. B. Tyler has been elected president of the Union Ministerial Alliance of Denver, for the coming year.

At Elwood, Ind., Rev. L. C. Howe expects soon to close a five years' pastorate. In that time the church membership has grown from a small number to over 600, the fruit partially of three revivals bringing respectively sixty-three, 119 and eighty-six additions. The congregation now occupies a commodious new structure erected two years ago.

C. D. Boyd, a conductor on the Burlington railroad, is a member of the Central Church of Christ, Denver. He found it necessary either to give up his position or run a through train on Sunday. He decided to try to hold Sunday services on the train. He began by inviting all the passengers on his train to assemble in one of the parlor cars for a sacred song service. The manager of the road gave his endorsement. Ministers or church workers are asked to conduct services. Reports say seventy-one passengers held services last Sunday while the train was flying through Nebraska.

Rev. C. P. Leach, of Moulton, Iowa, has accepted the pastorate of the Church of Christ at Iowa City.

About October 1 Rev. M. F. Ingraham will close a ministry of seven years at Wapello, Ills.

The Franklin Street Circle church, Cleveland, O., has opened an annex of three rooms on the second floor of an adjoining building, which it will use for Sunday school purposes and which will be connected with the church by a bridge.

Episcopal.

The institutions at Gambier, Ohio, have been getting some good things lately: $12,500 to endow the library, a $2,500 scholarship, the $100,000 endowment raised and the gift of $50,000 from Mr. Samuel Mather of Cleveland; $50,000 from Senator Hanna for a new dormitory and the Dr. Benson Fund of $25,000, to maintain the chair of Latin.

The Rev. Edward S. Doan, priest-in-charge of St. Andrew's mission, Cleveland, has begun an effort to raise $5,000 for a new church-building for the colored people of the city. He hopes that sufficient contributions will have been received to enable the work of building to be begun in the fall.

Rev. Lawrence S. Stevens has just completed fifty years since his ordination to the ministry. The event was celebrated June 26 by the Detroit Convocation. The parishioners of Zion church, Pontiac, Mich., of which he is rector, presented him with a purse of $200 for a trip to the General Convention, and the choir gave him a gold cross, handsomely engraved.

There have been during the past year 257 confirmations in the jurisdiction of Duluth, 59 in the Indian missions, and 198 in the parishes and missions of the white race. Two new churches have been built, and are free from debt and ready for consecration. Two other churches are in process of erection. A new Indian mission church has been built on Leech Lake; another mission has been begun at Lake Winnebagoshish, and a new mission is planned among the Indians on the north shore of Red Lake. In the white field five new missions have been organized; two parishes have become self-supporting, which hitherto have needed assistance from the mission fund.

The new building for St. Luke's hospital, Duluth, will be completed this autumn at a total cost of $75,000. Of this amount, $40,000 has been raised in Duluth and rather more than $10,000 has been given by generous friends of Duluth in response to an appeal from the bishop. The hospital will provide accommodation for about 100 patients; it will be fireproof, and will provide the most modern accessories that medical skill demands to accomplish the best results.

Services were held in St. Paul's church, Indianapolis, on July 14, in commemoration of the thirty-fifth anniversary of the parish.

The Protestant Episcopal "Commission on Marginal Readings in the Bible" have just completed their work after six years of labor. The aim has been to supply a "Bible which on the one hand retains the version around which the loving regard of the people so largely centers, and which at the same time contains all such alterations in the rendering of the text as are necessary for its intelligent use. There is a class of passages in scripture which, owing to changes in taste and feeling, need some paraphrase to give the meaning of the passage without suggesting to the modern reader associations of a distasteful or distracting character."

Rev. George S. Mead, rector of Trin-

ity school, San Francisco, died suddenly June 19 in Guatemala, S. C.

Rev. Benjamin H. Latrobe, a retired clergyman of the diocese of Washington, died July 7 in his sixty-first year. He was rector in Baltimore, Owensboro, Ky., Philadelphia and Wilmington, Del., successively, his last charge being Trinity, Baltimore.

Grace church, Detroit, Mich., is rejoicing in the extinction of its debt of $3,500. Rev. Dr. McCarroll, the rector, made it a special effort to get it cleared off this year.

Ten years of successful work of the rector of St. Andrew's memorial church, Detroit, the Rev. W. O. Waters, was completed June 30. Work is now to be resumed on the unfinished church, and it will doubtless be enclosed before cold weather. More than $17,000 has been subscribed for this work.

The consecration of Archdeacon Frederick W. Taylor, of St. Paul's pro-Cathedral, Springfield, Ills., as bishop-coadjutor of Quincy, will take place Tuesday, August 6.

Methodist.

Rev. J. W. Franklin, for thirty-two years a Methodist minister, has entered into rest. His funeral at Pinckneyville, Ills., was very largely attended. The ministers of the adjoining towns acted as pall-bearers.

The Tyler Place M. E. church, St. Louis, having built a new edifice and abandoned the old one, has also changed its name. It is now the Shaw Avenue M. E. church.

Centenary church, St. Louis, has received 180 new members during the conference year.

The Homer church at Winona, Minn., is to have a new edifice. The cost will be about $1,500 and the building is to be completed by October.

The new M. E. church house at Valley Falls is completed, except the seating, and they now expect to be able to dedicate it the first Sunday in August. It is a very neat, commodious house, costing $3,000.

Presbyterian.

The corner-stone of a new edifice for Calvary church, San Francisco, was laid July 4. Dr. Minton in his address, said: "It is a truth that goes in the east without much contradiction that few cities offer more stubborn obstacles to church work than San Francisco. There are unique conditions that only the deepest piety and most consistent perseverance can survive. Old Calvary church has been for many years an important factor in maintaining moral standings, uplifting individuals and preserving here the best possible social conditions."

The First church, Minneapolis, Minn., will celebrate in the fall the recent extinction of the debt which has existed twelve years and has cost the

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church more than $12,000 for interest. The last $16,200 was raised within the past year by the united efforts of the pastor. Rev. J. B. Helwig, D. D., and the members.

Rev. Francis E. Smiley has resigned the pastorate of Twenty-third Avenue church, Denver, to enter upon the work of an evangelist.

By the will of the late William T. Grant of Louisville the Louisville Presbyterian Theological Seminary is bequeathed $200,000, with the proviso that his widow be paid an annuity of $5,000.

Since Rev. George S. Swezey became pastor of the church at East Palestine, Ohio, eighty new members have been received and enough money has been raised to build a new room to be used by the Boys' League and the Sunday school.

The United Presbyterian congregation of College Corner, Ohio, has just completed a new church at a cost of over $10,000. Rev. J. C. Warnock, the pastor, preaches in Ohio, but lives in Indiana, as the parsonage, though separated from the church by only the width of the street, happens to be in that state.

The Woman's Board of Home Missions includes 6,000 auxiliaries, and is said to be the largest denominational society in the world. The field from Pt. Barrow to Porto Rico maintains 138 boarding and industrial schools and missions, supports ministers and synodical missionaries in other fields, and in order to carry on the schools, erects buildings and keeps them in repair. The property value is estimated at $760,000; thirteen new schools were opened during the year, and eleven buildings erected. Societies have also contributed to the support of fifty-nine schools and 109 teachers under the Board for Freedmen. Gifts have amounted to $357,201.88 the past year; 438 conversions are reported on the fields.

The Woodland Avenue church, Cleveland, Ohio, has called Rev. William T. Wilcox of Rockford, Ills., to its pastorate.

Rev. J. Budman Fleming of Hammond, Ind., has accepted a call to Westminster church, Fort Wayne.

During the last five years the First church, Wichita, Kas., has not only cleared itself of debt, but has also contributed $20,000 to benevolent and missionary enterprises. More than $50,000 have been realized for all purposes. The membership has been increased by 607 new members, the total now being over 1,100. On the home field the church now supports a pastor, an assistant pastor and a city missionary. On the foreign field the church supports three foreign missionaries and a large number of native pastors, Bible women and scholarships in Chefoo, China. Last year the church contributed $13,230; $8,000 of this went to benevolent and missionary work; thus $3,000 more was given for others than was spent by the church on herself. Rev. C. E. Brandt is the pastor.

At Paola, Kas., 150 persons have united with the church during the eight years' pastorate of Rev. H. A. Cooper—thirty-three during the last year.

Homes for their pastors have been acquired by several congregations lately—notably Monett, Mo., Second church, Springfield, Mo., Wilmot Volga and Parker, S. D. Fort Dodge, Iowa, has just broken ground for a new one costing $6,000.

Forty have been added to the church at Armstrong, Iowa, since Rev. J. R. Vance became pastor, one year ago.

The tent meetings at Eighth and Carroll streets, St. Louis, have been largely attended. Different ministers have preached each night.

Arlington Hill church, St. Paul, Minn., is beginning a new edifice on Case street, between Edgerton and Payne avenues. It will be a frame structure and will cost about $5,000.

Rev. J. E. McGhee of Louisville, Ky., has accepted the pastorate of the Cumberland Presbyterian church at Butler, Mo.

General.

The Rev. Dr. Richard Morse Hodge, once pastor of Westminster Presbyterian church, Milwaukee, and until recently instructor in the English Bible at the Bible Institute, Nashville, is going to New York in September, where he will undertake a new work for laymen that is to be inaugurated by Union Theological Seminary. The scheme is primarily for the instruction of Sunday school teachers. The instructors are to be President Hall of the seminary, Professor Hodge, and the Rev. William D. Street, at present an assistant in a local Reformed church. Extension lectures are to be undertaken, to be given in churches in Brooklyn and perhaps in some nearby New Jersey city.

The changing of troops in the Philippines from one part to another, and always through Manila, causes an enormous demand upon Young Men's Christian Association quarters in that city. Larger accommodations are to be provided as soon as possible. At Iloilo a new building has just been secured, and work on Subig bay and at Dagupan has been put upon a better basis.

Land has been set aside within the legation enclosure in Peking, China, for a Young Men's Christian Association building, and workers are to be sent there at once.

A conference of Christian workers is being held at Wheaton, Ills., July 22-28. Rev. Campbell Morgan leads several of the meetings; others taking part are Drs. James W. Fifield and Johnston Myers of Chicago, Rev. R. A. Torrey and Rev. Milford H. Lyon. These meetings are free and open to any one who cares to attend.

Interdenominational co-operation is certainly in evidence during the summer in the vicinity of Boston: Winthrop Congregational church, Charlestown, unites its services with Trinity Methodist Episcopal church; Pilgrim

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Congregational, Dorchester, holds services with the Baptists and Methodists, two weeks in each church; Maverick Congregational church, East Boston, unites with the Baptists from the middle of July through September, each pastor preaching five Sundays; Central Congregational, Jamaica Plain, accepts the hospitality of the Baptists during July and reciprocates in August; St. John's Methodist Episcopal and Philip's Congregational, South Boston, unite for the summer; so do Harvard Street Methodist and Prospect Street Congregational, services being held in the one church for July and in the other for August. Several others might be named who are following similar plans.

Foreign Missionary Items.

Rev. Arthur J. Brown, D. D., writes: "This entire trip through the villages of Korea has been a revelation to us. We have journeyed by so circuitous a path in order to see as many of the outstations as possible that we have covered 350 miles. Everywhere, the Christians have been hospitable and affectionate, while in several places the evidences of the Holy Spirit's transforming power have been wonderful. In Eul Yul, for example, a town of 4,000 inhabitants, there were no Christians three years ago. Then one of its prominent men went to Seoul to buy an office. He met Dr. Underwood, was converted, put his money into Bibles and tracts instead of an office, returned and distributed them among his fellow townsmen. The Spirit of God had evidently prepared them for they responded at once. Now there are eighty baptized Christians in Eul Yul and a considerable number of catechumens. The people have built unaided a neat little church, pay all their congregational expenses and have donated half the cost of the native house set apart for the use of the visiting missionary.

A learned Moslem convert to Christianity, Sheikh Michaiel, is conducting preaching services every Wednesday night in Boulak, near Cairo, and Moslems attend in large numbers. He has published three volumes in vindication of Christianity as superior to Islam in many fundamental particulars.

Latest reports from Japan state that the new converts number several thousand. The revival of churches and pastors is thorough. Public men, Christian and non-Christian, are being moved by the upheaval to more reverence for the gospel and for the work of the Church. The missionaries are curbing the extravagant native expectation, and planning for such supplementary action by churches and pastors as shall make the period of revival one that will bring about permanent good rather than temporary exa'tation.

Gave Good Advice.

A young doctor who had recently commenced practice in a new neighborhood, one day had brought to him an uncommonly unwashed infant in the arms of a mother equally unwashed.

Looking down upon the child for a moment, he solemnly said: "It seems to be suffering from hydropathic hydrophobia."

"Oh, doctor! is it as bad as that?" cried the mother. "That's a big sickness for such a mite. Whatever shall I do for the child?"

"Wash its face, madam," replied the doctor. "The disease will go off with the dirt."

"Wash its face—wash its face, indeed!" exclaimed its mother, losing her temper. "What next, I'd like to know?"

"Wash your own, madam; wash your own!" was the prompt rejoinder.

Bishop Whipple says that when he went into the West to preach he was exceedingly anxious to reach artisans and railway operatives, of whom there were hundreds in Chicago. He called upon Wm. McAlpine, the chief engineer of the Galena railway, and asked his advice as to the best way of approaching the employes of the road.

"How much do you know about a steam engine?" asked McAlpine.

"Nothing."

"Then," said McAlpine, "read 'Lardner's Railway Economy' until you are able to ask an engineer a question about a locomotivce and he not think you a fool."

The clergyman had the practical sense to see the justice of that advice. So he "read up," and in due season went to the roundhouse of the Galena railway, where he found a number of engineers standing by a locomotive which the firemen were cleaning. He saw that it was a Taunton engine with inside connections, and asked, at a venture:

"Which do you like best, inside or outside connections?"

This brought out information about steam heaters and variable exhausts, and in half an hour he had learned more than his book had ever taught him. When he said good-by, he added:

"Boys, where do you go to church? I have a free church in Metropolitan hall, where I shall be glad to see you, and if at any time you need me, shall be glad to go to you."

The following Sunday every man was in church.

We call attention to the advertisement of The Natural Body Brace Co., Salina, Kansas, in another column. This is a company of very high standing, vouched for by leading banks throughout the country. Their home banks say the company's methods of doing business are all that a customer could ask. They prove by the most skilled physicians and thousands of wearers that their Brace is the best of cures for ailments peculiar to women and girls, and for abdominal weakness, backache, lung troubles or general weakness of either sex. It cures after everything else has failed. Their book of plain, common sense reasoning which is fully illustrated is sent free in sealed envelope to all who ask for it. They refund the purchase price to any who are not pleased with the Brace after 30 days' trial. We suggest that you write to them for full information at once.

TWO RACKS TO TEXAS

Effective March 10th, 1901, the

FRISCO LINE

Announces the Opening of its

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Through Train Service will shortly be established from St. Louis and Kansas City over the

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O. W. Ruggles, Gen'l Pass'r & Tkt. Agt., Chicago.

BOOKS

Luther and the German Reformation, by Professor T. M. Lindsay, D. D. New York: Charles Scribner's Sons.

This is one of the volumes in the series devoted to "the world's epoch-makers." Professor Lindsay had already long ago proved his mastery of this period in Christian history by his capital handbook on the Reformation. In this brief volume of less than three hundred pages, he gives a clear and most attractive account of Martin Luther. The modern spirit is shown in Dr. Lindsay's very careful attention to the sociological aspects of the Reformation movement. That Luther powerfully influenced and yet only half understood these extra-religious forces, has long been well-known; but the facts are brought out with great distinctness by the author. Another admirable feature in this book is the emphasis put upon the fact that Luther discovered no new doctrine. "If we look into the matter," he says, "the Reformation did not bring to light many truths which was absolutely unknown in the mediaeval church. The spiritual life of the mediaeval Christian was fed on the same divine thoughts which are the basis of the Reformation theology. * * * This Reformation which Luther led was the outcome of the old family piety which had flowered during all the previous centuries." (p. 14.) The whole passage is worthy of careful pondering, for that Christian consciousness from the time of the apostles to our own has been more stable. more self-consistent, than a mere survey of our technical theologies would indicate, and it rests on or rises from a theology which, if it were discovered and adequately set forth, would be the final statement of truth.

"The True Story of a Revival," by a pastor's wife—Fleming H. Revell Co.—is one of those books which disarms criticism. It is a simple narrative telling "how one town arranged for special evangelistic meetings, with a record of the outcome." The personality of the evangelists in question is made too important and obtrusive—their modus operandi is unconsciously made to reveal the skillful manipulations of men who had learned to adjust means to ends so as to secure definite results; yet one is made to hope that the wheat exceeded the tares. At the heart of the movement described there was doubtless a goodly measure of spiritual reality. It will not do, however, to hold up this very highly individualized form of evangelistic work as a model. "There are diversities of operations, but the one Spirit." We have the impression that this "true story of a revival" has gained greatly in the telling of it. The "Pastor's Wife" yields a facile pen; her soul is on fire; she magnifies her subject and gilds with glory commonplace events and commonplace men. To those who are prepared to benefit by them her glowing pages will be suggestive of possibilities in church life. There are no doubt communities in which a similar work might be successful, but there are others in which it would be abortive.

Junior Bible Lessons by W. J. Mutch —Christian Nurture, New Haven, Conn.—is a book of special interest because it is along the line of reconstruction work in Sunday school helps. It consists of twenty-six brief chapters and deals with the Patriarchs. When it came to our table we opened it with avidity; for in no department of religious literature is there such a need and demand for something new as in our Sunday school lesson helps. We wish we could honestly say that it met our expectations. Although written from our modern point of view in a clear and simple style, with an evident intent to make prominent the ethical teachings in the lives of the patriarchs, its material is not very thoroughly digested. The general character of the work is scrappy. Yet it is so much better than much that is published that many will no doubt find it of great value. And it has, moreover, the great merit of being something of a pioneer book in the reconstruction period in Sunday school literature upon which we are entering.

"The Messages of Jesus, According to the Synoptists; the Discourses of Jesus in the Gospels of Matthew, Mark and Luke; Arranged as far as Feasible in the Order of Time, and Freely Rendered in Paraphrase," by Thomas Cumming Hall, D. D., New York. Charles Scribner's Sons, 1901. Pp. 236. Price, $1.25.

Dr. Hall was formerly the pastor of the Fourth Presbyterian Church of Chicago, and is now Professor of Christian Ethics in Union Theological Seminary. This volume belongs to the series of messages of the Bible, edited by Professors Sanders and Kent of Yale University. Its scope is indicated by its title. In a suggestive introduction, the synoptic question is reviewed and its different factors characterizd. The remainder of the book is devoted to the consideration of the materials presented by the synoptic gospels, with a somewhat careful treatment of the form of the narratives and of the teachings of Jesus contained in them. The volume will be found a helpful addition to the apparatus for the study of the gospels.

Parson Rousemgood's Experiences

his ups and downs, are being printed in each issue of

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a religious paper packed full of good things for all Bible lovers. It goes to 45 states, Canada, England and Scotland, and has 6,000 circulation. Send 25c for it one year. Sample copy free. Write

CHAS. J. BURTON, Editor, Canton, Me.

The literary Era for July gives a wide survey of the field of literature. One of its surprises is the statement that "Elizabeth Stoddard is the one woman in America who has revealed the profoundest depth of genius." She is called the Charlotte Bronte of America. Her three books of fiction "The Morgesons," "Two Men," and "Temple House" which were originally written about forty years ago, and which are said to be strangely modern in spirit, are about to be issued in a uniform library edition.

Under the title of "The Making of an America," Jacob A. Riis is giving in "The Outlook" a sketch of his eventful life. No romance could be more thrilling. The plucky way in which he hewed for himself a path to a life of honorable usefulness presents to young men an example worthy of emulation.

NEW WABASH EQUIPMENT.

The Wabash Railroad has just received and placed in service on its lines running out of Chicago the following new equipment: Eight combination baggage and passenger coaches, thirty palace day coaches, ten reclining chair cars, three cafe cars and two dining cars. The majority of these new cars are seventy feet in length, and fitted with the latest style wide vestibules. They have six-wheel trucks with steel wheels. The cars are finished in the finest selected Jago mahogany. The lighting is by Pintsch gas with the exception of the cafe, dining and some of the chair cars, which are unusually well lighted by electricity, the fixtures being especially designed for these cars. The dining cars will seat twenty-nine persons and have ample kitchen space. The cafe cars will seat eighteen persons in the cafe, and have a library and smoking room in the observation end of the car which will seat fourteen persons. These cars also contain a private cafe with seating capacity for eight persons. These new cars represent the highest stage of the development of modern car building. Nothing has been omitted and no expense spared that would add to their luxurious elegance, or to the comfort and convenience of the patrons of the Wabash road.

No line is now better equipped than the Wabash for handling business to the Pan-American Exposition. Write for a copy of Pan-American folder containing a large colored map of the Exposition grounds and zinc etching of the principal buildings.

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A VERY BUSY WOMAN.

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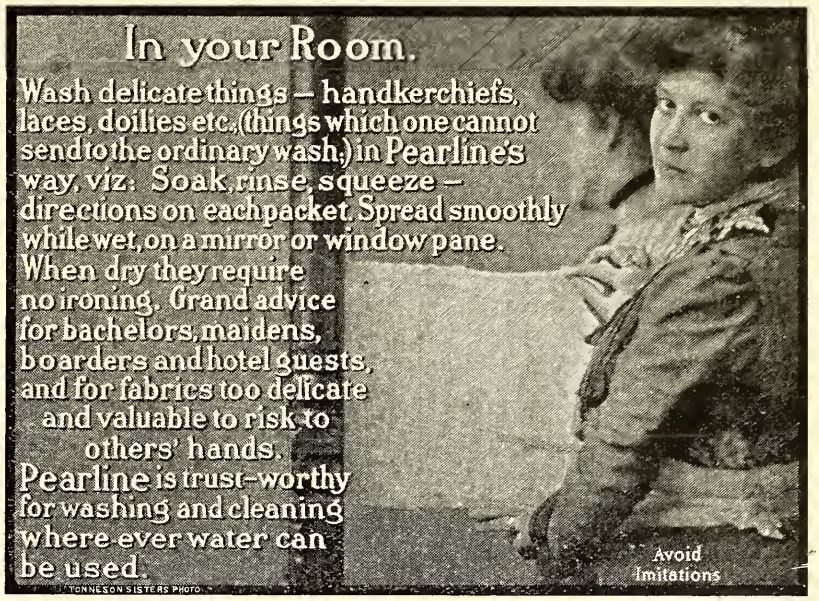
Her universal gratitude,
For men of every latitude,
  From tropics to the poles;
She felt a consanguinity,
A sisterly affinity,
A kind of kith and-kinity,
  For all these foreign souls.

For Caledonian Highlanders,
For brutal South Sea Islanders,
For wet and moist and dry landers,
  For Gentile, Greek and Jew,
For Finns and for Siberians,
For Arabs and Algerians,
For Tierra-del-Fuegians,
  She was in a constant stew.

O, worried Miss Sophronia
Lest the men of Patagonia
Should die with the pneumonia,
  With the phthisis or the chills,
Yes, indeed, she worried daily,
Least a croup or cold should waylay
Some poor Soudanese or Malay,
  Dying for the lack of pills.

And she toiled on without measure,
And with most unstinted pleasure,
For the good of Central Asia
  And the pagan people there.
But meanwhile her little sister
Died of a neglected blister,
But Sophronia hardly missed her,
  For she had no time to spare.

Hudson (N. Y.) Gazette.


In your Room.
Wash delicate things — handkerchiefs, laces, doilies etc., (things which one cannot send to the ordinary wash,) in Pearline's way, viz: Soak, rinse, squeeze — directions on each packet. Spread smoothly while wet, on a mirror or window pane. When dry they require no ironing. Grand advice for bachelors, maidens, boarders and hotel guests, and for fabrics too delicate and valuable to risk to others' hands.
Pearline is trust-worthy for washing and cleaning where ever water can be used.
Avoid Imitations

The Acorns and the Oak.

H. Rea Woodman.

Under an old oak tree—a grand old oak, that for a hundred years had stood firm, straight as a marble statue—the little acorns were discussing their prospects in life. The discussion had been brought about by an old man, an old man with a pale, patient face, who walked with a cane, putting an acorn into his pocket and saying, "Come, little oak tree, you be mine!" The acorns had said nothing, they were naturally very polite, until the old man was quite out of hearing. Then one little acorn who sat on a bit of projecting root and looked quite lordly, laughed and said:

"What a funny old man! Did you see him?"

"Yes," replied Somebody, "called an acorn an oak! Must be crazy!"

"Maybe it was a joke," piped up a solemn little acorn who never knew a joke, but who was always looking for one, "it might be, don't you think so?" anxiously.

The Acorn of the Lordly Air laughed disdainfully.

"No, we'll tell you in time to laugh, when there is a joke! The old man is childish, I presume," and he turned to talk to a dancing-eyed daisy who grew near him.

"But why," commenced an earnest acorn, whom they called "the Judge," because he was so grave and always so much in earnest, "why did the old man take the acorn? If we are so worthless why did he want one of us? He did not look like a foolish old man, and I don't believe he was. We must be good for something. Oh, I wish I knew, I wish I knew!" and "the Judge" almost groaned.

"Of course, we are good for something—it is something just to be!" cried out an acorn near the Judge.

"What do you mean?" queried the frivolous acorn, with an uncomfortable shiver, "It doesn't sound very nice, anyway."

"I mean," the little acorn had heard the remark somewhere, and hadn't the remotest idea what it meant, "I mean we ought to wait and see what we're good for."

"I do not mind waiting, only I'd like to know,' said the Judge. Then he added, sadly, "We really know nothing but what we are now. I want to know what I am going to be."

"Umph! Listen to the Judge!" sneered the Lordly Acorn, "takes it for granted he's going to be something."

The Judge's sensitive little face flushed. But before he could answer the Old Oak, who had been listening, said quietly, "The Judge is right, he is going to be something. His wanting to be means that he shall be. Years ago, little acorns, so many years ago that the children who knew me have been dead a long, long time, I was a little acorn, lying on the ground as you are, wondering and hoping as you do. Nobody told me, as I now tell you, that little acorns grow to be great oaks; nobody told me that I, an humble little acorn, had something to do in the real world. I was very anxious and worried about it, and asked a great And then one day, when a man buried me in the earth, so cold and damp, all alone, my heart almost broke, for then I was sure there was nothing more for me, that I would just die there, never amount to anything or be anybody. But as I lay there, so sad and alone, in the dreadful ground, I began to grow, and I grew right up into the sunlight, and then I wanted to lift myself into the blue of heaven, I felt so glad and thankful. You see all my hope came back and helped me grow. So day after day, year after year, I many questions, but nobody told me. grew and grew, glad and happy, trying to reach Heaven, trying to be bigger and stronger and better. I was very proud when the storms of winter raged about me, for I did not falter nor shiver. And when the birds sang in my branches and the children rested in my shade, I was contented, because I was of some use in the world. I am an old oak now, but my heart is still young. People say I am dying—I do not know, perhaps I am. But I want to say to you all, be patient and hopeful, for little acorns are of use in the world. That is what the old man meant—that you are the beginnings of mighty trees which bless and protect men."

Some of the acorns were not listening. All the time the Old Oak was talking, the Lordly Acorn was flirting outrageously with the daisy. But the Oak saw that the restless little heart army of business men such as has he rustled his leaves softly and smiled. For, being a wise old Oak, he knew that it is worth while to comfort one little heart, to quiet one little soul.

A Piece of His Mind.

Abraham Lincoln said a great many wise things, but perhaps he never gave better advice than at one time to Secretary Stanton. Mr. Stanton, it seems, was greatly vexed because an army officer had refused to understand

an order, or, at all events, had not obeyed. "I believe I'll sit down," said Stanton, "and give that man a piece of my mind." "Do so," said Mr. Lincoln, "write it now while you have it on your mind. Make it sharp; cut him all up." Stanton did not need another invitation. It was a bone-crusher that he read to the president. "That's right," said Abe, "that's a good one." "Whom can I get to send it by?" mused the secretary. "Send it?" replied Lincoln, "send it! Wry, don't send it at all. Tear it up. You have freed your mind on the subject and that is all that is necessary. Tear it up. You never want to send such letters; I never do!"—Christian Work.

What a Small Vice Costs.

"How can you afford all these books?" asked a young man, calling upon a friend; "I can't seem to find spare change for even the leading magazines."

"Oh, that library is only my 'one cigar a day,'" was the reply.

"What do you mean," inquired the visitor.

"Mean? Just this: when you advised me to indulge in an occasional cigar several years ago, I had been reading about a young fellow who bought books with money that others would have burned in cigars, and I thought I would try to do the same. You may remember that I said I should allow myself one cigar a day?"

"Yes, I recall the conversation but don't quite see the connection."

"Well, I never smoked, but I put by the price of a five-cent cigar every day, and as the money accumulated, I bought books—the very books you see."

"You don't mean to say that your books cost no more than that! Why, there are dollars' worth of them."

"Yes, I know there are. I had six years more of my apprenticeship to serve when you advised me 'to be a man.' I put by the money, which at five cents a day amounted to $18.25 a year, or $109.50 in six years. I keep those books by themselves as a result of my apprenticeship cigar money; and if you'd done as I did you would by this time have saved many many more dollars than I have, and would have been better off in health and self-respect besides."—Success.

Power of a Woman's Word.

He was only an Italian fruit-vender. There was nothing about him at all likely to inspire the beholder with feeling, one way or another. He was not ragged enough to call for especial sympathy, nor unkempt enough to provoke disgust. Yet to the policeman on his beat he was the object of considerable aversion. This was shown by the unrelenting vigor with which the fruit-seller was pursued from corner to corner by the zealous guardian of the law.

The other day, in a too hurried response to the everlasting order to "move on," the peddler's cart was upset, and his peaches and pears were scattered over the ground and across the street-car track. The enraged policeman could barely restrain the impulse to use his club.

"The dirty loafer!" he exclaimed "He did it on purpose—just trying to excite sympathy!"

"He has succeeded, then," said a soft voice at the officer's elbow, and a neat little woman stooped and began to gather up the scattered fruit.

The officer's face reddened. He hesitated a moment, and then he, too, joined in the work of restoration.—Mail and Express.

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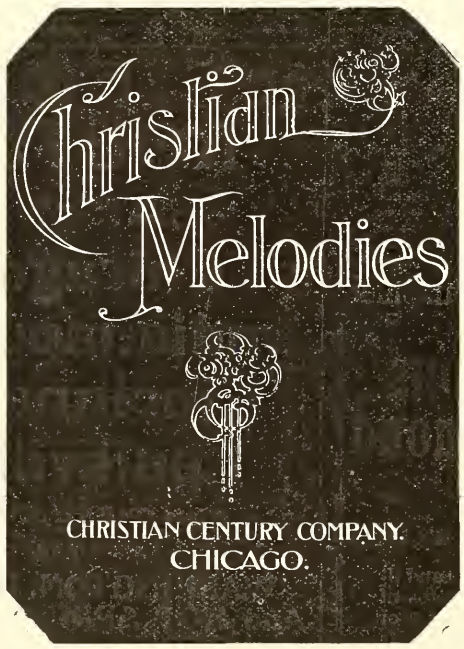

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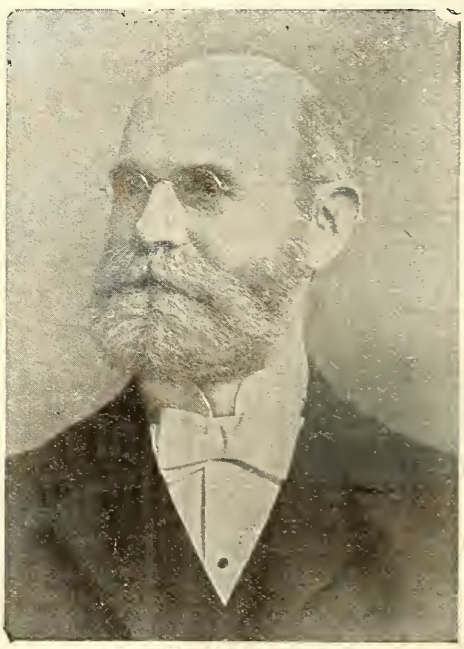

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THE CHRISTIAN CENTURY.

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LEADING FEATURES.

The Call of the Master

"Because of the Angels"

Anger of Jesus

Catholicism in the Philippines

Church Federation

The Spirit of Life

The Quiet Hour

PUBLISHED EVERY WEEK BY
THE CHRISTIAN CENTURY COMPANY
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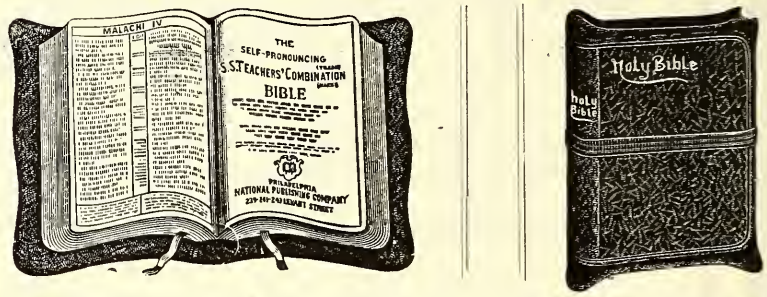

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THE CHRISTIAN CENTURY.

Volume I. Chicago, August 1, 1901. Number 11.

EDITORIAL

STATEMENT OF PRINCIPLES:

The Christian Century is published in the interests of essential Christianity. It is the organ of no party; the advocate of no ism. While welcoming the ascertained results of modern Christian scholarship, it stands for the great evangelical verities which are the foundation stones of the Christian system. It seeks to be tolerant in spirit, practical in aim, and warmly sympathetic towards all the present day problems of religious thought and life. It also aims at being at once a clearing house and medium of communication between the different denominations, so that they may by free and fraternal expression of opinion become better acquainted with one another and may be led to join forces in more aggressive work for the advancement of the Redeemer's Kingdom.

THE CALL OF THE MASTER.

HEN Jesus spoke to his audience in Galilee the significant words, "Come unto me," he did not mean to call men to several of the things which have been supposed to inhere in that broadly extended invitation, nor did he address himself merely to the small group of people who made up his immediate audience. Speaking to the larger circle of men and women represented by those who were his hearers, he issued a call which is at once the most imperative and stupendous demand ever uttered by any teacher. All possible constructions have been placed upon these words, but it is apparent that many of the things which have been associated with them were not in the mind of our Lord. He did not demand a fixed method of worship as the Jew would have done, nor a formulation of truth, as would the Greek, nor the construction of an organization, in which the Roman would have been interested. Far deeper and wider were his purposes.

Jesus did not call men to an order of worship which was different from that to which they had been accustomed. Liturgy, ritual, the splendid and stately services of the temple and altar were already familiar to the world, and Jesus apparently did nothing to add to this catalogue, nor indeed does he seem to have concerned himself with such a programme. He was himself a Jew, obedient to the law in all of its great requirements, and ignoring nothing of its ancestral sanction save those useless formulations which had grown out of the speculative efforts of scribes and pharisees and which laid upon the people burdens too great to be borne. From these, Jesus dissented in emphatic terms; and questioned the right of any group of teachers to burden the consciences of men with obedience to such external and mechanical observances. For himself and his followers, Jesus accepted no stereotyped plan of worship as essential. To the questioning woman at the well of Samaria, he gave the outline of his idea of worship by saying that the historic distinction between Gerizim and Jerusalem as the places where men ought to worship God was immaterial; that place and time and circumstances were all non-essential, but that the vital element in worship was the true purpose, the aspiration of the soul to companionship with God, and "the upright heart and pure." In these words, Jesus asserted the perfect equality of all places as sanctuaries; the splendid cathedral with its historic glooms and graves, the small and plain conventicle in which only the simplest service is held, the groves which "were God's first temples" and where the soul rises to God on the wings of reverent adoration, inspired by the beauty and power of nature, or the chamber in which the devout and prayerful soul shuts itself in the wish to enter the Holy of Holies and gaze upon the ineffable splendor of the presence of God. The thought that a formal service of this or that kind is necessary was essentially Jewish, and wherever the ideal persists, it is the survival of Judaism. The spirit of the gospel permits the use of all forms of worship which accredit themselves to Christian experience and which are helpful and uplifting. If they meet the needs of the worshipper, they are means of grace. In so far as they are substitutes for the worshipping heart and the consecrated life, they are but "sounding brass and clanging cymbal." Jesus calls not to a particular kind of worship, but to worship itself as the communion of the soul with God, and the preparation for the life of service.

If the Jewish spirit essentially expressed itself in certain forms of worship, not less did the Greek mind exercise itself upon formulations of truth. The representative Jew as he accepted Christianity, was in danger of making it a new ritual. To the Greek it became a new philosophy. To take the splendid essence of Christianity and to throw it into the speculative forms of a system of thought, was, to the Greek, the highest use to be made of the new principle. But Jesus did not invite men to a new philosophy. Indeed, he gave his teachings to the world in no such ordered and numbered forms as could be fitted into a system like those which had been set forth by other teachers before his day, and have been the delight of the schools in all the years. Jesus did not ask men to accept a body of truth, nor even any single proposition. It is often said

that this or that fact of our Lord's life, or some particular statement of his, is to be taken as the embodiment of Christianity. Such can never be the case, so long as we keep the true proportion of things in mind. The difference between Jesus and other teachers lay deeper than the small distinctions which were to be drawn between their teachings and his. Indeed, it is often affirmed that Jesus spoke nothing that was new or original. If one cared to take up the challenge, the proofs are ample that this thesis could not be maintained; yet for the sake of showing the unique supremacy of our Lord as a teacher, one might be willing to accept the consequences of this statement. Granted that Jesus taught nothing new, that his words were mere repetitions of those which had been uttered by Confucius, Plato, Aristotle, Hillel and Shammai; yet the wonder lies in the fact that these very words uttered by Jesus aroused men as no other words to which the world has ever listened. Other teachers had come and gone and had left great or less influence upon the thought of their age, but Jesus, by the spirit that was in his teaching, made men "hunger and thirst after righteousness," and sent them away with a strange yearning after holiness and a mysterious reverence for him, not as a great orator, but as one who "spake as never man spake." The call of Jesus was, therefore, not to the acceptance of a proposition, not even the proposition of his own Messiahship or divinity, much less any formal truth of his utterance. An ordered statement, embracing all the teachings which Jesus gave to the world, would not be the object whose acceptance Jesus commanded. There is no vitalizing power in the acceptance of a proposition, however true, in the embracing of a creed however rich, or the submission to a testimony however time-honored and revered. It was to a more vital object that Jesus called men.

Nor did he invite them into an institution. The Roman found his interest in framing governments, laws, institutions, as the Jew in forms of worship and the Greek in dialectic. The world was full of organizations with various objects and characteristics, but it was not to the number of these that Jesus wished to add. He took no thought during his earthly ministry to formulate a scheme of organization for any set of people who might accept his invitation and regard themselves as his followers. He appeared to give no attention to the enterprise of fashioning for himself a church, in so far as related to an external organization with methods of procedure and rules for its regulation. Indeed, Jesus, so far as we have record of his teaching, never but once mentioned the church, but continually spoke rather of the Kingdom of God, as the rule of the Father in human hearts, the new social order in which the divine ideals were to be realized. The constant emphasis of our Lord was placed upon this idea, and his habitual theme was the Kingdom. It was the apostles in later times who, gathering up the results of Jesus' teaching, concerned themselves with the organization of the church. It may be affirmed with certainty, therefore, that Jesus knew that his teachings would cause men who were like-minded with himself to associate themselves in a visible organization, and that the welfare and growth of this organization would be the chief concerns of his apostolic followers in the period following his departure; yet this organization, the church, apparently lay only in the outer circle of his thought when he gave to men his invitation to fellowship with himself. The church may be regarded rather as the natural consequence of his work than its object. It was a means rather than a direct end of his thought. The church was to become the power by whose means the Kingdom should be extended. The Kingdom is the totality of redeemed souls and redemptive forces in the universe; the church is the visible means by which the enterprises of the Kingdom are carried forward; it is the group of men and women in whom the Kingdom has already found partial realization. Jesus called men to enter the Kingdom, and he knew that this would lead them to associate themselves in the church; but there was something more vital than this organization of a church which lay implicit in his words of invitation.

Passing by any new scheme of religious worship into which the Jew would have been concerned to turn Christianity, leaving aside the philosophic and speculative forms into which the Greek mind strove to cast the new faith, and remembering that it was not to be merely an organization such as the Roman was so well able to construct, one asked himself, To what, then, did Jesus call men? The answer is found in his own words, "Come unto Me." He called men to himself, not to a form of worship he proposed to unfold, not to a scheme of thought which centered in himself, nor to an organization of which he was to be the head. He knew full well that worship would take forms adapted to the Christian spirit, that the truths of which he was the center would properly group themselves into Christian theology, and that the association of believers in him would issue in the Church which should spread throughout the world; yet these were the remoter issues of his great call. He invited men rather to himself, to his point of view, to the acceptance of his methods of looking at life, to his attitude toward God, to his faith in men, to his great horror of sin and all estrangement from God, and his love for all who bore the divine image. He invited men to come into the atmosphere of his life, to come and find how simple and yet how glorious a thing life is, to come and learn the fine art of living. He did not ask men to accept the Jewish scheme of legalism, nor the temple worship nor the formalities which lay in that field of outward religion. He called men to the love of God and men, which Judaism never realized. His own patient devotion to human life is shown in his relation to Zacchaeus the Publican, the Syro-Phoenician mother,

the Roman centurion, and sinners of every name and degree. He wished to bring to men life, and that life in greater abundance. He did not ask men to accept the Greek ideas, or the distinctions of the schoolmen, nor the lore of the academy, yet he gave them in himself a truer view of life than all the porches had furnished; a view so satisfying and a life so complete that they asked wistfully for nothing more. And, again, he led men away from the love of mere power and mere organization, such as the Roman revered and prized, into a power and accomplishment new to the world. He laid his hand on the best possessions of Jew and Greek and Roman and said, "These are mine, and something far better is mine, which I will give to you; and that is Life; come unto me, you who are restless and unsatisfied, even in the success that you have attained, and I will give you the satisfaction which you seek elsewhere in vain; not in indolence, but in service, not in negation, but in larger acceptance of truth. That truth is myself. Come unto me, and find rest; come and eat that which is good, and your famished soul shall live."

This is still the call of Christ; not to a form of worship, not to a theology, nor to an institution, but to himself. In his presence worship will become satisfying, truth will be full and rewarding, and the Church the life-giving force it was intended to be. But these derive their value only from him, who is the giver of all life, the fulness of him that filleth all in all.

"BECAUSE OF THE ANGELS."

THE words quoted above suggests a guiding principle in the matter of Christian deportment. They present a reason or motive for observing the strictest propriety in the smallest details of social life.

"Because of the angels" the Corinthian women were not to violate the prevailing customs among Eastern women, or override the prevailing ideas of womanly modesty, disregarding the distinctions of sex—the abolition of which would lead to social confusion. They seem to have claimed the right to do all that men did, the right to appear unveiled in public, and to pray with heads uncovered—in imitation of the pagan priestesses; the right, in a word, to set aside all the established laws of social decorum.

But "because of the angels" they were bound to pay regard to the proprieties of life, so as to prevent scandal, and keep dishonor from coming upon the name of their Master, Christ.

There have been almost as many meanings put upon the words "because of the angels" as there are commentators. These we need not recount. The practical truth which lies at the core of the words is, however, self-evident. One feasible explanation is this: Because of the unseen angelic witnesses, who are present in religious assemblies as spectators of their deeds, the Corinthian women were to be careful to do nothing irregular or indecent. They were not to incite bad angels to wantonness, nor grieve good angels by their unseemly behavior.

Another view which may be advanced, and which we, upon the whole, regard as the most reasonable, is this: The word "angels" is here to be taken in the modified sense of messengers or spectators. Into Christian gatherings came messengers from the world to take notes, to criticise, to spy out the liberty which Christians had in Christ, and to report what they saw and heard to those who had sent them. So, because of the messengers or angels who would be glad to blaze abroad any evil report, it behooved the Christian women of Corinth to observe the rules of social life, so as not to expose themselves to the scorn, contempt and ridicule of the world.

These words taken thus teach the practical lesson of watchfulness. Christians are to remember that the eyes of the world are upon them; nor are they to complain that those eyes are too keen, too critical, too relentless. To be under the scrutiny of others is a salutory thing. Public sentiment is a mirror in which every man can see a reflection of himself.

We need the restraint of knowing that others are looking on. We often fancy that we are unseen when our smallest act is being accurately weighed and measured. It is a wholesome thing to have a regard for the opinion of others. How many Scripture exhortations are based upon the value of social judgments. "Give no occasion of stumbling, either to Jews or Greeks, or to the church of God; even as I also please all men in all things, not asking my own profit, but the profit of the many that they may be saved." "Give no occasion of stumbling in anything." "Convince the gainsayers." "So is the will of God that with well-doing ye may put to silence the ignorance of foolish men."

A special application of this principle may be made to vacation experiences. When Christian people go off on their summer holiday they are apt to relax vigilance, and let down high principle. Because of the angels they ought to be careful. The little church in the woods which has been struggling along all the year hears that some Christian families prominent in religious work in a distant city are coming to spend the summer in the vicinity. They are cheered at the prospect of the re-enforcement of strength. But what is their dismay and mortification to find that these Christian workers scarcely ever come near them. They spend the Lord's day in idleness and frivolity, swinging in hammocks and reading light literature as the humble worshipers go past them to church. What will the unchurched onlookers think of this, and what effect will it have upon them? Because of the angels Christians are to be watchful. They are to show that their religion is portable; that it can stand the heat of summer, and the enervating influences of vacation experiences.

"The Church needs to-day not only more men, but *more man.*"

Retribution seldom descends swiftly as an avalanche, but generally moves forward slowly as a ponderous, irresistible glacier.

We have no right to lie down in the pastures of tender grass unless we have wearied ourselves bending our backs to the sickle in the harvest fields of life.

We are sometimes so impressed by a fellow man's estimate of his importance that we tremble at the mere suggestion of what might have been if the Lord had forgotten to make him.

THE QUIET HOUR.

E all know that the Christian life needs to be tended and watched over with great care. Our own human will and intelligence are essential factors in the experiences of God's grace and the keeping of God's peace. His best gifts come to us and remain with us not as a mere matter of course, mechanically; they need to be seen and chosen, pondered and held fast by us. All the best theologians of all schools agree that in order to make progress in Christian character and in the knowledge of God, the co-operation of the will of man with the will of God must be freely and constantly rendered. Hence the great need and untold value of the daily "quiet hour." It may be less or more than an hour that we are able to spend in the search for hid treasure; but there ought to be, there must be, some time every day which we use in Bible reading and in prayer.

What most of us need is some guidance in the use of the time and some direct stimulus to devotion. For this all kinds of manuals of devotion, books of meditation, are to be had. And there are also the great classics of the Christian life. It would be interesting to know how many of the earnest people in our churches—pastors, Sunday-school teachers, elders, deacons, and others, possess and have read these great and immortal books. They can now-a-days be had for almost nothing; they are great enough to be plain to the common sense of the ordinary man, and out of them the water of life is flowing generation after generation. We refer to such books as Augustine's "Confessions," Bunyan's "Pilgrim's Progress" and "Grace Abounding," "The Imitation of Christ," by Thomas a Kempis, and William Law's "Serious Call." There are many more. But these are certainly among the deepest and richest. To live with these great hearts awhile is to be brought daily nearer God.

It is the purpose of *The Christian Century* to do what it can in the furtherance of the devotional life. It recognizes that there is much more needed in a true religious paper than earnest discussion and widely-harvested church news, and literary criticism and pleasant sketches and stories. All these we hope to provide for our readers with increasing excellence and variety as time goes on. But we desire much to provide help also for those whose feet are moving or would move swiftly towards the still waters and the green pastures of the devotional, the prayerful and deep-souled life. We plan to do this, first of all, by means of the columns entitled, "The Quiet Hour." Our readers have already discovered that Mr. Smellie, who writes those columns, is a man religiously gifted for that delicate task. His brief comment on a brief portion of Scripture selected for daily reading has three remarkable qualities: It goes to the main point in each passage with a scholar's skill, it speaks in language at once simple and full of literary grace, and it does teach the heart and conscience of the reader who through it is feeling after some message, some movement, of the Spirit of God. These brief paragraphs may be read not only in the secret places of individual prayer, but at the family altar. They have been so used with comfort and delight. To read the passage named at the heading of each paragraph and then Mr. Smellie's comment, and then to offer a brief prayer ending with the Lord's prayer, this would surely make a beautiful daily service in many a home where now there is none.

It is the intention of *The Christian Century* to do more than this for the "interior life" of its readers. We propose to have articles written by well-known men on the entire history of this subject. We hope to describe the books, some of which we named above, giving an account of their authors and the place which these books hold in the life of the Church of Christ. We will watch for every opportunity to address our readers on subjects and in a manner that shall lead them to walk with firmer step and heart afire in the sacred and blessed "world of prayer." In this way we confidently desire and hope that *The Christian Century* will occupy a unique place in the personal affection of its readers. For we know that none are loved by us like those who minister to that which is the central hunger of the soul of man, the yearning for the fellowship of God.

NOTES AND COMMENTS.

A Literary Iconoclast.

A FRENCHMAN, Henri Vigneaud, first secretary of the United States embassy, declares that "Columbus was a fraud of the first magnitude." M. Vigneaud, who has the reputation of being the greatest living authority upon the early period of American history, has written a book to show that the letter and map which Loscanelli, the great Florentine astronomer, is said to have forwarded to King Alphonso of Portugal, and to Columbus, was not sent to them at all. It seems that Columbus committed this literary forgery to make people believe that he was in communication with the savants of his time. But most of us would never have heard of the great Florentine Loscanelli, but for his connection with Columbus. And at any rate Columbus got there. He discovered America and that is glory enough for any man. Over the blemishes in the life of Columbus let charity draw the veil. To call attention to the wart on the face is a poor business.

Funeral Sermons.

Funerals and weddings are tests of ministerial tact. Many a poor preacher has made for himself a strong place in a community by his ability to give dignity and grace to these occasions. Sometimes a preacher by some act of indiscretion ruins his influence. A flagrant violation of good taste is reported in the case of an Indiana preacher who, a few days ago, at the bier of an ex-congressman, passed severe judgment upon his life. He meant to be honest, but he was merely foolish. He had no right to take advantage of the occasion to harrow the feelings of the dead man's friends and relatives by telling all the truth. There are times when silence is the truest eloquence. The old saying, "Speak good only of the dead" may sometimes be carried too far, but it affords a safe rule to go by. Besides the function of a preacher at an open grave is to speak words of consolation to the living.

Epworth League Convention.

A Methodist gathering is nothing if it is not enthusiastic. For the first few days of the great Epworth League Convention in San Francisco, things moved on rather quietly. The delegates were occupying too much of their time sight-seeing. Dr. Berry, general secretary of the League, reminded them what they had come for and admonished them to "get to work and pump salvation into the people." The tide was in-

stantly turned. The young people forsook the allurements of the Coast and gave themselves up to an aggressive religious campaign. Open-air meetings were held in half a dozen widely-separated districts. Evangelistic services were also held in the music stand in Golden Gate Park, and in the court of the Palace Hotel. These extemporized services were in addition to the regular meetings of the convention, which were held in the Alhambra Theater, the Metropolitan Temple, and Central and Howard Street Churches. That the city was moved; that the Epworth Leaguers made their presence felt cannot be doubted. From sunrise till evening the meetings were crowded; and religious fervor seems to have been at white heat. The programme had in it many excellent features, and some of the papers read were of high merit, but the prevailing note of the convention seems to have been the evangelistic one. The delegates gave themselves up to the work of saving souls. With the aim and spirit of such work we have the profoundest sympathy, but its methods are too suggestive of machine-made religion—something gotten up to order—something that is more suggestive of hypnotism than of the Holy Spirit. It is easy to work up young, susceptible souls into a tempest of passion; but a reaction is sure to come. That hotbed form of piety is apt to wilt. Instruction in divine truth and guidance in the practical matters of Christian life ought to occupy all the time in gatherings of young Christians.

Prayer for Rain.

Prayer for rain was offered in the churches of Kansas. On the following day the rain came. It fell in torrents. People stood in the streets to get the benefit of the cooling shower. They rejoiced with shouting. Finally they marched in procession into the churches and extemporized a thanksgiving service. They felt, and rightly so, that God had sent the rain. The faith of many in the power of prayer was confirmed. But suppose the rain had not come. Suppose that the heavens had remained as brass and that the shrivelled grain had been burned up; would that have been evidence that God had failed to answer prayer? This is a hard question; but of one thing we are sure; it is never safe to ground our faith in prayer upon specific answers to requests for temporal benefits. This world is conducted for spiritual ends; and these may be better served by withholding than by giving. Prayer for temporal blessings is never to be absolute. Subtending every petition there is the implied condition, "If it be thy will." We must allow God some margin. To pray is not to dictate. God does hear prayer alike when he gives the special temporal benefit asked for and when he denies it; for he does what is best, and that is at bottom what the praying soul wants him to do. Are we, then, to thank God for the rain? Certainly. But we are not to imperil our faith in prayer by hanging it upon something being done which we in our shortsightedness may have considered the right thing for God to do. What we regard as an answer to prayer may be simply a coincidence. The rain might have come anyway. "There is no use praying for rain so long as the wind is in that quarter?" said an irreverent sceptic to a humble believer. But cannot God change the wind? There is the case of Elijah, which has been given to fortify our faith. But in Elijah's case the change in the weather was made to conserve spiritual ends; and we may be sure that it will be the same in every instance in which God interferes with the established order of things.

CHICAGO NOTES.

In spite of the official inspection of milk and food supplies by the health department, adulteration goes on. By a mere accident the discovery was made of the impurity of the milk used at the County Hospital. To preserve it formaldehyde had been used. The same deleterious substance is being used by some merchants to keep fruit and vegetables from decaying. A more rigorous and scientific inspection of our food supplies is evidently required.

Professor Triggs of the University of Chicago keeps floundering in the mire, sinking deeper into it all the time. He seeks to defend his statement regarding the worthlessness of hymns by saying that in the privacy of the class room he had spoken playfully and paradoxically. That might be allowed to pass; but when he goes on to say that "a teacher is not required at all times to tell the truth," he shows a lack of moral sense which is simply deplorable.

The resignation of Rabbi Hirsch and Julia C. Lathrop from the State Board of Charities because of the appointment of Mack Tanner as secretary of the board upon purely political grounds, is cause for general regret. To find Governor Yates eating up all his fine promises regarding the appointment of men of high character and unquestioned qualifications to public offices is disappointing and discouraging.

Our old-time friend, Charles T. Yerkes, speaks well of London as compared with Chicago in the matter of street railway franchises. He says with us nine times out of ten the granting of a franchise is a blackmailing scheme, and the parties have to be bought off. The indictment is too true. There is no more important thing to which the reforming energies of the church can be directed than the purification of our civic and political life.

The establishment last week of the shrine of St. Anne at St. Joseph's French Roman Catholic Church, California Avenue, drew crowds of devout pilgrims from all over the city and from surrounding districts. The special attraction is a piece of bone from the wrist of St. Anne. This sacred relic rests in an altar specially built for its reception. Before this shrine throngs of sick people prostrate themselves crying to St. Anne for help. It is a pitiful sight. And to think of such gross superstition flourishing in our midst in the beginning of the twentieth century!

The Roman Catholic Church believes in the power of the spectacular. In the Cathedral of the Holy Name is about to be witnessed one of the most gorgeous ceremonies which has ever taken place in this country. The occasion is that of the consecration of Father Muldoon to the bishopric of Chicago. Two "thrones" have been erected within the chancel rail to be occupied by Cardinal Martinelli and Archbishop Feehan. The vestments to be worn by Father Muldoon when the purple is conferred, will cost about $10,000. They have been made specially for this occasion, and are of the finest silk from a stock held in Peking for the use of the pope. Elaborate embroidery is worked upon the miter and chasuble. To the simplicity which is in Christ Jesus all this pomp and display is utterly foreign.

CONTRIBUTED

THE HOME BEAUTIFUL.

W. H. Bagby.

I am building a beautiful temple—
A house for the Spirit of Love—
I am building it after the pattern
Brought down by the Lord from above.

I am building a beautiful temple—
A house that forever will stand—
For I'm building it on "the Foundation,"
And not on the loose, shifting sand.

I am building a beautiful temple—
A house that the Father will own—
For the truth is its solid foundation
And Christ is the chief cornerstone.

I am building a beautiful temple,
Whose glory can never be told,
For it shineth with brightness supernal—
Its stones are more precious than gold.

I am building a beautiful temple—
A house that will ever be new,
For the beautiful temple I'm building
Is character lasting and true.

Salt Lake City.

ANGER OF JESUS.

Edward Scribner Ames, Ph. D.

ANGER belongs to our instinctive life. It is a sign and means of defense. The dog growls over his bone, the hen fluffs her feathers and flies at the enemy of her brood. A man is nettled at insult to his home or his honor. He becomes angry at that which threatens what he loves. It may be his political principles, or religious creed, or scientific view which is attacked, but in each case the feeling is essentially the same. The impulse to defend a set of ideals is peculiarly human, and the higher the ideals the more justifiable is the enthusiasm with which they are pursued and defended. It is the nature of his principles and his ardent devotion to them which makes the anger of Jesus so interesting and suggestive. Nothing could emphasize his humanity more strongly and nothing could reveal more uniquely his deepest motives. St. Paul gives the precept, "Be angry and sin not," but Jesus gives the example of virtuous anger.

That precept is well illustrated in the life of Christ, not only by those rare moments in which he showed burning indignation, but also by those more numerous occasions when to us he seems to have had cause for anger and yet remained perfectly benign and compassionate. His prolonged temptation is a striking illustration. His circumstances might well have made him irritable. Hungry, alone, filled with power which he dared not use, he nevertheless maintained his calm judgment and resistance. The opposition of the Scribes and Pharisees began early in his ministry and increased in tantalizing cunning and craftiness throughout, yet there are few instances where he did not meet them with dispassionate argument or imperturbed silence. They ascribed his power to Beelzebub, but he only said: "How can Satan cast out Satan? If a kingdom be divided against itself, that kingdom cannot stand." The people laughed him to scorn when he said, "the damsel is not dead but sleepeth," yet he went on in his kindly way to perform the miracle. In his home town they taunted him with his lowly birth, but he only marveled at their unbelief and continued with his teaching. At his trial the witnesses testified falsely. Pilate confessed the lack of evidence, the soldiers struck, spit upon and mocked him, but he answered nothing. To most men such treatment would justify the extremest anger, but Christ had risen above resentment. There are other occasions when we are not sure just what his mood was. It might naturally have been anger, as when he cursed the barren fig-tree—so suggestive of the barren nation of Israel with its professions of religion, mere leaves without the fruit. Or again when a sign was asked as a guarantee of his mission, he answered, "a wicked and adulterous generation seeketh for a sign." That sounds like the accent of a lofty indignation as does also the ringing denunciation of the Scribes and Pharisees, "hypocrites!" in the twenty-third chapter of Matthew.

But there are three clear and specific instances of the anger of Jesus. The most dramatic is the earliest, and stands at the beginning of his ministry. Jesus had gone to Jerusalem with the throng of pilgrims for the passover. In his soul burned the zeal of a pure and lofty devotion. The spiritual meaning of the great national feast was clear to his religious and patriotic nature. Along the way his imagination had been quickened by the sight of pilgrims, at first little groups of neighbors and then strangers and foreigners in vast numbers as they converged upon the ancient city—the city of David, the city of the great Temple. In that Temple was embodied the tokens of the national life and history, the evidences of the living God ever mindful of his people. It would not be strange if Jesus idealized it all in his religious enthusiasm so that he would be little prepared for the scene which he actually beheld. To one who thought of it as the house of God, and had brooded over the sight of smoking altars and the odor of incense and the sound of priestly chants and prayers, what a shock it must have been to see in the very court of the temple the market for sacrificial animals and doves, to hear the money changers round their tables weighing the coins, arguing, disputing, bargaining, and to realize that the temple authorities in avarice and greed were in the name and authority of religion, taking advantage of the devout worshiper who came to purchase sacrifices or to have his coin exchanged for the shekel to pay the temple tribute. The utter corruption and blasphemy of it all is best expressed in that righteous wrath in which Jesus with his scourge of small cords, "drove them all out of the temple, and the sheep and the oxen; and poured out the changers' money and overthrew the tables," and said to them "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." The sensitive soul of Jesus was outraged at the use of the sacred place and things for selfish and corrupt ends. The temple officials had perverted a great trust for the sake of money. It was a terrible example of the corruption to which men descend in their lust for wealth. Many times Jesus attacked that spirit, as when he said, "How hard will it be for rich men to enter the Kingdom of

God," and when he told the rich young ruler to give away all that he had in order to become a disciple.

The second recorded instance of the anger of Jesus concerned the observance of the Sabbath. One Sabbath day, upon entering the synagogue, he found a man there with a withered hand. The Pharisees watched Jesus, seeking to catch him in a violation of the law. He asked them, "Is it lawful to do good on the Sabbath day, or to do evil? To save life or to kill?" They were silent and it provoked him. Mark says Jesus "looked round about on them with anger, being grieved for the hardness of their hearts." These Pharisees illustrate how possible it is to be very religious in a way and yet be very bad morally They were so conscientious in observing the letter of the law of Moses that they had missed its spirit. They had magnified the Sabbath until its observance was worse than its desecration. They had made it of more importance than human life, to which it was intended to minister. To them the healing of a diseased man was of no consequence as compared with the maintenance of an institution and ordinance of the Church. Their hearts had become hard and blind to the real purposes of religion. Is it not a very suggestive thing that Jesus was moved to anger by that exaltation of an element of the creed above the welfare of men? Alas, how often the Church, Christian as well as Jewish, has justified the righteous indignation of her Lord by emphasizing the externals of religion until the heart has become hardened and blinded to the real needs of the world.

The other example of the sinless anger of Jesus is found in that touching scene where the little children were brought to him. The disciples rebuked those who brought them. But when Jesus saw it, he was much displeased—the Greek word is very strong and is nowhere else applied to Christ—and said unto them, "Suffer the little children to come unto me and forbid them not." Then he expressed his deep feeling in his characteristic way, by a word and by a deed. The word contained a fresh revelation concerning the Kingdom of God. No one may enter that Kingdom, except as a little child. And the deed—it was one of the tenderest in all his ministry. "He took them up in his arms, put his hands upon them, and blessed them." That was the most human expression of anger of which we know anything in the life of our Lord. It was directed toward his best friends, the disciples; and it passed away in a moment, as he looked into the innocent faces of the children and caressed them. The disciples would have observed the conventional proprieties, for to bring the children to Jesus was utterly contrary to all Jewish notions and incompatible with the supposed dignity of a Rabbi. The Master, however, resented the courtesy based upon the artificial distinction of learning or traditional authority, because he recognized in the humility, receptiveness and meekness of the child the more genuine qualifications for the Kingdom.

These incidents are exceedingly suggestive concerning the mind of Christ. His anger was never that of an irritable, diseased or narrow soul. It arose only where the noblest principles of love and sympathy were outraged or perverted. Other things made him sad, lonely and discouraged but not angry. His indignation was called for only by the conscious and malicious violation of the law of love or by the blindness of heart which prevented the realization of it. The desecrators of the temple had lost their love to God in their worship of money; the Pharisees overlooked the love of neighbor in zeal for the ordinances and forms of religion, while the disciples themselves failed to discern the essential qualities of the kingdom of God even when presented in their purest form, in the hearts of little children. No personal insult, no cunning craft of his enemies, no doubts or misconceptions of his disciples ever moved him to such intense vexation.

CATHOLICISM IN THE PHILIPPINES.

Herman P. Williams.

IT IS not necessary to justify supremacy over such kingdoms and domains (the Philippines) especially among vassals of kings so just and Catholic (the Spanish) and such obedient sons of the supreme apostolic authority, with which warrant these regions were occupied." In this language the Spanish historian, Concepcion, stated to his countrymen their theory of colonial possession. The reasoning is simple: The Pope, Christ's vice-gerent; the King of Spain, the Pope's loyal agent; the Spanish soldiers and friars, divinely commissioned to subject the heathen for an inheritance, and the uttermost parts of the earth for a possession. Similar notions of piety had possessed Philip II, when he launched his Armada against heretical England. He it was who gave his name to the Philippines; and with the christening, the islands were devoted to a fanatical, belligerent religiosity.

But before this, in the year of our Lord 1521, the archipelago received its first incursion from Christendom. It was Easter week. Hernando Magellan and his sea-worn adventurers had rounded South America, crossed the Pacific, and were skirting the shores of Mindanao. They found harbor in the mouth of the Butnan, and there landed to attend the sacrifice of the mass. Sailing northwestward from there, Magellan made port at Cebu. This was, even then, a city; and was ruled over by a king. The native royalty were overawed by the stately, mysterious worship of their white visitors; and seeming disposed to receive the new religion, were accorded baptism. But instruction by pantomime, of only a few days, could not make their conversion very profound; and two weeks after, King Hamabar showed that he was still in the gall of bitterness, by massacring twenty-six of his guests. Magellan had been killed before this by a hostile tribe; and the expedition withdrew, completing the voyage around the world, under the captaincy of Elcano.

A half century later Cebu was permanently occupied. Legaspi was the soldier; Urdeneta, the priest. That was in 1565, the year St. Augustine was founded in Florida. What a contrast between America and the Philippines through succeeding years! Six years after, Manila was occupied and constituted a Spanish city—built up with barracks and churches among the *nipa* huts. Then five years more and Manila was made a bishop's see; and history was well begun.

Those were years of spiritual awakening and missionary activity through all Christendom; and the Latin Church especially was fired with a zeal for foreign missions. It was not long until Manila was infested with mendicant friars; and, indeed, all orders were fast crowding to this field, rich for spiritual exploitation. The question was up, whether heathen missions should be conducted by apostolic suasion or by military power.

The Augustinians were vehement for coercion. They were first on the field, foremost in the colony, and although antagonized by some of the other orders, won their point. Sanchez was sent to Europe and persuaded Philip to grant the clergy 20 per cent of the tribute money, to consent to armed expeditions for converting the natives, and to make other provisions favorable to the Church's interests—among them, that forty additional Austin monks be sent at once to the islands.

From the first, Manila was the scene of ecclesiastical jealousy and intrigue. There were bitter rivalries among the friars and violent contests with the civil power. Such strife so dwarfed and enfeebled the colony that in 1621 the king was advised to abandon it. Urgent representations of the Church, however, relative to the interests of heathen missions decided him to continue his control.

But the contentions waxed and waned. Now the prelates triumphed, and now, again the royal governor. In the seventeenth century Corcuera humbled and finally deposed the archbishop for insisting on the right of sanctuary to civil fugitives. Later, Salcedo led Archbishop Poblete a sorry, troubled life; and at his death forbade the *De Profundis,* and ordered a feast because so vexatious a prelate had been called to his reward. But the Inquisition got hold of Salcedo; and he died a prisoner, disgraced and heart-broken. Then in the next century, one of the governors imprisoned the archbishop. Thereupon the friars fomented a holy riot. Austins, Dominicans, Recollets, Franciscans, with the populace, mobbed the governor, beat him, stabbed him, and threw him into the common jail. The archbishop being released, graciously took the reins of government, and for nine years thereafter executed the royal authority. Succeeding ecclesiasts were not so fortunate, though they were hardly less ambitious. The Cavite conspiracy of 1872 is attributed to the friars. Not that they took up arms against the government; but fomented a false revolution for the sake of further intrenching themselves in power. Spain's colonial system throughout has been paralyzed by the incubus of ecclesiastical intrigue.

Common cause was not always made by the clerical orders against the civil government; they combated one another quite as heartily. An attempt to evangelize Japan from Manila brought the Jesuits and Franciscans into violent clash. Through Xavier Japan had been alloted to the former order by papal decree; and a number of the Jesuits had settled with the Portuguese at Nagasaki. But Frey Bautista, with his Franciscan brothers, also essayed the conversion of the Japanese. At first they were received with honor by the Emperor, and permitted to build a church at Osaka. Then the jealousy of the Jesuits and Portuguese poisoned the mind of the Japanese sovereign. The Franciscans were forbidden to enter the country; and for a century and a quarter they suffered martyrdom with their native converts by crucifixion and burning.

The tables were turned against the Jesuits in Manila, however. In 1768 they were expelled from the islands and permitted to return only in 1852, for the sole purpose of educational work and missions among the Mohammedans. The Austins seemed particularly bitter against them, and have referred to their teaching as "a different religion." The Dominicans at one time raised a tempest in the cathedral because they must *pass through* territory of the Recollets in order to reach their own province of Pangasinan. The unity of the Catholic Church is hardly the unity of the Spirit, and truly at times has not been unity at all.

The first native friar was admitted to the Austin order two hundred years ago. Such recognition was not widely accorded the Filipinos, and has been virtually refused during the last half century. Since 1872 no native priests have been allowed to hold vicarages, and have occupied only the most subordinate offices.

That friars should hold benefices was contrary to the decree of the Council of Trent, but was allowed under claim that the regular clergy were not sufficient in numbers for the work. Such a state of affairs was carefully perpetuated, and most of the parishes were administered by friars. The orders have been able to control political policies, to amass enormous estates, and to build magnificent churches and convents. The budget of 1888 granted the church eighteen cents of every poll tax, and kindred provisions have augmented the clerical treasuries. These funds were discreetly invested outside the colony.

There are schools in Manila, Jaro and Cebu, where instruction was given especially in Latin and divinities. But in the provinces it has been the policy of the friars to keep the natives in ignorance and submission. The laws provided that religion should be taught in the Spanish language. But the native languages were more frequently employed; and Spanish was taught only superficially, if at all. Other more helpful instruction was avoided. Even in the most intelligent districts after three centuries of opportunity, the Catholic Church has done little enough to lead her children out of the slavery of ignorance into the freedom of the truth of God.

Jefferson, Ia.

THE NORMAL CHURCH. III.

The whole body fitly joined together and compacted.—Eph. 4:16.

A. B. Jones.

Unity of the Spirit.

ENDEAVOR to keep the unity of the spirit in the bond of peace," is the scriptural injunction. This topic is worthy of a conspicuous place in this discussion, more so than it will be possible to give it. There is nothing more pleasing to contemplate than that of the "unity of the spirit;" nor more delightful in its realizations to the heart. Just what the Word of God intends to comprehend in this expression, its fulness of meaning, we do not undertake to state in the present rapid survey of the mere outlines of the subject. One thing, however, we hold as certain on this point, that whatever the phrase, "the unity of the spirit" may mean, it involves, as its most essential and important factor, the idea of the spirit of unity. Without the spirit of unity there can be no "unity of the spirit." A desire for union and fellowship, whether in domestic, social, civil or religious life, must precede any true realization of the blessings. The greatest obstacle now in the way of Christian unity is the fact that men do not desire it. Sectarians prefer a divided Christendom to a united one. Whenever and wherever the spirit of unity burns in the heart of man, the imaginary mountain barriers to Christian unity diminish into mole hills. Within every body, whether material or moral, there resides normally a spirit of unity, restrained and perverted in some instances it

may be, and without this the body could not exist.

The massive stone squared and dressed by the hand of the mason and lying in readiness for its place in the building is held tenaciously together, particle by particle, by the presence of an invisible and imponderable force called, scientifically, cohesion. Without this spirit of unity disintegration and dissolution would set at naught our confidence in the solidity and consequent utility of the stone. The starry hosts of heaven, scattered, diversified, and multitudinous as they are, moving with inconceivable velocity in every direction, are all pervaded and filled with the same spirit of unity, the great law of gravitation, without which chaos and confusion would reign supreme everywhere; but, by the presence of which is given to us that wonderful harmony, styled in poetic conception, the "music of the spheres." The gregarious tendency in every form of animal life, and the social nature of man, are the unseen power which groups together the lower animals, and creates associations among men, holding them together by a kind of unity of the spirit in the bonds of peace.

High above all this there is another force, another spirit, the Spirit of God, which is the spirit of unity dwelling in the hearts of Christians. "Know ye not that ye are the temple of God"—a building, *one* building, "fitly joined together and compacted," and that "the Spirit of God dwelleth in you." "As living stones ye are built up a spiritual house." Wherever the Holy Spirit dwells in the hearts of men, and is permitted to have its due influence, there will be found the "spirit of unity," and the consequent "unity of the spirit;" and Christian men, wherever they may be, "like kindred drops mingle into one body." Only the presence of some foreign element produces irritation and alienation.

But we are met here by the objection that our religious liberty is put in jeopardy by this doctrine of Christian unity; and that it should be guarded with a watchful eye in view of its abuses in the past history of the Church. Some men seem never to know they have any liberty except when they are doing wrong. They must somehow break away from the established order of things to create in their own minds an assurance of personal freedom. To move along in the quiet sphere of a harmonious, righteous and godly life, alarms them with the idea of slavery. This brings us to another division of our theme.

Unity in Liberty.

While unity in diversity is a grand principle asserting itself everywhere about us, unity in liberty is a grander one—grander because it operates upon a higher plane. The former may be the result of some external pressure compelling its recognition, while the latter is necessarily the outcome of man's free but sanctified volitional nature. The possibility of this scriptural idea of Christian unity being perverted and abused is not to be denied; but the possibility does not imply necessity, and a remote possibility of contingent evil can never justify us in withholding our hands from the imperative right, or violating the Word of God. And that the extreme views of both personal and congregational independence as well as that abnormal denominational independence and dissociation, are incompatible with the doctrine of the New Testament Scriptures is most firmly believed and declared here. The religion of Jesus Christ is pre-eminently a free religion and a religious freedom. So unique is it in this respect that it is styled in the Scriptures, "The perfect law of liberty." But liberty is not licentiousness, nor does unity exclude the idea of liberty; it is rather the result of the wise and normal exercise of liberty Each single bird, or bee, or fish is free to have the company of its fellows, and lead a life of solitude, but it uses its liberty in another direction. Man is socially free and can exclude himself from society and become a hermit of the mountain cave, but he chooses rather to enjoy the blessings of social life. Christian liberty finds its freest exercise, and its highest enjoyment in associated spiritual life and activity; and in the very nature of the case there can be no real unity among intelligent, moral beings, except it be a free and voluntary one.

That very impulse of man's regenerated nature which inclines him to seek the fellowship of God's children, carries along with it evermore the essential idea of liberty.

Unity in Glory.

This is probably the grandest of all the laws that reign in the normal, corporate life of the Church—grandest because it so operates as to blend all individual achievements and all individual honors accruing from them into one corporate result, thus completely eliminating every vestige of selfishness from a common gratified humanity. While every individual bee bears a part in the toils of the hive, yet the fellowship of toil and of reward is so complete that it is impossible as well as undesirable to determine what part of the sweet product was created by this one or that. "The honey and the honeycomb" is the glory of the corporate family.

Those beautiful coral reefs of the tropical seas are a striking illustration of the same principle of united effort and of united reward. Myriads of polyps contribute their individual parts, and while the product of each by itself is quite insignificant, yet when joined together we have the wonder and the glory of that unity which obtains in this form of corporate life.

As Christian men and women we meet together in our annual conventions, and place under contribution whatever we have in the way of talent and money and influence, of faith and hope and love. The moral results in the way of Sunday-schools and churches organized or revived, of colleges and benevolent institutions established and endowed, of agencies supported and missions fostered at home and abroad—in short, of souls converted and saved, shall so blend in "the general assembly and Church of the first born," that no one of us shall desire or be able to know the metes and bounds of his own work, or even of one's own self. What a sublime conception when this thought is applied to the normal Church of Christ, in its great corporate life, where all denominational names, and pride, and competitions are lost in the mighty tide of the "unity of the body," the "unity of the faith," and the "unity of the spirit!"

As each separate stone contributes to and shares in the corporate glory of the building, so we, simply as *Christians,* are living stones built up a spiritual house" —"a glorious Church not having spot or wrinkle or any such thing." In his intercessory prayer our Lord Jesus says: "The glory which thou gavest me I have given them, that they may be one even as we are one; I in them, and thou in me, that they may be made perfect in one." Corporate unity, corporate glory! Unity in variety, unity in liberty, and unity in glory!

Liberty, Mo.

In every parting there is an image of death.

THE PRESENT STATUS OF CHURCH FEDERATION.

Rev. Chas. H. Small.

THERE was a time when Church Union was much talked about and strongly urged. Various platforms of union were adopted by ecclesiastical gatherings which received more or less endorsement by others, but that is as far as they went. Now federation, which is more desirable and more practicable, is commanding attention. Church union, as Dr. Cuyler once said, is "an irridescent dream," but federation is being realized. Church union calls for a surrender of that which denominations hold to be important and they are not ready for that; federation requires no surrender but co-operation, and this the churches are ready for, and are willing to consider. This willingness is evidenced by what has been done.

Active and efficient local federations have been formed in various parts of the country, and under various names. To describe all these would require too much space, and is not necessary. Cities like New York, Philadelphia, Pittsburg, Cleveland, Chicago, Hartford, have their federations of Christian workers. Other cities like Detroit, Toledo, Rochester, are organizing. Small cities have their federations that have done more or less work. States are organizing. Maine, Vermont and New York have well organized federations "to prevent waste of resources and effort in the smaller towns, and to stimulate missionary work in the destitute places." Ohio has a committee representing fourteen denominations presenting the work, and a convention for permanent organization is called for Dec. 3d. Rhode Island, Massachusetts, New Jersey, Illinois, and Nebraska are falling into line and preparing for active work.

At a convention in Philadelphia, Feb. 5-6, 1901, a National Federation of Churches and Christian Workers was formed, with J. Cleveland Cady as president, and Rev. E. B. Sanford, D. D. (83 Bible House, N. Y.) as secretary. The tact, energy and perseverance of Dr. Sanford has had much to do with the progress of the movement, both national, state and local. He has traveled far and wide.

We learn with gratification that in our new possessions, Porto Rico, Cuba and the Philippines, the missionary work is being federated in a very practical way. The various co-operative endeavors in church alliances and federations that have existed for some time are being brought into the common and growing movement. All this is only the outward manifestation of the spread of federation. It indicates the need of co-operation, the growing desire for it and the possibility of its accomplishment.

Federation is manifesting to the community that there is a unity among Christians that is real and not a sentiment; it is securing co-operative action where it is much needed, both in cities and in sparsely-settled communities; it is encouraging and helping to promote the evangelization of every community wisely and without friction. The watchword of federation is, "Every church a geographical limit and every geographical limit a church." The carrying out of this purpose means not only that churches will not unwisely and unnecessarily encroach upon each other, but that neglected places will be looked after. This latter is fully as important as the former and should not be overlooked as one of the greatest benefits of federation. The movement is spreading and the desire for federation is growing because its good works are being made manifest and its practical efficiency is apparent; because it is being understood that no denomination will be interfered with, and that, as the spirit is evangelistic, greater gain will result for all. By federation the denominations will not suffer, loyalty is just as important as ever, but the cause of evangelical Christianity will be the stronger and will command and deserve greater respect from the community.

The national organization proposes to publish a quarterly in the interests of federation, the first issue of "The Federation Chronicle" has been widely circulated.

A TWELVE HOURS' DAY.

By John E. McFadyen.

WHAT shall we say to our Lord when He asks us, as He asked of old, "Are there not twelve hours in the day?" Shall those searching words not strike us dumb, as we think of the follies that fill most hours of every day? Are there twelve hours in any day, are there six, is there even one, of brave work or patient fidelity, of loyal service or strenuous endeavor. of resolute purpose or honest battle? Powers seen and unseen conspire to rob us of the hours as they slip by, and vigilantly must we buy them back from the callousness and sloth that would destroy us

Every day, seem it long or seem it short, comes laden with its own twelve hours. How often has it to go away again, weighted with trifles and sighs, instead of with achievement that will endure, when "the fire shall prove each man's work of what sort it is." Every living soul, however harassed by work or abandoned to indolence, has his twelve hours in the day, none more, none less; though in insight into their meaning and grasp of their possibilities, man differs from man as heaven from hell. Time hangs on the hands of some. So they say. Oh, mystery of mysteries! that, in a world where there is so much to do and know and fight and conquer, any man should think he had time enough and to spare, others thrill on the threshold of a new day, as they that look for the salvation of God. They see in every hour a gift and a call; a gift to be used for growth in all that is worthy, a call to prepare for the rest that remaineth. No man can have more time than he needs; the longest life is not too long for the solemn tasks that are laid on every one. Nor is any man's day too short; has not God put twelve hours into it? and only for those twelve hours, though indeed for them all, will He call him to judgment.

"And if indeed there be twelve whole hours in the day," says the sluggard, "may not one little hour be spared for folly?" Nay, verily, for every hour has its own claims, and will bless us or curse us, according as we let it. The hour gone is like the word spoken; you cannot call it back again. Twelve winged hours came yesterday from God and sped across our day and hasted back to the God who sent them. Would we have blushed could we have listened to the tale they told Him? Did they tell of kindnesses undone, of

*From "The Divine Pursuit," to be published shortly by Fleming H. Revell Co.

passions unsubdued, of prayers unsaid, of holiness unsought? Or did they tell of temper sweetened and sins slain and graces won? Every day should build us up, set us higher, in faith or knowledge or power.

The tragedy of many a life is that time is not felt to be a a trust; it is not seen to be the stage on which issues of eternal moment are wrought out. What are we doing with the hours today? They are bearing us inexorably on nearer to the night, when no man can work; are they bringing us nearer to God or to the outer darkness, where there is weeping? Do the days leave us better or only older? Are we drifting or marching? Are we driven about by every wind of indolence or frivolity, or are our faces set steadfastly toward some good thing? Heaven aids the man who listens to the voices of eternity calling across the dull routine of daily toil. The sun humbly stands still for all who will nobly dare in the great battle for righteousness or man or God. The day will be long and the sun will shine on brave and weary warriors and light them into eventide. In this light of God may we all walk and work and pray, not now and then, but the long day through. For are there not twelve hours in the *day?* and the night is coming.

Knox College, Toronto.

GOD'S FAITH TESTS.

H. T. Morrison.

GOD does not always give a reason for his commands. Had he done so the desired end would not have been reached. If he had stopped to explain the reason for all his requirements, there could not have been such a thing as faith. Faith has to do with things "not seen" by the natural eye, or fully comprehended by the human mind. It grows and develops by going, as Abraham did, "not knowing whither he went."

God pursues much the same course with us as a certain man did in hiring a servant. The first one who sought the place was set to removing a pile of rocks from one place to another in the man's yard. When this was done he was ordered to remove them back again, and to keep on in this way until he was ordered to stop. The man, however, in a short time, became disgusted and left the job. A second man came and was set to removing, back and forward, the same pile of rocks. Patiently he continued at the monotonous task until the day was ended, when the man, calling him to his office paid him for his day's work, and then informed him that he was the kind of man he had been looking for. He was given a permanent job, because he obeyed orders without asking the why and the wherefore. This incident faintly illustrates God's methods with his servants who wish to enter the heavenly kingdom.

God has given what may be fitly termed moral and positive commands. In those that belong to the moral class we can always see an underlying reason for the command. But with respect to those that are positive we may not be able at the time to see a moral reason for their being given, simply because they are intended as faith tests. They are intended to prove us and develop in us a higher order of faith, that we may be bound more closely to our Divine Father, and thus become more loyal to Him.

The command to Abraham to offer up his son was, from a purely human standpoint, most unreasonable; and had the command been given to some other man than the patriarch Abraham he would, in all probability have refused to obey. But Abraham's previous schooling in the ways of God enabled him to stand the test, and by it reach the highest altitude of faith possible for sinful mortals.

The command to Adam and Eve, when placed in the garden, was of the same nature. Although perfectly innocent, they, as yet, were mere children and had to be schooled in the ways of God. Through the simple command not to touch the fruit on a certain tree they were to receive their first lesson in loyalty to God. So with respect to the command to wash seven times in Jordan, given to Naaman. When he obeyed this positive, and to him reasonless command, he not only went away healed, but went away a wiser and better man.

King Saul lost his crown by failing to fulfill one of these test commands. When sent utterly to destroy the Amalekites he failed to carry out the command to the letter and was rejected by God.

Christian baptism and the Lord's supper may, as commands, be classed among tests of faith. By them, when properly observed, we are not only giving to the world a strong expression of our loyalty to Christ, but are performing acts that go far in helping us to cultivate that spirit of loyalty that all created beings must have in order to enjoy the favor of the Creator.

PLEASANTRIES.

Mr. Hilton: "Have you opened that bottle of champagne, Bridget?" Bridget: "Faith, I started to open it, an' it began to open itself. Sure, the mon that filled that bottle must 'av put in two quarts instead of wan." —Philadelphia Record.

A teacher in civil government had told his pupils that once in ten years the State of Massachusetts takes a census. Little James, who is an attentive scholar, upon being called up to recite, said: "Once in every ten years Massachusetts comes to its senses."—New York Tribune.

Blomfield, bishop of London, presided at a meeting of a debating society where the students were all deadly in earnest. One strong, indignant young gentleman inquired oratorically: "What, sir, would the apostle Paul have said, could he have seen the life of luxury led by our present race of prelates and church dignitaries, riding about in their carriages and living in their palaces? What, sir, I repeat, would he have said?" "I think," said the bishop, interrupting the speaker, in a meek and mild voice, "that he would have said, 'Things in the church must be looking up!'"—St. James Gazette.

A stretch of road, running past Sam Rawson's house, was in notoriously poor condition, although Sam declared that he had paid liberally to have it put in good order; and there was general interest when Sam rose to make his statement before the selectmen at the town meeting. "I'd just like to say one thing," he drawled. "I don't want to make any fuss, but I'd just like to ask the honorable board of highwaymen"—That was as far as he could get. A roar of laughter swept over the town meeting, and showed its effects in the red faces of the "highwaymen."

AT THE CHURCH

OUR PULPIT.

THE SPIRIT OF LIFE.

W. Douglas Mackenzie, D. D.

Text: Romans 8: 2. "The Law of the Spirit of Life in Christ Jesus made me free from the law of sin and of death."

THE Epistle in which these words occur is remarkable for the frequency and the variety with which that word "spirit" is used. It is a very rich word. It allies itself now with the name of God and again with the name of Christ. It is "the Spirit of God" that dwelleth in you; it is the "Spirit of Christ" a man may have; and yet, again, it is just simply the Spirit, the living, everlasting Spirit; or once more it is the Spirit of Life, the Spirit that belongs to the new experience which Christ has brought into the world. Now, it is one of the most delightful facts connected with the Christian religion that its most difficult doctrines have their roots in historical facts. As there is no doctrine that some people feel to be so abstract, so difficult, so unrelated to life, as the doctrine of the Holy Spirit, let us for a moment look back and see where they got their ideas of the Spirit.

1. Pentecost.

They were waiting, after the resurrection of Jesus, meditating upon His life, meditating upon the dread, the shame and disaster of His crucifixion, and then upon the wonderful, inexplicable glory of His resurrection,—waiting, as He had commanded them to do at Jerusalem, powerless, unable to do anything but to wait. They rejoiced, indeed, but vaguely. They hardly knew what they were rejoicing about. They went on praising God and being happy, and yet all was still indefinite. They kept to themselves, having no message to the world. They seemed to be merely feeling after a consciousness, a life, that had not fully taken possession of them. Yet there was no power, no life, no real preaching, no forthgoing of energy from that community. It was hardly yet a real, living, self-conscious community at all. All at once as they were gathered in one place there came that sound as of a rushing, mighty wind. Once more, as at the birth of Christ, once more as in the miracles of Jesus, once more as in the resurrection of Jesus from the dead, once more God has taken hold of nature and made nature the medium of His wonderful self-revelation. The sound passes on and fills the city streets with awe. As the people rushed toward the center of the sound they came upon a gathering of people that seemed mad. They seemed to be taken hold of by some alien power. They were all speaking and miscellaneously shouting. No man could make any order out of the strange, terrific scene before them. Some of them began to laugh, saying that they were drunk,—so inexplicable were the events that took place there in that strange excited gathering. Gradually a stillness comes over them. One man rises and shouts for silence. A quiet spreads through the Christian community and the great gathering beyond, and one voice begins to speak out. It is the voice of Simon Peter. There has flashed upon him by the inspiration of the Living God,—there has flashed upon him now out of the memories of his Old Testament readings allied with the reality and wonder of this new event,—flashed upon him its truth. He tells the people that this is the fulfillment of an ancient prophecy which they have all often read and all often longed to see fulfilled within the experience of Israel. This is the outpouring upon human beings of the very Spirit of God Himself.

You see then, that it was an historical event, an event that seems to have attracted the attention of others, to have drawn to it the excited and concentrated interest of those who were not otherwise specially interested in the Christian community; and it was an event so strange, so momentous, so definite, so overwhelming, that it remained in the memory of the Church, and has taken its place in the faith of the Church forever, as the incoming of the Spirit of Life upon humankind.

2. The Spirit of Life.

The new Presence that had come into the hearts of those people, manifested itself in so many ways that after we have used the name of God, or of Christ Himself, I know of no other term that more fitly describes this Spirit than that wonderful and glorious word "Life," the Spirit of Life. Life is the richest fact that nature knows. Think of the life that comes surging up at springtime through the earth, the irresistible tides of life breaking through! Think of how you struggle with your gardens and the weeds that you wish to get rid of; and you struggle in vain, for there is life in that soil somehow, and, do as you will, it breaks out day after day. It is various, full, beautiful, attractive. It is musical and colorful because it is life itself. All nature has conspired at springtide to express itself in living forms. And in that young community, amongst those Christians, there now began to work a force so rich, so various, so irresistible, so full of energy that only the word "life" could adequately express it. It is the Spirit of Life.

Think of what that community, hitherto so helpless, began to accomplish. Those men no sooner began to preach than the life that was in them took hold of their auditors. Even when the authorities began to persecute and scatter them, they were like the wind which drives and like the birds and bees which carry the seed away to different parts of the world. Persecution became the servant for scattering the life that was in this community wherever they went,—east and north and south and even across the seas. Wherever these people went they carried life with them. They became the seed of the Kingdom, so that when they settled in any community there began to work in it this strange new force, called the Spirit of Life. They went to Antioch, the great metropolitan city, the emporium of the east, and this life began to manifest itself and a strong church grew up. They farther went to Corinth, and to Philippi; in simple, rude, soldierly Philippi, or in corrupt Corinth, or in Imperial Rome, herself,—wherever these people went the irresistible life within them took hold upon the community around, manifested itself with energy and with glorious beauty. It was life that was in them. It spread everywhere. It rejoiced everywhere. It

broke into the flowers of the Christian graces. It grew into the fruits of Christian deeds. Everywhere a new beauty took hold of the imagination of men when they looked upon the community of the Christians. Historians, who are students of the first and second century of the Christian era, all bear witness, as does, for instance, Mr. Lecky, and even Gibbon himself, to the marvelous energy of the Christian Church and to the attractive beauty of the character which it manifested. These people showed to the world a new kind of manhood, a new ideal of purity, a new sense of honor, a new pity for the weak, a new forgiveness of their enemies. The world around saw that there was something new in these men and it was beautiful as God himself. It was the Spirit of Life, it was the Divine Life, the Life of God, that had taken hold of them.

3. The Law of the Spirit.

Now, this Spirit of Life is described to us in this passage in a way which I think deserves a few moments' consideration a little more closely. Especially in this verse we are told that "the law of the Spirit of Life in Christ Jesus made me free from the law of sin and of death." What does that mean? I wonder if we can make it a little plainer to ourselves this morning.

First, that word "law"—how variously we use it. We think of it sometimes as a formal enactment that is addressed to a set of intelligent beings and enforced by certain sanctions with pains and penalties attached. We think of a law that is thus the definite announcement of what may or may not be done under definite circumstances, by definite individuals. And the Apostle Paul frequently uses the word in that sense. The law for him is often the announcement of the will of God, the enactment which God has made concerning human conduct definitely in the law of Moses. Sometimes, however, for Paul is a great master of literary freedom, he uses the word in a slightly different sense, as when we speak about the law or principle of a certain movement in history. We speak about the law governing the growth of some institution, or the growth of some animal, of some plant, or some new development in the world of nature. We mean that there is a principle, a force, at work which can be defined and which controls all the history of the individuals brought within its influence. That is another use of the word "law" very closely allied with the former and yet different. Now, when the Apostle Paul speaks here of the law of the Spirit of Life in Christ Jesus, he means that this Spirit of Life is itself now a principle which is controlling the experiences of men and directing them towards certain issues.

What, then, are the issues towards which this Spirit of Life in Christ Jesus is directing men? What kind of experience does it give to men?

4. No Condemnation.

First of all, there is that wonderful experience described in the first verse of the chapter: "There is, therefore, now no condemnation to them that are in Christ Jesus". The Spirit that has come upon men has swept condemnation away. Condemnation! It is one of the most awful words in human language. Sometimes we can see that it is worse than death just to be condemned. Death ends misery. Condemnation is utmost misery. To be righteously condemned, to be condemned by the supreme authority, and to be condemned as a being unworthy of his moral approval, to have it said, to have it known to myself, known to yourself, oh, human soul! that the living God looks through me, through you, down into the unsearched depths of conscience and imagination and desire and impulse, to have it said that he sees it to be all wrong, and to have it said that thus we are under his condemnation! The first lesson many a man has to learn is just that he is condemned.

We sometimes weaken the matter for ourselves. We say, "I am condemned by my own ideals." That is perfectly true if your ideals are true and high enough. "I am condemned by my own conscience." That is true and dreadful enough if your conscience is alive and quick and intelligent enough. "I am condemned by the standards of society around me." That also is dreadful enough if true, and if they are pure enough. If even they condemn me I am condemned indeed! But is that the highest and worst that can be said? What about the Supreme Intelligence who rules over all history, whose insight and wisdom penetrate every fact, who goes deeper than any conscience, who has higher ideals about yourself than you ever dared to cherish, and who knows more about what you ought to be than society? What can it be if He looks in upon you and condemns you!

The Apostle Paul says condemnation is past. "There is, therefore, now no condemnation." Can you imagine any message that ought to thrill human nature more wonderfully than that? Is there any word, any gospel, that could be spoken that would mean more to you than to say that the Supreme God has passed His condemnation away? Is there any fact, any experience, that is conceivable, higher than that? Is there any ambition to be cherished that will overpass that ambition? Any loftier word than this when it is said that there is now in the mind and heart of the living God no possible condemnation of yourself? "There is, therefore, now no condemnation." Why? Because the Apostle Paul says, "The law of the Spirit of Life has made me free from the law of sin and death." I have hitherto been working and living under the control of one kind of force and energy. It has worked towards sin. It has worked towards death. But now there has taken hold of me another principle. It is the Spirit of Life. It is working towards life. And what is the first fact which must follow from the incoming of that Spirit into a man. It means that he is released from that former law, released from the condemnation it brought upon him, released from the wrath that belonged to that condition, released from all that should have been his shame and terror when he was under its tyranny. Now he is living under the power,—the free, glorious, inspiring power,—of the Spirit of Life. That is the first thing, then. Paul calls it the Spirit of Life because where that Spirit comes into a man, one word he may read across all the years that are to come and all the years that are past; he may read it across his whole nature up and down—"No condemnation!"

5. The New Mind.

But then, in the second place, the Apostle Paul means that the coming of the Spirit of Life upon a man confers a new mind, which he calls the "mind of the Spirit". Now, if we would understand that, we must go back to speak of the seventh chapter, that wonderful bit of psychology and ethics in one, and religion through and through both, that most keen and subtle analysis of the inward experience of a man struggling with the law of righteousness and the law of sin, of two principles that are working and warring

in his nature. In that chapter we find that the Apostle Paul says, I know that I have something in me which approves the law of God. I know it is right. I know it is true. I feel its authority. I feel that is what I ought to do. With my mind, with my conscience, with that better life in me, I take pleasure in it when I think about it. Yet I find a force in me that draws me in the opposite direction, and this force or law within me carries me away in gusts of passion, away into the doing of what is foul and what my own conscience condemns. What I would not that I do. I continually feel myself dragged, like a slave in chains, to the doing of a task that is loathesome in the extreme and yet I go and do it again and again. The law of sin is powerful within me. And it must be the law of death, for as I look into that experience very deeply, as I try to understand what its only issue can be and must be, I know that if that goes on longer, and indefinitely, it will finally drag me down into the abyss;—that I must be killed by the working of that force. It is the law of sin and of death in me.

But now, the Apostle Paul tells us, to the Christian man something new has come. He says it is "the mind of the Spirit." The Spirit of Life comes and makes him free from the law of sin and of death. God gives him power over it. "I feel that that is not my master; that this demon that holds me in chains and drags me to my doom has met his conqueror. I know that now there is something new stirring in my heart. My imagination is being cleansed. My heart seems to feel a power of resistance and it grows, and I feel that the chains are being snapped and I can almost hear the clanging of them on the ground as they fall and I stand a free man in Christ Jesus." The result is that the man upon whom the Spirit of Life has come powerfully, knows that he henceforth minds the things of the Spirit. It means that he looks at everything from the eternal point of view. It means that henceforth the flesh,—the sensual, the worldly, the external,—is not the criterion for judging the value of things. He knows that now he must not,—in order to decide what he ought to do,—measure his plans by just what is visible, what is pleasurable, what is momentary. He has got to the eternal point of view. That is the mind of the Spirit. A man, as it were, becomes seated on the throne of God. He gives law to himself, plans for himself. He now looks forward upon his own career and it is from the point of view of God Himself. He gives his life to this sort of thing. He says, "I must read about this. I must fill my imagination with this. I must plan for this, labor in this way about it. This must become the supreme task of my life, the law that is to rule my business, the principle that is to glorify my home. This is the wonderful, glorious Spirit that is to animate all my friendships. I am henceforth to look at everything from the point of view of the eternal." That is the mind of the Spirit. The Spirit of Life confers the mind of the Spirit upon a man.

Then, in the third place, the Apostle Paul goes on in later verses of this chapter to show that the power of the Spirit of Life in a man takes hold of the whole man forever! of the whole man forever! The Spirit of God is not just concerned with your new thoughts, your new imaginations. The Spirit of God is the Spirit that fills all nature. The little birds sing by the Spirit of God. It is in those green and rustling trees there. And the flowers are blooming and fragrant by the indwelling power of the Spirit of God Himself. The wonder of the stars at night is the majesty of the Spirit of God Himself. When, therefore, God takes possession of you He takes possession of your whole self, body, soul and spirit. He takes possession of you not for today, tomorrow; He takes possession of you forever. He is now the Divine working force in your personal life and everything that is to happen to you henceforth is under the control of this wonderful Spirit of Life itself. Hence, there is no such thing as death. He shall "quicken also your mortal bodies". There shall be a strange transformation wrought by His energy upon your entire being. He takes charge of you unto the end, as it seems, which is the beginning of something more glorious still, for, as the Apostle tells us in that wonderful eleventh verse: If the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall make your bodies that are liable to death—shall make them alive through His Spirit that dwelleth in you. "We are children of God and if children, then heirs, heirs of God and joint heirs with Christ, if so be that we suffer with Him that we may be also glorified with Him."

Lastly, let it be observed that this is the Spirit of Life in Christ Jesus. The ancient religions all had a vague feeling that something of what I have been saying is true. They all searched for that Divine Spirit whom they felt somehow to be pervading them with His presence. They knew, as sometimes men have known when they come upon certain regions, that there were untapped sources of life or wealth below the arid soil. As these have looked around to see where they could make the openings from which the water should flow or where they could begin to dig up wealth from the bowels of the earth,—so those ancient, wonderful, pathetic religions, have felt that somehow, somewhere, near to human nature, just above their heavens, or just within their souls, there were wells of light and life, and that if they could just open them they would find that which would fill them with Divinity itself. At last it was disclosed, and the one well which God opened for all men is Christ Jesus. All men who are in Christ Jesus have this light and life welling up through Him into their souls. What all those pathetic mystics of the east sought for and sought in vain, Christians find, and possess with the joy of a living consciousness, the Spirit of Life, the Spirit of God Himself in Christ Jesus.

Go, and ask for the Spirit of God, my brother,—the Spirit of Life, my brother; but ask it not as if God sent that Spirit to you simply out of empty heavens or vague spaces. Know this, that the Spirit of God, of Life, is given to men in Christ Jesus. It is the prominent experience of the Church that the more a man loves Christ, the more a man understands Christ, the more a man reverences Christ, the more a man obeys Christ, the more a man puts his whole confidence in Christ Jesus, the more a man makes Christ Jesus his world in which he lives and moves and has his being, the more mightily he knows that the Spirit of Life has taken possession of him. There is no gospel in the world like this. There is no religion that can for a moment be compared unto this. There is no power measurable with the power of the Spirit. There is no certainty more clear than this that if you love Jesus Christ, the Spirit of Life is in you and the law of the Spirit of Life has made you free from the law of sin and of death.

There is no self-delusion more fatal than that which makes the conscience dreamy with the anodyne of lofty sentiments, while the life is grovelling and sensual. J. R. Lowell.

BIBLE SCHOOL.

GOD'S PROMISE TO ABRAHAM.

Lesson for Aug. 11, 1901. Gen. 15: 1-18.

Golden Text: I Am Thy Shield and Thy Exceeding Great Reward. Gen. 15:1.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

Elias A. Long.

Setting of the Lesson.

Time: Probably five or six years after the events of the last lesson. The place was Hebron, twenty miles south of Jerusalem.

The Covenant of Faith.

The center of the present chapter, as almost of the entire Old Testament, is the covenant referred to in verse 18. The covenant of Noah had been based on nothing higher than material blessings on earth; this one with Abram, marks an advance to spiritual blessing and to eternal interests as conditioned on faith. The immediate design was to stimulate Abram's faith in view of the trials and disappointments which he had experienced. It was necessary for Abram to learn the great lesson that trials are inevitable, that God's child, although guided by wisdom and ways as much higher than his own, as the heavens are higher than the earth (Isa. 55: 9), is certain to meet with many delays and vexations. The fulfillment of the heavenly Father's promises cannot be marked by haste. He is dealing with the eternal standpoint; he is training character for eternal issues: 2 Pet. 3: 8.

It is a mistake to assume, as sometimes is done, that the Old Testament covenant is identical with Mosaism, or that the principle of righteousness had its basis primarily in obedience to the law of Mt. Sinai. Both our present lesson (verse 6) and Paul's argument in Rom. 4; Gal. 3: 6-14, show that the true righteousness before the Lord, in both dispensations, is righteousness by faith and not righteousness through works of obedience to law. Obedience is a fruit of faith.

Faith's Disappointments.

The first words of our chapter show Abram's need of special encouragement following upon his experiences set down in Chap. 14. His love and concern for Lot, his adopted son, did not cease when the latter chose Sodom as his home. Can he not yet win him back to a place by his altar? One result of Lot's folly in getting into bad company is brought out in Chap. 14: 11, 16. He, with other Sodomites, had been captured by a band of soldiers from beyond the Euphrates and carried into captivity. Immediately upon hearing of his beloved nephew's plight, as if hoping he might now regain his alienated heart, he arms his trained servants and, starting in pursuit, gains a great victory over the Elamite leader and rescues Lot and other Sodomites with their goods. Verse 16. But if he had hoped to bring Lot back into a righteous community he was doomed to sad disappointment. Lot ungratefully returns to Sodom and its associations. Although Abram had been successful in his heroic attack on the troops of Chedalaomer, the thought would naturally arise: May not this powerful Elamite gather overwhelming forces and, returning, sweep him from the land? This we gather from Verse 1 of to-day's lesson had a disquieting effect on Abram's heart. Added to such forebodings would be the feelings of disappointment pathetically expressed in verses 2 and 3 of our lesson. Upwards of ten years had passed since the promise, so dear to his heart, of a child had been made. Yet here he is a lonesome old man, surrounded in his camp by many shouting children, but they his servants; he remains childless. "Why does God make me wait so long? Will his promises fail?" Such it would appear were the sore perplexities that bore upon Abram's mind at the time our lesson on God's new covenant opens.

V. 1. Shield of Jehovah. "After these things word of the Lord came." God first draws nigh by his spoken word, leading up to the covenant. No fewer than eight times in this chapter is the voice of God to Abram indicated. He has revealed himself to all mankind in his spoken word. At last the Word became flesh. For God to speak to one whom he created in his own image is most natural. * * * "Fear not, Abram, I am thy shield." In the hour of fear God comes with this definite assurance so oft repeated in his world. If Jehovah is his shield why fear what man can do. God wants us to be strong behind the shield he furnishes, as against the fiery darts of temptation, doubts, fears, passions, evil suggestions, enemies seen and unseen. Eph. 6: 10-16. * * * "Thy exceeding great reward." Not only the rewarder but the reward. Abram had just refused the earthly rewards of the King of Sodom. (Chap. 14: 23.) The true defense of the soul against fear and the true recompense for sacrifice is God himself. God is greater and better than his gifts. To have God is to have all things. 1 Cor. 3: 21-23.

V. 2, 3. Trials of Faith. "I go childless." Abram's faith had been tried by long delays. Perhaps nine years had passed since God's promise that a child should be borne to him. (Chap. 12: 7.) He could not understand why he was kept waiting. Have you waited many years for a promise to be fulfilled and not wondered over the delay? Has your confidence in God's perfect love and care been lessened, when you was receiving not present reward and peace but instead possibly anxiety or bodily pain? If so, then Abram's lesson is for you. * * * "Stewart, this Eliezer." Abram revolved in his mind whether after all it was meant that Eliezer, his steward, and he as Damascene, was to be his heir.

V. 4. Wait on the Lord. "This shall not be thine heir." Not Eliezer, but a natural son shall be his heir. This was to be fulfilled years later in Isaac. But did Abram gain anything through these long-delayed expectations? Yes, step by step he was led (1) from idolatry in Ur, to be (2) a colonist with thoughts set on a land and home in Canaan and then (3) to be the "Friend of God," and at last (4) he is drawn close to the Father, to understand that not land, nor property, nor houses, nor father, nor brother, nor children (Matt. 19: 29), but God himself was to be his exceeding, his "hundred fold" great reward. "Wait on the Lord; be of good courage and he shall strengthen thine heart; wait, I say, on the Lord." Psa. 27: 14: Isa. 40: 31.

V. 5. Sign of the Stars. "Look now toward heaven." Look up. There is no discouragement in that direction. The heavens declare the glory of God. Ps. 19: 1. If he who made the countless stars and controls them in their sweep has promised, be assured, Abram, he will fulfill. * * * "Stars...able to number them." To Abram the stars became a sign of posterity. To us they are blessed signs of another promise. "They that turn many to righteousness shall shine as the stars forever." Dan. 12: 3; 1 Cor. 15: 41. * * * "So shall thy seed be." As the stars were numberless so Abram's posterity should be. The present number of Jews is computed to be above seven millions; multiply this by all the generations since Abram, for vastness of numbers; then there is left out the vastly greater Arabian line as well as Christians, Abram's spiritual children.

V. 6. Faith's Deeper Renewal. "He believed in the Lord." God's word was enough. He will go on trusting and waiting for the blessing to come in God's way and God's time. The English "believe" is not strong enough; the original means that Abram was supported, built up. He accepted what God said as solid, divine substance (Heb. 11: 1) and of which it only required time to prove the truth. He will walk by faith, not by appearances. * * *"Counted to him for righteousness." Righteousness stands for rightness. It means that Abram's heart was right. On Abram's part there was neither act nor work, but a mere acceptance of God in his heart through believing. "With the heart man believeth unto righteousness." Rom 10: 10. His faith brought him—as a right heart now brings us—to the ground where God can re-

mit our sins and where we are justified before God, not of our own merit or works, but, because we accept God's promised grace. Here we have the doctrine of justification by faith the very center of revealed truth. But justifying faith is fruit-bearing faith.

V. 7. Deliverer from Idolatry. "Brought thee out of Ur." I that make these promises have shown my care for you all through life. I will not fail you now. It is almost the identical language addressed to Israel many years later (Ex. 20: 2) and showing God's perpetual guidance of his people. * * * "To give thee this land." How about previous ownership? Some would argue that the first possessors are the owners. God the Supreme Possessor does not say that.

V. 8. Inquiring Faith. "Lord God." God is here presented in capitals because the word in the Hebrew represents Jehovah. Compare with Gen. 2: 4. * * * "Whereby shall I know." His second question. It shows not doubt but acceptance of the promise. God grants to us some visible support of our faith in (1) his past dealings, in (2) his present providences (Gen. 8: 22) and (3) in his ordinances. * * * "Inherit it." He means simply to take possession of.

V. 9. Condescending Response. "He said unto him." Now, in auswer to Abram's questions, the great promises are ratified most impressively. In this God shows great condescension by accommodating himself to human weakness. He solemnly goes through the form of an oriental covenant, as if he and Abram stood on terms of equality. The covenant was, like our oaths, one of the many devices men have fallen upon to make sure of one another's words. Abram shall know, by the Most High God's binding himself, in a pledge, to perform that promise. This is only one of many ways in which God has condescended to pledge himself by alliance with men that he may bless them. * * * "Take thee an heifer." As usual in such ratification of a covenant * * * "three years' old," full grown and perfect. * * *"She goat, ram, etc." See Lev. 1: 1, 10, 14.

V. 10. Fruits of Faith. "He took unto him all these." Abram's faith was marked by the works of immediate obedience. Faith without works is dead. Jas. 2: 14-18. * * * "Divided them in midst." The animals were slain and cut in two and each half laid over against the other, a narrow passage being left between them. The idea seems to have been that the contracting parties passing between the pieces, indicates that the compact bound them under the penalty of the same fate as the slaughtered animals. See Jer. 34: 18-20. * * * "The birds divided he not." Being small a whole one was probably laid against a corresponding one.

V. 11. Ravenous Birds. "Fowls came down." Birds of prey, R. V. These abound in the east and would be attracted by the scent of the slain creatures. * * * "Abram drove them away." Thus we should drive away birds that devour the seed of the word from our hearts and the hearts of others (Mat. 13: 4, 19); all devouring worldly and unclean thoughts and cares, temptations, pleasures, or whatever would destroy our close relation with God.

V. 12, 13. Egyptian Bondage. * * * "A deep sleep." A disclosure affecting the future of Abram's posterity was now to be revealed. * * * "A horror of great darkness." Abram was brought under a heavy cloud to hear of the dark experience that was to come to his seed after his death. * * * "Thy seed shall be a stranger." A sojourner, a transient resident. * * * "Shall serve them...afflict them." Be as slaves under hard and cruel bondage. * * * "400 years." Perhaps speaking in round numbers. So Stephen quotes the words Acts 7: 6, while Paul, Gal. 3: 17, speaks with the greater definiteness of Ex. 12: 40, 41. These dates and periods have led to unprofitable dispute over Bible chronology.

V. 14. Brighter Prospects. "That nation...will I judge." Remarkably fulfilled in the plagues and destruction of Egyptians. * * * "Shall...come out with great substance." They were not to go forth as fugitives, but as conquerors, their servitude of many years should be recompensed. In the passages reciting the history, Ex. 3: 21, 22; 12: 35, 36, the "borrow" and "lend" should be "ask" and "let them have," as in the R. V.

V. 15. Hope of Immortality. "Go to thy fathers." To go to a place or person implies a continuance of existence, seeming an intimation here of the doctrine of the soul's perpetual existence. * * * "In peace." Abram died in peace and happiness. "The path of the righteous is as a shining light that shineth more and more unto the perfect day." Prov. 4: 18.

V. 16. Growth in Sin. "The fourth generation." Rather the fourth age; four times the length of a man's life. Generations then were longer than now. * * * "Come hither again." Taking possession of Canaan. * * *"Iniquity...not yet full," pointing to the growth of sin among the Amorites, a general name for Canaanitish tribes. They still had some four hundred years of grace. To show that there could be present a remnant of holy seed in those idolatrous tribes we have but to take the case of Abram in Chaldea (Chap. 12: 7) and of Melchizedek in Canaan (Chap. 14: 18). Some people's measure of sin fills faster than others.

V. 17. Covenant Ratified. "When it was dark...smoking furnace." This may have signified the affliction of the children of Israel in Egypt. * * * "Behold flaming torch." R. V. The luminous symbol of the divine presence. Its first appearance since man left Eden. It afterwards was seen by Moses in the burning bush and later. The flaming fire in the midst of darkness must have greatly impressed Abram. Acts 26: 13, 14. * * * "Passed between those pieces." Thus before the eyes of his human friend and ally, it pleased Jehovah, in his condescension, to bind himself after the manner of man, forever to the promises of his grace. This solemn and impressive ceremony between God and weak, sinful man cannot but have given Abram, as it ought to give us, new thoughts of God and of man. It is, however, but an intimation of the kindness that man, through God's condescension in Christ, would experience.

V. 18. Conditions. "Made a covenant." A covenant merely means an agreement between two. As for Abram's preparation and part, all that had preceded in his faith, obedience, self-renunciation had been but preliminary steps to this meeting with God. * * * "Unto thy seed"...given this land." The deed was executed, the coming into possession was to be deferred. * * * "River of Egypt." This may mean the Nile. Israel's domain never reached exactly to that river, although virtually such was the case. Such extension of the domain was only realized in the prosperous reign of Solomon. 1 Kings 4: 21. Had Israel's faith been equal to God's promise, it might have been gained sooner and held longer. God truly has stood by that covenant, and this should teach us that He surely will stand by every one of his promises.

FIVE-MINUTES SERMON ON THE GOLDEN TEXT.

By Peter Ainslie.

GOD is something to us—something to every person. He is most to those who know him best, but even to those who know him least he is something. The infidel sees God in some remote cause and to him God is only that, whatever that may be. To the believer God is a shield and a great reward. He becomes a person, and a person of intense affection, as we approach him. Afar off, our knowledge is second hand. We have to quote some other's experience. We name Paul or Peter; we say some of the fathers said this and felt something else; we cite the case of a neighbor and that is as far as our knowledge goes. God is afar off to us and our experience is a second hand thing; but if we want him for our shield and our great reward, we must move up towards him. We must not be contented at beholding afar off. We must get so hid in him that in whatever direction Satan approaches us, he will find that God is there as our shield. The Lord knows them that are his and his angels encampeth around about them that fear him. We sometimes think we are doing a great deal towards our salvation, but see what God is doing. He is making a hiding place for us, for he knows our weakness. He is defending us more bravely than ever a mother defended her child. The bleeding Savior tells the marvelous story of our

God's defense. The defense is still kept up. We need all the re-enforcement we can get. The battle is a hot one. Hear this: "No man shall pluck you out of my hand." The safety is more than the heart realizes. If it were not a daily defense, we could not hold out. He fed his people in the wilderness journey, but he fed them day by day. It is so now. He gives us grace for a day's supply and in his sacred heart we are shielded. By the side of the defense is a reward. This is the strangest thing in all the world. I have seen men pay others for saving them, but here is a case where the Savior pays the saved. You will find nothing like this in all the world. God saves the sinner and God gives eternal life to this object of his love. Beneath it all and above it all is one master passion and that is love—just love for the lost world. God will surely get the victory and a great host shall rise up and shout to him eternal glory.

Our Father, we are satisfied in all that thou hast done and give thee thanks in the name of Jesus, our Lord. Amen.

PRAYER MEETING.

Frederick F. Grim.

LOOKING CHRISTWARD.

Heb. 12:2. References, Isa. 45:22-25; Acts 4:11, 12; Rom. 14:8-11.

IT MAY seem on first thought to be a matter of small importance to get a man to fix his gaze upon a certain object. But it is upon these apparently minor details that the destiny of men and nations has oftimes depended. By looking at some unsightly scene for a moment the faint-hearted may swoon and become unconscious; by looking at some peculiarly bright object we become hypnotized; we behold some beautiful picture or scene of grandeur—the whole life may be uplifted and transformed. The writer of the Hebrew letter has pictured the Christian life under the strong and virile figure of a race. The runner at the Olympian games, having put aside every hindrance would fix his eye steadily upon the goal. He must look neither to the right nor the left, not allowing anything to distract his attention. How much more necessary is this in the Christian race! The great cloud of witnesses are not the mere spectators who paid their fee, but they are those who have run the race and obtained the prize, and they are now encouraging us by their presence. But there is one great champion.

Why Look Unto Him?

He is our Captain and standard bearer on the path of faith. He is courageous, never asking us to go where he himself has not first gone. How fortunate we are that we have one to whom we can look, who knows our every temptation and can sympathize with us, but he can do more—inspire us to redoubled effort. He has been pre-eminently successful, although his success has been the world's greatest paradox. He was the stone which the builders rejected, but he has now become the head of the corner. In all the ages past he is incomparable. There is a charm, a power, a vitality in his name that there is in no other. He is the great ethical and religious teacher. He is the realized ideal of humanity. He is the Savior of lost and sinful men. He stands at the goal to beckon us on, assuring us that if we are faithful unto the end we shall receive a crown of life.

What Does it Mean?

Where are we to look that we may see the Christ? Some would belittle the historic Jesus; others suffer as great a loss by forgetting that there is a living and ever present Christ. Let us look to him whose life issued from the throne of God as a stream of purity, sweetening the bitter waters of Phariseeism, Sadduceeism and paganism.

Towards Palestine the whole world was looking with wistful gaze. The wise men from far-distant lands were moving Christward, and at Bethlehem they saw the object of their quest. See him in the humility of his earthly life! How calm and yet how majestic he is! Let us never lose sight of him who spake as never man spake. We see him as he ministers in loving helpfulness unto those who are in need; as he weeps at the grave of Lazarus; as he approaches Jerusalem; as he wrestles in the Garden of Gethsemane; as he is crucified on Calvary and is raised again to live forevermore. New forces have been set at work in the world which have changed the current of history and made all life more sweet and joyous. If we would see Christ today let us not turn with some far-away look into the skies above, but among the poor and lowly; and there we will see the images that we have made of him; and there we will be able to minister unto him; "for in as much as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Let us cultivate the sense of his presence that we may see him in all the greater disclosure of God's power and goodness in the world.

CHRISTIAN ENDEAVOR.

By Charles Blanchard.

ENEMIES AND ARMS.

Topic, Aug. 11, Eph. 6:10-18—Spiritual Strength

FINALLY, my brethren, be strong in the Lord and in the power of his might." Spiritual strength does not come by chance. It is no miracle of divine grace. We can be strong in the Lord only in the strength of his might. We must will to be strong. It is not enough to want to be. We are to be filled with the Spirit. There is something imperative and imperial in this language. It strikes the soul like the hand of a master the keys of the great organ. It sweeps the spirit like a strong wind from the mountains of the morning. There is hope, possibility, inspiration! We may be strong! Let us get this. I fear too many of us are weak because we do not realize that strength may be ours. We tremble in our weakness, blunder in our blindness, and stumble in our ignorance, when we might be wise, when we might have spiritual sight, when we might truly and triumphantly reign as kings and priests unto God. It is almost mean to apologize for our spiritual weakness, as for our downright meanness. But how shall we become strong? "Put on

The Whole Armor of God.

Many are weak because they are unarmored and unarmed. It is astonishing to find how many there are, who, confessing their weakness, refuse to put on any part of the armor of God. Some actually plead their

weakness as sufficient excuse for refusal and failure to put on the divine armor. There are any number of so-called Christians, and endeavorers in name, who simply sit in silence, or shirk every duty and spoil all true delight in service, by inexcusable laziness and indifference. These seem not to have any conception of what it means to be good soldiers of Jesus Christ. They are simply camp followers, or "contraband" Christians. They will not fight and they will not work. What to do with those who will not do anything for themselves is the problem of church management. For there is this about the armor of the Christian—no one can put it on us but ourselves. The best teacher or preacher or leader in the world can not put the armor of God on you. You must "take up," "take unto you," "put on" this armor. You must gird your loins with truth; no one else can do it for you. It is a personal matter between your soul and your Savior. It is your liberty, your life. You must put on the breastplate of righteousness. Every soul must stand in its own integrity. Having no righteousness of our own, we must put on the righteousness of God which is by faith—and whatever is by faith is an individual matter. We must shoe our own feet with the preparation of the gospel of peace—a difficult thing to do. We must take up the shield of faith—which some of us let slip down too easily, or let go entirely, because it is heavy at times. We must take the helmet of salvation and the sword of the Spirit, which is the Word of God. Read all these in the Revised Version and get this thought, that we are to do these things for ourselves and not wait for some one to do it for us. It's an inspiring lesson. But this we can do: We can pray in the Spirit, at all seasons, watching thereunto in all perseverance and supplication for all saints.

EXPOSITORY HINTS.

A FIRE-PROOF CHARACTER.

A SINFUL character is combustible. It is fuel for the fires of judgment. Its end is to be burned. "Wickedness burneth as a fire." Men are consumed by the fires of passion; they are destroyed by their burning lusts. On the other hand righteous character is fireproof. Upon it the fires of judgment have no power This is the thought of the text which is quoted above. The double question, "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burning? has for its answer, "He that walketh righteously and speaketh uprightly, he that despiseth gain of fraud, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, that shutteth his eyes from looking upon evil; he shall dwell on high; his place of defense shall be the munition of rocks." The man who walketh in righteousness shall stand unhurt in the midst of the most fiery trials; he shall walk through the devouring fire of persecution uninjured; he shall dwell in everlasting burnings of national judgment untouched by harm.

Ordeal by fire, to which reference here seems to be made, was a very ancient custom. It has been practiced by nations widely separated. When the guilt or innocence of a person had to be decided, an appeal was made to the judgment of God. The accused had to pass through a fire, or carry a piece of red-hot iron for some distance in his hand, or walk blindfolded over red-hot plowshares. If he escaped unhurt he was pronounced innocent, if he could not endure the ordeal he was pronounced guilty.

After a time, ordeal by fire came to be adopted by the Church. There is the well-known case of Savonarola the Florentine monk, who, when excommunicated by the pope, challenged an ordeal. Standing on the balcony of the cathedral in Florence he asked God to destroy him by fire if he had preached or prophesied lies. A Franciscan monk accepted the challenge. Two pyres were lighted in the market-place; but while the Franciscans and the Dominicans were discussing whether the combatants should carry the host or the cross through the flames, a rain storm extinguished the fires.

Ordeal by fire, although a perversion of truth, suggests a moral lesson. It symbolizes faith in the protecting power of God over the righteous This is the thought which lies at the heart of the story of three Hebrew youths who were preserved in the midst of a burning fiery furnace. They had in them those moral elements which no fire could destroy. "By faith they quenched the violence of fire."

After a building has been destroyed by fire the safe, containing money and valuable papers, is taken out unharmed. So many a man comes forth from the fire of trial unscathed. He may hold firmly by principles in the devouring fire of business rivalry, he may dwell in safety in the everlasting burnings of public misrepresentation and abuse.

The test of fire is applied to character in this life. The purgatorial fires by which character is tried and in which it is purified, lie this side of the grave. "Beloved, think it not strange concerning the fiery trial which is to prove you as though some strange thing happened unto you." "Now for a season ye are in heaviness through manifold temptation, that the proof of your faith being more precious than gold that perisheth, though it be proved by fire, might be found unto praise and glory and honor at the revelation of Jesus Christ." "And who shall stand when he appeareth? for he is like a refiner's fire, and he shall sit as a refiner of silver, and he shall purify the sons of Levi and purge them as gold and silver, and they shall offer unto the Lord offerings in righteousness."

Some one has said that "the business of religion is not to insure a man against fire in the other world, but to create an insurable interest in him." That insurable interest which makes him worth saving is the creation within him of a spirit and principle of righteousness. To make a man fireproof you must make him righteous. Nothing but righteousness is indestructible. Paint and pretence will melt away in the fire of divine judgment. When "the fire shall try every man's work what sort it is," the wood, hay, stubble shall be burned up, and the gold, silver and precious stones shall sparkle in the flames. O, my soul, what wilt thou do when tongues of flame lap around thee, and search thee to the core? If within thee sin be found thou hast everything to fear; if righteousness, nothing. Let the fire scorch if only it will preserve and purify. When the fiery ordeal must needs be met listen thou my soul to the voice which says, "When thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee; for I am the Lord thy God, the Holy One of Israel, thy Savior."

Looking at the surface of things we see mighty forces of good and evil at work. They are too powerful for our control Whither are they leading on? To destruction or to redemption? To believe in Christ is to believe in a Christianized society as the final goal.

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

By the Rev. Alexander Smellie, M, A.

THE BEGINNING OF SIN AND REDEMPTION.

"Where sin abounded, grace did much more abound."—Romans 5, 20.

Monday—Genesis 2: 8-17:

It seems more like a story of mythology than a recital of truth and fact—this record of the garden eastward in Eden. I have wandered far from its blessedness and innocence.

Yet I like to believe in that golden past which lies behind me. It may be a long distance behind. It may be separated from me by many more years than I am able to reckon. But once it was a reality. In the infancy of the world there was a Paradise where nothing but what was fair and gracious grew.

And why am I glad to remember this? Because what has been may be again. I delight in the thought of that old Eden, remote as it is, impossible as it sometimes looks. It tells me of the lofty levels on which humanity has walked, and may walk. It assures me that there is no iron necessity which makes me a sinner simply because I am a man. It opens the door of a golden future as well as of a golden past.

Tuesday—Genesis 3: 1-15.

Sin comes to me like the serpent.

There is the vitality of it. For months the serpent will lie apparently dead. But, once it is roused, it can, as a naturalist says, "outclimb the monkey, outswim the fish, outleap the zebra, outwrestle the athlete." So it is with sin. When I think it dead, lo, it leaps into life, and strangles me.

There is the omnipresence of it. I cannot keep temptation out of my life. It appears where I least expect it. It conquers me when I think myself secure.

There is the fascination of it. The serpent is the most subtle beast of the field. It mesmerizes its victims. It fastens them with its eye. It steals on them with its noiseless approach. It perplexes them with its circling folds. And thus does sin bewilder me. I am confused by it. I am led an easy captive.

And there is the awful power of it. The serpent can crush the tiger. Its coils gather rapidly round its prey. Its stroke flashes poison through the blood. Against sin I am helpless. Yes, till he comes who bruises the serpent's head.

Wednesday—Genesis 3: 17-24.

Here is the measureless sorrow of sin.

Adam and I have banished ourselves from our Father's presence. I do not say that we are fatherless. Such is God's unconquerable compassion that, though I am a prodigal, He continues to count me His child, He longs for my return, He loves me still. There is no grace like His.

But I am shut out by my sin from that friendship with Him which I might have had, and there is a dread possibility of my losing altogether His favor and the light of His face. There are moments when the question stirs in me of which the poet writes:—

> "Thou art so full of misery,
> Were it not better not to be?"

It is a mournful ruin. I am sorry for the beggar, who is born a beggar, dependent on the charity of others. Let me be sorrier for myself. I was born a King's son, and from such a height I have sunk to such a depth. That is a thousand times sadder and worse.

Thursday—Psalm 14.

I am godless, until Christ redeems me. "The fool hath said in his heart, There is no God."

What a rebellion mine is! The door of my heart has to be unlocked by myself, that He may enter in and abide with me; and I will not unlock it. The government over my life has to be surrendered by me to Him; and I will not surrender it—I boast that I am my own master. The Throne of His grace should be the best-loved spot on earth to me, to which I am resorting continually; and I have no gladness in seeking it out. In simple fact I have no God who deserves the name. I am atheistic in practice, if not in creed.

Ah, and what a sadness mine is! I am in the wilderness without a guide. I am on the sea without a harbor or a pilot. I am in sickness of spirit without medicine or physician. I am hungry without bread, and weary without rest. I am an orphan in an empty house, "cold in that atmosphere of death."

If Jesus has given me a God who supplies all my need, can I thank Him too passionately?

Friday—Romans 5: 12-21.

Where my sin abounds the grace of God much more abounds. "O that some one would stretch down a hand!" Seneca cried in his despair. Some one has stretched down a Hand, and that Someone is the Lord, supernatural, almighty, divine.

Just because my case is desperate, and my need extreme, He interposes. If my sin had not wrought such a destruction, if it had left any part of me unsmitten and untainted, if there was a vestige of possibility that I could recover myself, the agony and the shame of Calvary would surely have been dispensed with, and the special intervention of the Holy Ghost.

But, when I know myself lost and dead, the Lord comes down to redeem me. Across the cloud, so murky, so big with storm, I see the arch of the rainbow. Over the yawning chasm, which my skill and endeavor cannot span, I see the bridge, whose Builder and Maker He is. Since I am helpless, He hastens to my help. He becomes my Healer, my Righteousness, my Everlasting Light.

Saturday—1 John 1: 1-22.

My God meets my far-reaching ruin with a redemption which reaches every whit as far.

A great load of past guilt lies on me with a crushing weight—guilt for which I deserve His wrath and curse. But "the blood of Jesus Christ, His Son, cleanseth me from all sin." There is a virtue in that precious blood to pacify the loudest demands of the law and the sharpest accusation of conscience. There is a power in this Saviour to snatch from Satan his most abject captives and lead them into glorious liberty. I will rejoice that, through Him, I am pardoned, justified, accepted, set free.

My present life is helplessly weak. But "we have an Advocate with the Father, Jesus Christ the Righteous." He who died lives, and lives to intercede for me. He gains every good gift for me. He sends me His Holy Spirit. Thus, through His prayers and blessings, I rise above the depraved nature which is my inheritance; I shake myself clear from the fetters of circumstance; I overcome the tyranny of habit. In the habitation of dragons shall be grass.

I have destroyed myself, but in Him is my help.

Sunday—John 3: 9-17.

Not the individual soul merely does God compassionate, but the whole family of sin-poisoned and death-doomed men. He "so loved the world"—let me emphasize it, the wide world—that He gave His only begotten Son.

It is the race that has fallen. Yes, and it is the race for which salvation is furnished in the Lord Jesus Christ. The succor is as far spread as the sickness; the medicine is as universal as the malady. "As in Adam," St. Paul says, "all die, so in Christ shall all be made alive." "By one man's disobedience," he says again, "many were made sinners, and by the obedience of one shall many be made righteous."

What a hope it opens before me! There are souls to whom the offer is made, and they reject it; but that is contrary to His design and desire—it is His will that all should be saved. I thank Him that He means grace to reign wherever sin has been the usurper and the hard taskmaster.

DIVIDED DESIRES.

We wish to come back with as fond a desire
  As ever we wish to depart;
"I want to go somewhere," "I want to get back,"
  Are the shuttlecock cries of the heart.

When the high tide of summer breaks over the year,
  We float on its flowery crest
Till it leaves us adrift on the pine-covered hills
  Or the beautiful valleys of rest.

But the sad winds of autumn, like wandering cries,
  Seem the voices of spirits that roam,
And they echo our thoughts through the deepening skies,
  Our longing and hunger for home.

And blessed are they who return to their homes—
  As blessed as they who depart;
"I want to go somewhere," "I want to get back,"
  Are the shuttlecock cries of the heart.

The British Weekly.

BOOKS

The Chief Things, by the Rev. A. W. Snyder: Thos. Whittaker, p. 195, $1. The dedication of this book is "to that important, but much forgotten creature, the Average Man." The author is of the opinion that "the Average Man" reads the newspapers and very little else save works of fiction. He fights shy of a theological book, handling it gingerly and putting it quickly aside if he finds it dull or deep. He wants to have his theological pabulum cut into small pieces, and rather prefers to have it masticated for him. To meet the demands of this multitudinous individual—the average man, is the aim of our author. In twenty-six brief chapters he discusses in a plain and simple fashion the leading doctrines of the Christian faith. His views are moderate and sensible, and if the party for whom they are specially intended can only be induced to read them he cannot fail to receive benefit from them. Yet we canot help thinking that the average man might have been more readily enticed to taste the good things here prepared for him had they been served up with more literary grace. The style of the book, like the thought, is plain and substantial. A daintier dish would have helped things out greatly.

Bible Facts. By Calla Scott Willard. Fleming H. Revell Co., Chicago, 1901. Pp. 100. Price 25 cents.

Mrs. Willard is a teacher of thirty years' experience in a prominent church in Chicago, and is admirably equipped to prepare such a little handbook as is here named. Its purpose is to bring out the leading facts of the Scriptures and to prepare teachers and students of the Sunday school, Young Peoples' societies, and home circles for more thorough work in the study of the Bible. It presents the material usually found in handbooks and normal school works on the Bible, including its divisions and books, the geography, history, institutions, versions and character of the Bible, and suggestions for the organization of classes. It is accompanied with four maps.

Tyne Folk; Masks, Faces, and Shadows. By Joseph Parker. F. H. Revell Co., Chicago. Pp. 200; 75 cents.

Everyone knows that Joseph Parker is a noted London preacher, but few have learned, perhaps, of his social sketches, of which this book furnishes a collection. They are interesting studies of country and town people, after the style of those found in the books of Barrie and Ian Maclaren. This volume of 200 pages contains a dozen sketches of this sort, and those who know something of Dr. Parker's work in other directions will be interested in reading these studies.

Christian Science Examined respecting its theism, its doctrine of reality, and the atonement, by Rev. J. R. Kaye, Ph. D. of Hudson, South Dakota, is the title of a pamphlet of 32 pages which contains a careful, scholarly and convincing argument against one of the most seductive errors of the present day. As Dr. Kaye turns upon this new cult the white light of reason and common sense he reveals at once the hollowness of its philosophical pretensions, and the harmfulness of its practical tendencies.

IN THE LITERARY WORLD.

The American Standard edition of the Revised Bible is to be published in August by Nelson & Sons, New York.

One hundred and twenty-six British and American novels and seven plays have taken their titles from Shakespeare's words.

The Eternal City, by Hall Caine, will be published by the Appletons early in the autumn. To prepare himself for this work Mr. Caine has made a lengthy sojourn in Rome, making himself master of all the details that are woven into the fabric of his story.

"The Life and Letters of Thomas Huxley," by his son Leonard Huxley, has just been published by the Appletons. It presents the eminent scientist in an attractive light, as a man of sweet and sunny disposition, who did not allow his exacting studies to dry up his human sympathies.

Joseph Cook and John Fiske died within ten days of each other. Fiske relegated Cook's books to the alcove of eccentric literature. On the morning of Mr. Fiske's funeral the Boston Journal said he was an eccentric historian. Would it not be a striking irony of fate if some day in the near future Fiske's books should get into the same alcove?

It is always interesting to know one novelist's estimate of others. General Lew Wallace, so well-known as the author of "Ben Hur" considers that the six greatest English novels are "Ivanhoe," "The Last of the Barons," "The Tale of Two Cities," "Jane Eyre," "Hypatia," and "Tarry Thou Till I Come." The last-named has been out of sight and mind for a time, but in a new edition is again attracting attention.

The "Annals of the American Academy of Political and Social Science" for July deals with "America's Race Problems." It is seldom that a magazine has packed into it such an amount of valuable information. Those who wish to know of the peoples of our new possessions will find here first-hand information which it would be difficult to find elsewhere within the same compass. It is a special number and should be kept for reference.

Some years ago a series of novels, evidently from the pen of a skilled church historian, appeared under the nom de plume of "George Taylor." The writer was Professor Adolf Hausrath, of the University of Heidelberg. The series has been continued, and a new addition recently made to it, in his "Potamiaena." The theme is the conflict between Christianity and educated heathenism in the third century after Christ. The historical background and action are drawn with scholarly correctness.

Among all the books Sir Walter Besant read in his boyhood he put The Pilgrim's Progress first. He said of it once: "It still seems to me the book which has influenced the mind of Englishmen more than any other outside the covers of the Bible. While it survives and is read by our boys and girls, two or three great truths will remain deeply burned into the English soul. The first is the personal responsibility of each man; the next is that Christianity does not want, and cannot have, a priest. I confess that the discovery, by later reading, that the so-called Christian priest is a personage borrowed from surrounding superstition, and that the great ecclesiastical structure is entirely built by human hands, filled me with only a deeper gratitude to John Bunyan."

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General & Church News

THE BAPTIST YOUNG PEOPLE'S UNION.

The third great religious gathering of young people that has met this month in this country assembled in the Coliseum, Chicago, July 25-28. The occasion was the eleventh annual convention of the Baptist Young People's Union. Rev. Dr. J. W. Conley, chairman of the Board of Managers, reports that it has been a wonderful year for the societies and that there has been a steady gain in membership in every department of the Union.

The Second Baptist church of this city was the place where the Union had its beginning July 7, 1891, and a reunion meeting was therefore held there on the evening of the 24th. The next morning prayer services were held in Immanuel Baptist church, the Second Presbyterian church and the Open church, Wabash avenue and Fourteenth street. Later, a praise service in the Coliseum opened the convention led by the chorus of 800 voices directed by Edward T. Clissold, with orchestral accompaniment. Col. Francis W. Parker gave the address of welcome from the citizens of Chicago; Louis A. Crittenton, in behalf of the young people and Rev. John L. Jackson for the churches. President John H. Chapman made the opening address and emphasized particularly the Bible educational work which is being done in the Union, 15,000 having this year filled out examination papers in the Bible course.

"Kingship" was the theme on which all the leading addresses were based and to which the thought of all was constantly directed. Rev. J. A. Bennett of Philadelphia made an address on the sub-topic, "Christ's Conception of His Kingdom."

Rev. G. Campbell Morgan's address on Friday was the great point of attraction. He asserted that "the new atheism of indifference is fearfully alive. We find it even in our churches. Hundreds of thousands of outwardly respectable people are atheists in practical life. They may come to church and repeat the creed, but in their business and in their pleasures they get along without God. It is you, young men and women, who must fight against this. You must become a new race of Puritans. Everything that is best in this country came from the Puritans, and the evil of the future must be fought by Puritanism. You do not need to wear the somber garb, but in spirt and life you must be Puritans. Argument will not overcome the new atheism. The only thing that will conquer it is the spiritual power in life—in your lives. Along with the atheism goes animalism and materialism, which you must fight and defeat."

At the morning session the following officers were elected for the Union for the coming year: President, John H. Chapman; Recording Secretary, Rev. H. W. Reed; Treasurer, Henry R. Clissold, all of Chicago. Prof. C. L. Williams and Rev. W. W. Weeks spoke of the "Kingship of Christ," the former in the intellectual realm, the latter in the spiritual. In the afternoon, besides Mr. Morgan's address, there was an open parliament on the work of the Union.

The evening addresses discussed "Recreation, Business and the State," the speakers being Rev. W. J. Williamson of Kansas City, Isaac W. Carpenter of Omaha, and Rev. G. L. Morrill of Minneapolis. Dr. Morrill said: "The triumph of municipal misrule has not been because bad men have been bold, but because good men have been cowards. The primaries should be attended as regularly as the prayer meeting. Christ sits over against the ballot box as he did over against the treasury of old to see what is cast therein."

The leading topics on Saturday were "In the King's Garden" at the Juniors' meeting, and in the evening "Enlarging the Kingdom." Addresses were made by Rev. A. P. McDiarmid of Manitoba; Rev. R. J. Willingham of Richmond, Va., and Rev. Fred P. Haggard of Assam.

"Thy Kingdom Come" was the main topic of the Sunday morning services. In the afternoon the annual convention sermon was delivered by Rev. E. E. Chivers of Boston, and the convention closed in the evening with a consecration service led by Rev. William H. Geistweit, Rev. Dr. James B. Cranfil delivering an address.

The attendance was not equal to that of former conventions, probably owing to the heat. It was about 8,000, but the lack in numbers was made up in enthusiasm.

INTERNATIONAL CONVENTION OF THE EPWORTH LEAGUE.

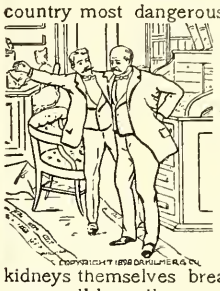
Keynotes of the fifth international convention, held July 18-21 in San Francisco, were civic righteousness, temperance and missions. The music was furnished by the Park Sisters, cornetists of New York, a chorus of 2,000 voices and the Stanford Memorial organ loaned by Mrs. Stanford Memorial church, attached to Leland Stanford, Jr., University. The attendance at this convention was the largest in the history of the organization.

The Epworth League was born May 14, 1889, in the Central Methodist Episcopal Church of Cleveland, Ohio, Dr. B. F. Dimmick, the pastor, inviting to a meeting there the representatives of various Methodist organizations among the young people. The idea of union was proposed and was accepted with enthusiasm. The membership now is 2,225,000. The avowed objects of the League are: "To promote intelligent and vital piety in the young members and friends of the church; to aid them in the attainment of purity of heart and in constant growth in grace and to train them in works of mercy and help." A wide and practical plan of work centers about this declaration of spiritual intention. It is a religious organization, first and foremost, and neglects no chance to win followers for Christ, but helpful, educative and charitable work is by no means neglected.

The convention opened with communion services in three of the churches. In the afternoon the Mechanics' Pavilion, which will hold 15,000 persons, was crowded to hear the addresses of welcome. The principal theme of the three meetings held in the evening was "The Young People's Movement in the Twentieth Century." One of the speakers on this subject, Rev. G. W. Kerby, of Montreal, said: "The twentieth century will be the period of achievement. We are setting up our banners today. The first bears the inscription, 'My Life for Christ'; the third, 'My City for Christ'; the fourth, 'My Country for Christ, and the fifth, 'The World for Christ'."

Each succeeding day of the convention began with sunrise prayer-meetings, largely attended. Noon prayer-meetings for business men were held

The Cause of Many Sudden Deaths.



There is a disease prevailing in this country most dangerous because so deceptive. Many sudden deaths are caused by it — heart disease, pneumonia, heart failure or apoplexy are often the result of kidney disease. If kidney trouble is allowed to advance the kidney-poisoned blood will attack the vital organs or the kidneys themselves break down and waste away cell by cell.

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in the rooms of the Chamber of Commerce and the court of the Palace Hotel. "The Church and the Liquor Traffic," "The Church and the Workingman," and "The Church and the Young Man" were the subjects of addresses by Rev. Messrs. Wm. H. Anderson, of Springfield, Ills.; E. J. Helms, of Boston, and T. E. E. Shore, of Toronto. Rev. James B. Buckley of New York spoke on "The Church and the Newspaper" and Rev. J. B. Scott of New Orleans on "Our Imperilled Sabbath." "A man's most dangerous foes," said the last-named speaker, "are those of his own household. The members of the church are often the leaders in that pleasure-seeking spirit which sacrifices principle and tramples sacred things under foot." On the topic, "The Church and the Workingman," Mr. Helms made the suggestions that we seek to "shorten hours of labor so we may not only have a day of rest but a rested man for the day." "Workingmen readily respond when the Church sincerely seeks them and their welfare." Rev. G. R. Turk of Toronto urged that: "The church must prove to the workingman that she is his friend. She must help him in his fight for a weekly rest day. The church must lock shields with the workingman to put down the liquor traffic. The places of worship must be within easy reach of the workingman. The church must banish the dress circle from the sanctuary and abolish the pew rent system, which is a monstrous barrier between the rich and the self-respecting poor."

The same topics were discussed by other speakers at a simultaneous meeting in the Alhambra theater.

"Forward Movements in the Church" was the afternoon topic; Bible study, systematic benevolence, missions, and personal work for Christ were its subdivisions. A missionary mass meeting was held at night in the Pavilion.

Conferences on practical lines of work in the various departments of the League occupied Saturday. On Sunday, the closing day, Bishop Joyce, president of the League, preached eloquently to an audience of 10,000, on "Faith in Christ." Several other services were held at different hours and places. The committee on resolutions emphasized in their report, a great campaign for missions and benevolence in the coming year, increased study of the Bible and missionary literature, Christian stewardship, personal evangelism and unalterable opposition to the liquor traffic.

RELIGIOUS CONGRESSES AT BUFFALO.

Following the idea of the Chicago Parliament of Religions, held in connection with the World's Fair in 1893, a Congress of Religion was held at Buffalo from June 26-July 1. The average attendance was scarcely more than 100, yet the names and topics on the program were attractive. Among the speakers were Professors Jenks of Cornell University, Walter G. Everett of Brown, William N. Clarke of Colgate, and D. G. Duvall of Wesleyan College, Mrs. Florence Kelly, secretary of the Consumer's League, and others of equal merit. The topics were practical and of current interest, concerning religion in the home and school, in the business world, in the church and in the state. In the last-named, more interest was manifested than in any other. It was discussed by Hon. Bird S. Coler and Hon. John A. Taylor of New York, and Prof. Frank Parsons of the Boston Law School. It is admitted even by those not in sympathy with these congresses that in this one there was much that was helpful and inspiring and little to offend the most orthodox.

The Bible Study Congress has been in session the past week. Methods of Bible study have been the subject of consideration and it is to be regretted that so strong and well-proportioned a program should not have received larger attention, yet the attendance was more encouraging than that at most of the numerous conferences held at Buffalo this year. No less than sixteen different Christian bodies were represented on the program. The progressive scholarship of the day was there in the persons of Professors Frank K. Sanders, Shailer Matthews, and Herbert L. Willett; noted workers along Sunday school lines, as Rev. E. Blakeslee, Dr. James M. Gray, Wilbert W. White, of the Bible Teachers' College at Montclair, N. J., Charles G. Meigs, and Rev. E. Morris Ferguson. Prominent educators also took part, among them, Walter L. Hervey, examiner for the New York Board of Education and formerly head of the Teachers' College, New York City, Principal Boone of the Cincinnati public schools, and President Stewart of Auburn Seminary. The objects considered were varied and many of them carefully and effectively presented, and the congress is an excellent testimony to the high value placed upon the Bible and the breadth of interest now being shown in the methods employed in its study.

Beginning August 6, four days are to be given to special meetings for the presentation of the religious development of the country during the nineteenth century. The Baptists, Congregationalists, Methodists and Presbyterians will participate in this arrangement. Tuesday, Aug. 6, will be designated as Baptist Day. In the morning President A. C. Osborn, President George Sale and Mrs. William Scott will speak on the work among the negroes; in the afternoon Prof. R. A. Schwegler and Rev. W. H. Sloan describe the work among Indians and Mexicans, and Dr. T. J. Morgan will deliver an address on "Home Missions and National Stability."

Wednesday will be Congregational Day. In the morning the work of the Home Missionary Society will be presented by the Rev. Franklin S. Fitch, D. D., C. W. Shelton, G. W. Puddefoot and Miss M. Dean Moffatt. In the afternoon the work of the American Missionary Association will be presented by Professor Hoyt, President J. G. Merrill, D. D., C. J. Ryder, D. D., Secretary of the A. M. A., and Miss Jennie L. Blowers.

Thursday, the Methodist Episcopal Church will be represented in the morning by addresses by the Rev. S. L. Baldwin, D. D., Recording Secretary of the Board of Domestic Missions, and the Rev. J. T. Gracey, D. D. In the afternoon Rev. T. C. Iliff, D. D., will lecture on "Thirty Years Among the Mountains."

Friday is to be Presbyterian Day. In the morning, Rev. John Dixon, D. D., will speak on "Evangelization in the West," and Rev. J. Milton Greene, D. D., on "Our New Possessions." In the afternoon there will be an address on "The New York Indians," by Rev. H. F. Trippe and another on "A Century of Honor," by Rev. Charles L. Thompson, D. D., Secretary of the Board of Home Missions, and a closing address by Rev. E. P. Cowan, D. D., Secretary of the Freedman's Board.

CHICAGO AND VICINITY.

Rev. Artemas J. Haynes, former pastor of Plymouth Congregational church, has accepted a call to the pastorate of the United Congregational church, New Haven, Conn. His health is now completely regained.

The number of campers at the Desplaines camp meeting has been the largest since the National Holiness Convention in 1889. The number of converts has been about 300, which exceeds all previous records. D. W. Potter was elected president of the association and John S. Date, secretary.

A union vesper service is held on Sunday afternoons on the lake front in Rogers Park.

The Chicago Tract Society has visited people speaking twenty-one different languages. It does an important evangelistic work.

After four years of litigation, the Chicago Baptist hospital is to receive the $35,000 endowment left it by Mrs. Maria M. Foster's will. The total receipts of the hospital for the first six months of this year have been $18,805.70; 439 patients have been treated and there have been but twenty-six deaths. Six more rooms are to be added before September 1, and some other improvements. Thirty-five nurses are in the training school.

For the summer quarter at the divinity school of the University of Chicago 173 have thus far been enrolled, drawn from twenty-four different denominations, the Baptists, Disciples, Methodists and Presbyterians furnishing the largest contingent. The lec-

tures by Professor Dods made a deep impression; and the attendance upon the other public lectures has been large. The preachers under the new system have been Dr. Dods, President Little of Garrett Biblical Institute, and Dr. Gunsaulus. President Andrews will be the university preacher during a portion of the second term, when he is to give a series of twenty public lectures.

Forty-five new members have been received during the present year at Morgan Park Baptist Church, twenty-one of these by baptism and experience. Rev. A. R. E. Wyant, Ph. D., is pastor here. Union out-door Sunday evening services are being held during July and August.

The new parish house of St. Barnabas', on Washington boulevard, west of Garfield Park, is nearly completed.

At Kenilworth, a northern suburb, a new Episcopal mission is now having regular Sunday services conducted by a lay-reader.

The Free Methodist camp meeting at Glen Ellyn opened July 24 and will continue one week.

At Irving Park Baptist church eighteen persons were received into membership during last month.

Lexington avenue Baptist church has adopted plans for a new edifice. The Young Men's League organized March 25 with seventeen members, has now forty-five on its rolls. It has pledged $250 for the church building fund.

Rev. Cleland B. McAfee, D. D., was received to membership in the Chicago Presbytery July 15. He has accepted the call to the Forty-first Street church and a committee has been appointed to arrange for his installation.

The Lake Forest Academy will have for head master, in place of Professor Hibbeler, Professor Joseph Curtis Sloane, a graduate of Princeton University and for several years connected with the DeLancey Boys' School, of Philadelphia. He is a brother of William M. Sloane, a well-known author, whose history of Napoleon was the leading article in the Century for a number of months recently.

Contracts are being let for the erection of a new church, more centrally located than the old one, for the Episcopal parish of the Annunciation, Auburn Park, of which the Rev. John Cole has charge, with the Incarnation, Fernwood, and Holy Cross, on Fifty-fifth street, where a lot costing $1,000 is secured and paid for.

Baptist.

The church at Carlinville, Ill., has grown rapidly this year under the care of Rev. O. E. Moffet. There have been nearly fifty additions. July 9 the Baptist Young People's Union of this church presented diplomas to thirty-seven members of the Christian Culture Class. The Sunday school has a growing home department of over 100 members and two mission schools.

The Rev. L. N. Call will close a five years' pastorate at Sac City, Iowa, October 1. Over 100 members have been received during this period, more than half by baptism. The entire interior of the house has been renovated, and a new 800-pound bell will soon be in position.

The Crawfordsville, Ind., church is rejoicing in freedom from a debt of $3,000 cleared in eighteen months under the leadership of the pastor, Rev. A. W. Runyan.

Akron, Ohio, reports that attendance at prayer-meeting has doubled in the last six months. One-half of the debt has been paid in two years—$4,000. About $1,000 has been expended in renovating the church building.

The Ohio Baptist Assembly held at Mount Vernon so planned its program that good things were not crowded, but sufficient time for rest and recuperation was given, a plan resulting in good attendance at Bible study lectures, etc. Drs. Hulley and Torrey did some of their best work in their lectures on "The Life and Epistles of Paul," and "The Character of Christ." Professor F. W. Shepardson, Ph. D., of the University of Chicago; Rev. Dr. J. W. Carter of West Virginia, and Rev. R. S. Mac Arthur, D. D., LL. D., of New York, were among the speakers.

At the sixty-third annual State convention of Mississippi, held at McComb City July 18, the report of the board showed, in spite of financial distress during the past year, a remarkable increase in the amount of money given by Baptists to missions, both foreign and home, also improvements in the Baptist colleges of Mississippi. Governor Longino was one of the active delegates at the convention. Over $8,000 was subscribed for Mississippi college towards the $45,000 to be raised for an endowment fund.

The Louisiana State convention, which met at Baton Rouge July 19, devoted considerable time to the discussion of missions, both home and foreign. Dr. Penick referred to the fact that there are 550 churches in the State, yet one of these contributed about one-fourth of last year's gifts for foreign missions. The extension of home mission work was emphasized, especially within the State.

Three new churches have been organized in Nebraska within the month.

Since October 1 eighteen have been received into membership by Dr. Walter M. Walker of the First church, Des Moines.

The Baptist Home Missionary Society reports an income of $581,609.06 for 1900, and sustains 1,180 home missionaries. The Congregational Board of Mome Missions for 1900 reports an income of $533,172.49; they maintained 1,787 missionaries. The Disciples gave their National Board of Home Missions $63,634.99; it maintained 189 missionaries and reported 6,029 additions in church membership through their work. The Presbyterian Board of Home Missions had an income for 1900 of $733,124.42; 1,371 missionaries were maintained.

Congregational.

The corner stone of the new auditorium of the First Congregational church, Springfield, Ill., was laid on Sunday, July 14, at 7 p. m., with appropriate ceremonies. Rev. Archibald M. Hall is pastor there.

Washington Street Congregational church, Toledo, has extended a call to the Rev. Ernest B. Allen of Lansing, Mich., to become its pastor.

Kansas City churches are showing marked signs of progress: Beacon Hill, having been worshipping for five years in a rented hall, is looking forward to the completion of its church building September 1. Dr. J. H. Crum has been its leader from the beginning. Prospect Avenue, six months old, with more than 100 members, feels the need of an adequate church building. Thirty-five persons have united with Olivet church since the spring. It is steadily gaining under Rev. G. Edwin Crossland. Westminster, originally Presbyterian, came into Congregational fellowship last January. It has received 233 members within six years. Rev. William P. George is pastor.

Rev. H. W. Jamison received twenty-two into the church at Beresford, S. D., July 7, nineteen being adults.

At Harlan, Iowa, the Congregational church received seventy-five into membership, July 7, seventy being on confession. Twelve were boys between the ages of twelve and sixteen. Twenty-eight were men, eight being heads of families.

The church at Seward, Ill., one of the historic churches of Northern Illinois, has moved its edifice, which stood one-half mile north of the station, into the village and added improvements. The cost was nearly $1,000, the last $400 of which was raised July 14 with the help of Rev. James Tompkins, the superintendent of Illinois home missions, with $75 surplus.

At Platteville, Wis., seventeen were received into the church at the July communion, fifteen on confession of faith, nearly all adults. A brief series of lessons on the basis of Scudder's "Our Children for Christ," has been given by the pastor, Rev. W. H. Short.

At Plymouth church, Minneapolis, the usual Sunday evening service gives place during the summer to a meeting conducted by the Endeavor society. The "Sunshine Committee" finds a helpful work in bringing together the lawns and carriages of well-to-do people and the children from the down-town tenements.

The Tabernacle church, St. Joseph, Mo., has been making steady progress

in all departments of its work. It has raised $3,000 to remove the debt. Thirty-five have united with church since Rev. W. W. Bolt came to it last October. The Senior Endeavor society supports a Bible woman.

A church of ten members was organized at Gainesville, N. D., July 11, the first church of any name established in Oliver County.

The ladies of the First Church of Prospect, N. Y., impose a fine of fifty cents upon any member of their society who at a public meeting indulges in a word of village gossip.

Rev. Richard Bushell is pastor of McMurray and Black Diamond churches, Washington, 101 miles apart; supplies Edison church, at present without a pastor, with Thursday service, and preaches at five other outstations, week-day services; making a circuit of his field, about 250 miles, every two weeks. At only one place, out of eight regular appointments is there any other service. There are six Sunday schools connected with his appointments. This pastor has enjoyed one month vacation, July, 1898, during the past fourteen years.

Rev. Nathaniel Alden Hyde, D. D., of Indianapolis, Ind., died July 19. His mother was lineal descendant of John Alden and Priscilla. He was pastor of Plymouth church, Indianpolis, for ten years. In 1867 he became Superintendent of Home Missions for Indiana, and in 1871 assumed charge of Mayflower Congregational Church, Indianapolis. He was secretary of the Congregational State Association from its origin in 1858 till the present, a service perhaps unequaled in the annals of the Congregational body. He was president of the Home Missionary Society of Indiana, secretary, for the state, of the Church Building Society, a corporate member of the American Board, trustee of Chicago Theological Seminary, and Wabash College, president of the Indianapolis Art Association, president of the Board of Children's Guardians, and of the New England Society of Indianapolis since its origin.

The Disciples.

Church work is suffering in Nebraska in consequence of the drouth, for with the failure of crops there comes financial inability to build churches needed at several points to make the work permanent and strong.

The Nebraska state convention will be held at Bethany August 19-24. The usual railroad reduction on fares has been granted—full fare to Lincoln and one-third fare return. Ministers cannot claim this unless they pay full fare.

An evangelistic congress will be held at Maxinkuckee Park, Culver, Ind., August 7-8. Addresses will be made by Rev. Messrs. Chas. Reign Scoville, W. E. Harlow, and Allen Wilson. There will be a Round Table Talk on "Some Evangelistic Problems." The assembly banquet will be on Wednesday evening.

In connection with the Bracken County (Ky.) Christian convention held in Brooksville July 11-14 an auxiliary of the Christian Woman's Board of Missions was organized and Christian Endeavor societies, Senior and Junior, also. P. S. Cook was elected county superintendent of Sunday schools.

Rev. John E. Pounds, national superintendent of Christian Endeavor work for the Disciples, urges on every society the observance of Forefathers' Day. Benjamin L. Smith, Y. M. C. A. building, Cincinnati, Ohio, will supply literature for meetings on application.

The alumni of Kentucky University are making a special effort to increase the number of students for next year. The attendance last year was 1,100. Great things are hoped for under the new president, Burris A. Jenkins.

Rev. J. H. Stottler, who has been pastor at Mount Carmel, Ill., for five years, has accepted a call to Centralia, Ill.

At East Side Church of Christ, Des Moines, Rev. E. W. Brickert, pastor, there have been 298 additions in nine months.

The Church Extension Board organizes 300 new churches each year.

The American Christian Missionary society, the home mission body of the Disciples of Christ, is doing its most active work in Porto Rico, where it was the first Protestant body to establish a mission after the war. The Christian Woman's Mission board has just established an orphanage at Bayonne, which is said to be the first institution of its kind under Protestant control on the island.

The Rev. Mr. Irwin, one of the first missionaries sent to Porto Rico by the Disciples, has been appointed United States District Judge by Governor Allen. Judge Irwin was educated for the law, and his long residence on the island has peculiarly fitted him for the position.

The Disciples' Club, New York City, has changed its name to the Disciples' Union of Greater New York and vicinity. Two new features for next season's work are to be the creation of two funds: one to be an evangelistic fund and the other for the purchase of lots and erection of buildings for church purposes. The conditions in New York are such that the Church Extension Board could not possibly supply sufficient assistance to meet the need.

Sunday, July 14, completed the fifth year of Rev. A. F. Sanderson as pastor of the Christian church at Keokuk, Iowa. In that time the congregation has raised $18,500, has received 484 additions to its membership, built one of the handsomest churches in the city, increased the Sunday school from an attendance of thirty to 206, and the membership of the Christian Endeavor society from four to 120.

Rev. Dr. L. H. Stine has resigned the pastorate of the church at Quincy, Ill., to take effect in September. He went to Quincy from Paris, Mo., nearly three years ago and his ministrations there have been highly successful. He announces that he will retire from the active ministry and in the future will devote his time to literary and business pursuits.

Episcopal.

A $10,000 church is to be built for the Episcopalians of Ishpeming, Mich.

There are about fifty workers in the Episcopal hospital mission, St. Louis, which seeks to reach the insane asylum, poor house, city hospital and female hospital. Services are held each Sunday by Rev. F. W. Cornell. A refuge for convalescent men and women is maintained, flowers are provided for the sick, clothes are given to those who are discharged from the city institutions without anything to wear, letters are written for the unfortunates and often employment and homes found for them.

The Washington cathedral open-air services have been imitated by Grace church, Georgetown, on its spacious lawn and churchyard. Here services are held at seven every Sunday evening, and are received with such favor that the idea seems likely to spread. It is interesting to note the co-operation of an instrumental quartette from the famous Marine band.

St. Paul's church, Indianapolis, held the thirty-fifth anniversary of its founding, July 7, with splendid impressiveness. It has had a memorable history. The earlier Bishops of Indiana—Upfold, Talbot and Knickerbacker—were borne to the tomb from its walls, and here Bishop White, now of Michigan City, was consecrated. For fourteen years it was the cathedral church of the diocese, and its chancel every suggests that honorable designation. The parish plant with its commodious parish house represents an outlay of $100,000. The present rector of the parish, the Rev. Lewis Brown, took charge February, 1900. Statistics are eloquent: Offerings, $399.761.83; baptisms, 958; confirmations, 891; marriages, 199, and burials, 485.

Methodist.

Rev. David Edwards Blaine, who died the other day in Seattle, was the founder of Methodism on Puget Sound and one of the earliest pioneers of Seattle.

The Rev. J. P. Morley, pastor of the Methodist Episcopal church at Cambridge, Iowa, has been awarded a special scholarship worth $200 by Harvard University.

The official board of the First Methodist church of Spokane, Wash., has

asked that Rev. Dr. Cool be continued as their pastor for next year.

At Charlotte, Mich., the Methodist congregation is to build a $25,000 church.

The new church at Hudson, Mich., was dedicated July 21. The dedicatory sermon was preached by Rev. Dr. B. I. Ives, of Auburn, N. Y. The church, including the organ, has cost $22,000, an indebtedness of $8,000 remaining on the structure was raised by subscription at the morning service, leaving the society entirely free from debt. The church is the most imposing structure of its kind in southern Michigan.

Bishop Hamilton dedicated July 18 the new Oriental Home at 721 Washington street, San Francisco, recently erected by the Woman's Home Missionary Society of the Methodist Episcopal church. With the completion of this building, the headquarters of the rescue work has been transferred from the Chinese Mission House just across the alley. The original building is required for mission work among men. The present site and home represents an expenditure of $16,000. Among the speakers at the dedication were Consul-General Yo How, who thanked the women for their interest in the unfortunate girls among his people and said that the time would come when the question involved would have to be a part of the practice of both religion and politics. He explained that there were laws in China that covered traffic in family girls and that where the laws were enforced a man paid with his life for the crime. Other speakers who told something of the significance of the work and extended congratulations were: Rev. Eli McClish of the University of the Pacific; Dr. J. A. Gardner, Rev. G. B. Smyth, Mrs. E. C. Gibson, widow of Rev. Otis Gibson, who established the Chinese Mission in this city; and Mrs. Masters, whose husband, the late Dr. Masters, took up the work after the death of Dr. Gibson. Miss Lake, the Methodist deaconess who has been untiring in rescue work, was presented, and some of the children of the home sang.

Presbyterian,

Four Presbyterian educational institutions in Kentucky have been consolidated and henceforth will be under one management, viz., Central University, Center College, Danville Seminary, and Louisville Presbyterian Seminary.

The Presbyterian Evangelist Committee of Philadelphia have erected seven tents in as many sections of the city, and well-known evangelists are holding meetings in them. The attendance was so large last year that the number of tents has been increased by two.

Compelled by ill health, Rev. E. C. Jacka has resigned the pastorate of Grace church, St. Louis. He had striven arduously during the winter to collect funds for the building of a new church, and a short time ago entered on the new enterprise of holding tent services every night during the summer. The tent was erected near the church, and Mr. Jacka officiated for several evenings, but he soon found that his strength was insufficient. Grace church has prospered in every way under his ministry. The Sunday services, and the responsibility of carrying forward the plans for building the new church, have been handed over to Rev. Dr. J. B. Brandt, pastor emeritus of Tyler Place church, whose health has now so far recovered as to permit of his performing light pastoral work.

Rev. Charles E. Schaible has been with the church at Creston, Iowa, for four years. When he came there were 182 members; 142 have been received since. At a cost of $9,000 the church building has been completed and a pipe organ, the only one in the city, placed within it. To the boards of the church $775 has been given, and a mission, started seven miles away in the country, has developed into the Zoar church with a good congregation and a building costing $2,000 paid for without debt.

The Presbytery of Denver in accepting the resignation of Rev. Francis E. Smiley, pastor for eight years of the Twenty-third Avenue church, passed resolutions highly appreciative of the work done by him. Seven hundred new members were added to the church during his pastorate, 300 being on confession of faith. The church debt has been reduced and the various departments have been well organized under his leadership. He has served the work at large as moderator of the Presbytery and chairman of its Home Mission Committee; as president of the Colorado State Sunday School Association, and of the Inter-denominational Ministerial Alliance, and as director of the evangelistic effort of the United Young People's societies.

Los Angeles, Cal., has fourteen Presbyterian churches.

Rev. Henry W. Crabbe has been in charge of the Second United Presbyterian church, Los Angeles, for six years, during which time it has been cleared of debt and has secured a church building with ground sufficient for enlargement when needed. July 10 Mr. Crabbe was formally installed as pastor of the Second church.

Baden Mission, St. Louis, conducted for several years by the North church, has just been organized into a church.

Church debts are being paid off in St. Louis. West church has raised $25,000 for the Twentieth Century Fund, half of which pays off a debt on its own property. Walnut Park has raised by real sacrifice $900 to cancel a debt of five years' standing. The pastor of this German-American church, Rev. F. H. Auf Der Heide, M. L., has served since its organization without a salary, depending on his medical practice for support.

Mizpah church, Portland, Oregon, is developing well under the guidance of Rev. Jerome R. McGlade. Twenty-six persons have united with the church since January 20, and a building fund is well in hand.

At the Schenley Park pavilion, Pittsburg, Pa., Rev. Edward S. Young, pastor of the Second church, preaches every Sunday evening, and the congregations average, according to the local press, about ten thousand. The Schenley Park services are believed to be the most largely attended Sunday services in the world. The excellent order and marked attentiveness are pronounced features.

A STUPID CHILD

may not be so naturally. Many a child that is naturally bright seems stupid and dull in school, because its blood and system are out of order. The key to the situation lies in a course of treatment with Dr. Peter's Blood Vitalizer. Its mild, yet active properties, are especially adapted for the little ones, and persons of weakened constitutions. Not a drugstore medicine. Special agents sell it, or the proprietor, Dr. Peter Fahrney, 112-114 South Hoyne avenue, Chicago, Illinois.

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Effective March 10th, 1901, the

FRISCO LINE

Announces the Opening of its

Red River Division

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Denison and Sherman, Texas.

Through Train Service will shortly be established from St. Louis and Kansas City over the

Shortest Line to Texas

THE HOME

Four-Leaved Clover.

I know a place where the sun is like gold,
And cherry blooms burst like snow,
And down underneath is the loveliest nook,
Where the four-leaved clovers grow.

One leaf is for hope, and one is for faith,
And one is for love, you know;
And God put another in for luck;
If you search, you will find where they grow.

But you must have hope, and you must have faith;
You must love and be strong—and so,
If you work, if you wait, you will find the place
Where the four-leaved clovers grow.
—Selected.

"The possible stands by us ever fresh,
Fairer than aught which any life hath owned."

So sings Jean Ingelow. And it is true. Hidden even in the most humdrum actual there is a radiant possible. Anyway, there is the possible of noble character through doing one's very best amid a depressing actual. Never let yourself despair.

One of the first flowers to bloom in the spring is the hepatica or liverwort. The chill of the winter was in the air, and the snows were hardly gone, when I saw some beginning their growing amid the dried leaves my stick had poked away. The sturdy hope of the plant moved and helped me.

Never give up; keep alive and alert even amid the dreariest scenes and times. Chance will open somehow if you are getting ready for it by the faithful daily duty, and are looking out for it.—Rev. Wayland Hoyt, D. D.

Face Them.

Prof. Henry Drummond gives the following illustration of a boy's temptations: "You have heard of the old castle that was taken by a single gun, The attacking party had only one gun, and it seemed hopeless to try to take the castle; but one soldier said, 'I can show you how you can take the castle,' and he pointed the cannon to one spot and fired, and went on all day, never moving the cannon. About nightfall there were a few grains of sand knocked off the wall. He did the same thing the next day, and the next. By and by the stones began to come away, and by steadily working his gun for one week he made a hole in that castle big enough for the army to walk through. Now with a single gun firing away at everybody's life, the devil is trying to get in at one opening. Temptation is the practice of the soul, and if you never have any temptation you will never have any practice. A boy who attends fifty drills a year is a much better soldier than one that drills twice. Do not quarrel with your temptations; set yourself resolutely to face them."

An Expensive Badge.

A young man in a London omnibus noticed the blue ribbon total abstinence badge on a fellow-passenger's coat, and asked him in a bantering tone "how much he got" for wearing it.

"That I cannot exactly say," replied the other, "but it costs me about £20,000 a year."

The wearer of the badge was Frederick Charrington, son of a rich brewer, and the intended successor of his father's business. He had been convinced of the evil of the ale and beer trade, and refused to continue in it, though it would have brought him an income of £20,000 a year.

He preferred a life of Christian philanthropy to a career of money-making; and his activity soon made him known through the kingdom as a most successful temperance evangelist. His work, organized in the tent meeting on Mile End Road, has grown steadily for twenty years, and now fills "the largest mission hall in the world."—The Children Record.

A Newsboy's Gratitude.

A newsboy, months after he had eaten a Christmas supper, insisted on paying the kind journalist who provided it. On Christmas night I stepped into a cheap restaurant in Park Row for a cup of hot coffee. As I took my seat at one of the small tables a ragged little boy planted himself on the stool opposite. There was a wolfish glare in the boy's eyes as he fumbled a nickel and said: "A plate of beans."

I sipped my coffee and watched the boy ravenously devour the beans. Whispering to the waiter, I told him to bring a plate of corned beef, some bread and butter, and a bowl of coffee for the boy.

The little fellow stared for a moment and began his meal. In a few minutes the beef, bread, and coffee had disappeared; yet the boy's appetite was not satisfied.

"What kind of pie do you like?" I asked.

"Most any kind; they's all good," replied the boy.

"Bring him some mince pie and pumpkin pie," said I to the waiter.

The boy gazed at the two pieces of pie in wonderment and then looked up shyly and pushed his nickel toward me.

"What's that for?" I asked.

"To pay for the spread; it's all I've got," he said.

Taking a quarter from my pocket, I laid it on the boy's coin and pushed them both across the table.

"Is them for me?" said the boy, with his mouth full of pie. "Am I to have all that?"

"Yes; this is Christmas night, you know."

"Yes, I remember; but I had no money for my lodging, so I didn't get any of the dinner down at the Newsboys' Lodging House. Thank you, mister; you is good ter me."

Months passed. One day a boy stopped me near Brooklyn Bridge. "Say, mister," said he, "I owe you a quarter. Here it is."

Recognizing my Christmas guest, I gently refused the money, telling him that he had better keep it.

"No. you take it," he persisted.

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Fast Line Express
CIGARETTEBURG TO MURDERVILLE.

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NEW WABASH EQUIPMENT.

The Wabash Railroad has just received and placed in service on its lines running out of Chicago the following new equipment: Eight combination baggage and passenger coaches, thirty palace day coaches, ten reclining chair cars, three cafe cars and two dining cars. The majority of these new cars are seventy feet in length, and fitted with the latest style wide vestibules. They have six-wheel trucks with steel wheels. The cars are finished in the finest selected Jago mahogany. The lighting is by Pintsch gas with the exception of the cafe, dining and some of the chair cars, which are unusually well lighted by electricity, the fixtures being especially designed for these cars. The dining cars will seat twenty-nine persons and have ample kitchen space. The cafe cars will seat eighteen persons in the cafe, and have a library and smoking room in the observation end of the car which will seat fourteen persons. These cars also contain a private cafe with seating capacity for eight persons. These new cars represent the highest stage of the development of modern car building. Nothing has been omitted and no expense spared that would add to their luxurious elegance, or to the comfort and convenience of the patrons of the Wabash road.

No line is now better equipped than the Wabash for handling business to the Pan-American Exposition. Write for a copy of Pan-American folder containing a large colored map of the Exposition grounds and zinc etching of the principal buildings.

F. A. Palmer. Asst. Gen. Pass. Agt., Chicago, Ills.

"That supper and the quarter you gave me brought me luck, and I have not been so hungry since. You was so good that night, and I want you to take the quarter now, so you can give some other boy a Christmas supper."

I took the coin, and many a poor newsboy has had a good dinner with it since.—H., in New York Recorder.

Speaking Hands.

The hand is a true expression of personality. The way we do things is shown by the hand; is it roughly or gently done, is it done with care and precision or is there no finished execution? This means that a mind controls the hand. The training of the hand and mind must go together.

We sometimes say of a person, his fingers are all thumbs, and that implies a certain mental lack. There has been no proper co-ordination between the inward thought and the outward expression of it. Our gestures, our way of taking up any given bit of work, the postures of our body, absolutely unconscious as they are, proceed from the thing that is our real self—the underlying self from which the act of volition springs. How important, then, to cultivate the mind as far as we can, as far back as we can behind the external effects so that what we do may proceed from a right and pure source. This is the only fount of good manners, of gentleness and propriety of conduct and action.

The highest ideal of all is expressed in Albert Durer's "Praying Hands." Do you remember that beautiful drawing of his? The hands are old and knotted hands that have seen work and have served their day and generation, put together in the attitude of prayer. One can feel the devotion, the trust and the aspiration in the very posture of these wonderful hands. It is the hand that can work and the hand that can pray which is our highest ideal for each one of us to pursue. It is the same hand that works and that prays, not a different one, unless it can do both it has not fulfilled its highest opportunity; and it is given to you to train such hands that they in their turn may go into the world with the spirit that dignifies labor and that brings worship into everyday life. —Caroline Hazard, President of Wellesley College.

Hot-Weather Philosophy.

A caller at a pleasant cottage home one sultry afternoon in August found the daughter of the house in the parlor, from which the sunshine had been carefully excluded, a glass of ice-water at her left hand, and a palm-leaf fan clasped in her right.

"How could you venture out on such a day?" was her unconventional greeting. "Since breakfast I've done nothing but think how hot it is, and it has grown worse every minute."

The visitor, an energetic little woman with many cares and many interests in life, laughed by way of answer.

"Of course it has," she said. "Now, I've had such a host of pleasant things to think of, that really I haven't had any energy to spare for being uncomfortable."

This bit of hot-weather philosophy can be stretched to cover numberless experiences in life. How many discomforts we exaggerate by resolutely fixing our thoughts upon them, when they might be borne easily if the mind was only occupied with other things! How long the way seems to the traveler who counts the milestones, while another who occupies himself with reading or conversation, or with doing some helpful kindness for which even a brief journey affords opportunity, finds the time passing with surprising rapidity, and even wonders that he reaches his destination so soon! A schoolgirl once told us that the longest term she had ever known was that in which each morning she counted off on her calendar the days which must elapse before she could go home. By the next term she had grown wise enough to devote herself to her work, without any special thought of how the time was passing, and as a result the vacation was upon her almost before she could realize the fact.

The beautiful advice some one has given, "Make yourselves nests of pleasant thoughts," seems to apply in this connection with special force. There will always be plenty that is disagreeable and annoying to which we can give our attention, if we choose, but by so doing we multiply our discomforts and our anxieties, without any compensat-

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A large and well equipped chemical laboratory. Two other laboratories, Physiological and Physical. A well selected library; large additions to this library will soon be made. A good museum. A large and wellfurnished gymnasium.

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Four Classical Courses—Regular, Ministerial, Legal and Medical. Four Scientific Courses—Regular, Philosophical, Legal and Medical. Four Literary Courses—Regular, Ministerial, Legal and Medical. Five Special Courses—Music, Oratorical, Business, Art, Teachers.' Special elective courses in any variety.

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We have a strong body of Professors and Instructors, twenty-four in number. They are for the most part specialists of large attainments and are thoroughly abreast of the times.

Literary Societies and Religious Organizations.
Hiram has five literary societies of unusual strength and vigor; two Christian associations that contribute much to the religious life of the school. Several departmental and social organizations of special interest and value.

EXPENSES.
Expenses are very moderate. Good table board can be had for $2.00 per week, club board for $1.25 to $1.75. Room rent for 50 cents to $1.00 per week. Tuition for four to five dollars per term for each study. The three leading items of board, tuition and room rent may be reduced to about $125.00 for the college year of 38 weeks.

INDUSTRIAL DEPARTMENT.
Under the auspices of the T. W. Phillips' Loan fund an industrial department is being established that will assist about fifty young people. It is believed that students admitted to this department may reduce the entire expense of the year, including tuition, to about $90.00, and those who do considerable work may reduce expenses to sixty or seventy dollars. Send for catalogue to E. V. ZOLLARS, Hiram, Ohio

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ing gain. Out of the innumerable pleasant things God has given us, let us fashion these nests, to which our tired hearts can go for rest and refuge. The little grievances and vexations can not find us here, and even the great storms of suffering or trial reach us with diminished severity when hidden in these cozy shelters.—Selected.

Put-Off Town.

Did you ever go to Put-Off Town,
Where the houses are old and tumble-down,
And everything tarries and everything drags,
With dirty streets and people in rags?

On the street of Slow lives Old Man Wait,
And his two little boys, named Linger and Late,
With unclean hands and tousled hair,
And a naughty little sister named Don't Care.

Grandmother Growl lives in this town,
With her two little daughters, called Fret and Frown;
And Old Man Lazy lives all alone
Around the corner on Street Postpone.

Did you ever go to Put-Off Town
To play with the little girls, Fret and Frown,
Or go to the home of Old Man Wait,
And whistle for his boys to come to the gate?

To play all day in Tarry Street,
Leaving your errands for other feet;
To stop, or shrink, or linger, or frown,
Is the nearest way to this old town.
—Christian Observer.

Start at the Bottom.

Two boys left home with just money enough to take them through college, after which they must depend entirely upon their own efforts. They attacked the collegiate problem successfully, passed the graduation, received their diplomas from the faculty, also commendatory letters to a large ship-building firm with which they desired employment. Ushered into the waiting room of the head of the firm, the first was given an audience. He presented his letters.

"What can you do?" asked the man of millions.

"I would like some sort of a clerkship."

"Well, sir, I'll take your name and address, and should we have anything of the kind open will correspond with you."

As he passed out he remarked to his waiting companion. "You can go in and 'leave your address.'"

"What can you do?" was asked.

"I can do anything that a green hand can do, sir," was the reply.

The magnate touched a bell which called a superintendent.

"Have you anything to put a man to work at?"

"We want a man to sort scrap iron," replied the superintendent.

And the college graduate went to sorting scrap iron.

One week passed, and the president, meeting the superintendent, asked:

"How is the young man getting on?"

"Oh, said the boss, "he did his work so well, and never looked at the clock, that I put him over the gang."

In one year this man had reached the head of a department and an advisory position with the management at a salary represented by four figures, while his whilom companion was maintaining his dignity as "clerk" in a livery stable, washing harness and carriages.—Selected.

I saw a sweet young mother stand
Where snow had drifted o'er the land.
A babe was lying on her breast.
Its fragile form
Against herself she pressed
To keep it warm.

In later years I passed once more
And saw her at the cottage door;
A boy was lying on her knee,
Her look was grim,
And, suffering Joshua! how she
Was warming him!
Chicago Times-Herald.

GOOD HOUSEKEEPING OFFER WITHDRAWN.

Our liberal offer of the Good Housekeeping Magazine in connection with subscriptions to The Christian Century can not be continued longer. The favorable rate secured from the publishers of this magazine was for a limited time and has now been withdrawn. If any are disappointed in this remember that these special offers must be accepted while they are open.

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Via the Nickel Plate Road. Three through trains daily, with vestibuled sleeping cars and excellent dining car service, meals being served on the American Club Meals plan ranging in price from 35 cents to $1.00. Chicago Depot, Van Furen street and Pacific avenue, on the Elevated Loop.

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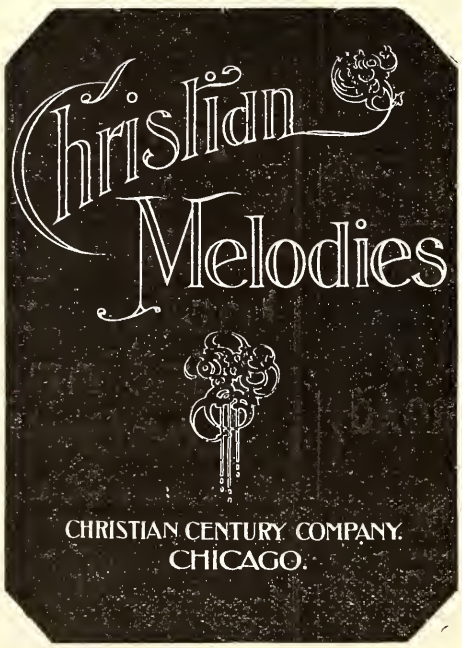

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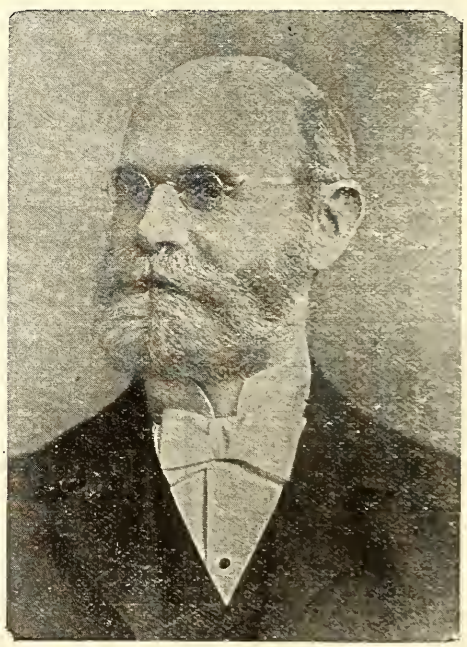

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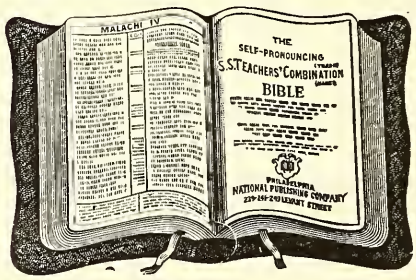

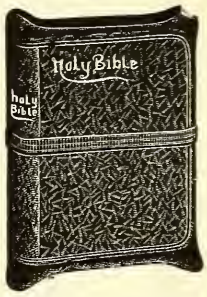

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THE CHRISTIAN CENTURY.

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EDITORIAL

STATEMENT OF PRINCIPLES:

The Christian Century is published in the interests of essential Christianity. It is the organ of no party; the advocate of no ism. While welcoming the ascertained results of modern Christian scholarship, it stands for the great evangelical verities which are the foundation stones of the Christian system. It seeks to be tolerant in spirit, practical in aim, and warmly sympathetic towards all the present day problems of religious thought and life. It also aims at being at once a clearing house and medium of communication between the different denominations, so that they may by free and fraternal expression of opinion become better acquainted with one another and may be led to join forces in more aggressive work for the advancement of the Redeemer's Kingdom.

THE AUTHORITY OF JESUS.

THE first impression made by the words of Jesus must have been one of surprise and incredulity that such authority as he claimed could be exercised by one who came with none of the credentials supplied by position or education. But as the audience listened, that surprise must have passed into admiration, that incredulity into conviction and yearning to know more of one who spoke with such convincing possession of an authority that rested not upon external guarantees, but in himself alone and in the ministry which he was undertaking.

The authority of Jesus is one of the most important factors of his ministry, and one over which there has been no end of debate. Wherein lay the imperative which men recognized in all of his utterances? What authority did he have, and who gave it to him? Jesus refused to discuss this question, and when pressed for an answer, turned upon his questioners with a demand so disconcerting that they abandoned the inquiry. In the near circle of the disciples, he spoke with more freedom upon this theme, but left it still unexplained, though fully realized in the experiences of his followers. They knew he was possessed of a power which sought them and compelled their obedience, with a strange and blessed compulsion, an urgent solicitation which they felt in better moods, powerless to resist. Yet it was not the outreaching of a mere arbitrary and assumed prerogative, but the recognition on their part of an imperial life and a supreme and righteous demand.

The authority of Jesus has been proclaimed in a variety of distorted and repellant forms. He has been represented as a king, whose word is law by the very fact of his kingship; to disobey whom is the highest crime, certain to be visited with condign punishment. This was a conception which entered into the Church in days when it writhed under persecution and felt its impotence to combat the vast aggregation of force represented by the Roman empire and the hostile powers of the world. In such a moment the Church cried out for a king who should vindicate his sovereignty by acts of supreme redemptive power in the physical realm. The cry of the martyrs in all ages has been for the disclosure of kingly might in the kingdom of God, and the adjustment of human affairs to divine standards. The apocalyptic literature of both Testaments is full of this idea, and it is not strange that in periods of persecution the Church has eagerly grasped at the thought of the kingship of Jesus in its most arbitrary and autocratic form, delighting to believe that, as the psalmists had said, the messianic king should rule with a rod of iron and dash his enemies in pieces like a potter's vessel. From this has proceeded that type of preaching which magnifies the kingship of Jesus, and demands unquestioning obedience to him because of his supreme rule in heaven and on earth. From this grew all of the grotesque and terrifying proclamations with which the fiercer Puritan utterances were filled, in which Jesus was represented as a king taking summary vengeance upon his enemies, and the New Testament figures of speech which lent color to these views were pressed to their utmost limit.

Still another type of authority is claimed for our Lord by those who magnify the priestly idea, and emphasize the forms of teaching found in the Epistle to the Hebrews. According to this view, Christianity is a system of priestly intercession in which Jesus takes the part of a great mediator between God and man, and his authority is that of a *pontifex maximus,* dispensing ex cathedra sentences and appealing to human life through the splendid features of his majestic office. To still others, Jesus has the authority of a prophet, the successor of the men of hairy mantles and words of fire, but greater than them all, rebuking with sternness the sins and follies of humanity and announcing the swift doom that shall follow all unrighteousness.

Another view of authority makes it resident in the Bible as an infallible book, inspired immediately of God, and, therefore, containing no error, but embracing all needed truth, and vindicating its right to an absolute dominance over human life. In this book the authority of Jesus is contained. It holds his cre-

dentials, it guarantees his utterances. His authority is bound up with it, and in a certain measure, it takes his place as an interpreter and guide.

Once more, there is another view which makes authority resident in the Church, in its officials, its organization, its ceremonial and its utterances. The Church is understood to be the living embodiment of the Spirit of Christ, and as such, it has the right to revise former judgments, to change the ordinances and activities of the Church, and even to supersede the Bible with what is regarded as fresher and more authoritative truth.

All these views of the authority of Christ and these varying definitions of the media of that authority must be viewed in the light of his own teachings and person, and when this effort is made it is seen that none of them stand the test of experience. The authority of Jesus does not lie in kingship, arbitrary, autocratic and irresponsible. His own statement concerning his kingship lies wholly within the realm of his sovereign administration of truth. "To this end was I born, and for this purpose came I into the world, that I might bear witness to the truth." Herein lay his answer to Pilate's question, "Art thou then a king?" Jesus is a king absolute and final, but a king whose kingdom is not of this world and whose authority is not of the arbitrary sort which has been the bane of all human governments. He rules through the truth; that is, through the appeal which his own life and words make to the human spirit. The only authority which he ever claims is that of one who brings to light the absolute verities of the universe and reveals the pathway of man's perfect adjustment to God. All declarations of Jesus' kingship which do not rest fundamentally upon this conception are disfiguring, grotesque and misleading, repellent to human consciences rather than appealing. It may be possible to bring men into the Church by terror-striking portrayals of the power of our Lord and the awfulness of the punishments he will inflict; but those supposed to be converted by such appeals must be kept in a perpetual state of alarm if their conversion is permanent.

Nor is Jesus' authority that of the priest in the sacerdotal sense. The world's great High Priest he is indeed, carrying the sins of men up along the world's great altar stairs to God, and by the offering of himself once for all making a way of approach to the Holiest. But his authority as a priest lies in the perfection of those ministries of grace which he has brought to humanity, and not in ecclesiastical office whose functions he performs. Nor is he indeed a prophet of the Old Testament type, who by warnings and denunciations brought men to the sense of their duty. Far higher is his authority than this.

Again it may be said that the authority of Christ is paramount to that of either Bible or Church. The Bible is the product of the Spirit of Jesus working in the hearts of men. The Church is the embodiment of the forces of the kingdom resident in human life. As such, Bible and Church are subordinate to the great author and creator of both. The Bible has supreme authority in the realm of spiritual teaching because it is our only authentic means of access to the historic Christ. But its authority is that of a means and not of an end. It is itself an inspired servant to be used for the high purposes of spiritual life. It is not a master for there can be but one Master in the kingdom of God. So of the Church, it is a means by which Christ is accomplishing his work in the world, and all its ministries, when permeated by his Spirit, are helpful to this end. But it is not an authority save as it reflects his thought, and its very imperfections are themselves the proof that it needs constant correction under the guidance of his teaching.

The authority of Jesus consists in none of these things. And yet it is an authority perfectly recognized by those who heard him then and those who follow him today. It is the authority of the perfect life, revealing the character of God in terms of human experience. It is the authority of teachings so admirable and convincing that men bow before them as the answer to their deepest needs. The authority of Jesus is not arbitrary, and yet it is the most imperial the world has ever known. Like the authority of the physician in whom confidence is felt and whose commands are implicitly obeyed because it is believed that he knows best; like the authority of the sea-captain in the time of storm, whose commands are implicitly followed because one has confidence that in this course alone is there safety, such is the authority of Jesus, and such the reason why no soul escapes or resents this wide-reaching imperative. Jesus spoke little of his authority, simply because he displayed it, and needed not to claim it. Like a master in the laboratory, who uses with a sense of supremacy the apparatus which is only mysterious and terrifying to the novice; like a painter who has produced a masterpiece, and to whom men come with passionate eagerness to acquire something of his power, Jesus needed not to prate of authority, simply because men felt it wherever he went. It was the authority of a supreme personality, the authority of divine teachings, the authority of a complete ideal. In proportion as the Church loses the sense of its power it talks of its authority. In proportion as the true purpose of the Bible is missed do men make of it a text book and a law. In proportion as the divine character of Jesus' life is obscured, with its touching and convincing appeal to the human spirit, do men liken him to a king, a priest or a prophet of the past. King, priest and prophet he is, but much more than this; the Son of God, the incarnation of the highest in human life, the one supreme and final appeal of God to humanity. Men may argue against his authority as they might argue against light, but when the sun rises the arguments fade; and when Jesus appears, doubt, scepticism and reluctance fade away, and a great passion of enthusiasm and loyalty awaits him, because his is the authority of the life which finds men and leads them into the perfect life.

THE VISITOR.

ATTENTION has recently been called in an unusual degree to the question of hymnology by a discussion which is going the rounds of the papers regarding a statement supposed to have been made by a professor at the University of Chicago. The discussion of this question cannot fail to do good. Of course everybody took it for granted at the start that the professor had said exactly what he was reported to have said. This is a liberty which every one possesses. It may be taken for granted by the uninitiated that any report which professes to give a statement made by a professor in his class room is to be received with a grain of salt. Teachers are not infallible. They sometimes make mistakes. Yet it is highly improbable that universities possess a corner on fools, or that the inane and senseless utterances which are credited to instructors in the daily press have any foundation in fact.

But in this instance it is interesting to give the report the full benefit of the doubt. The Visitor has not yet learned that the statement alleged to have been made by the professor in question was ever made at all, but he believes that it might reasonably have been made long ago, and he is prepared to say that only such a broadside statement as this could possibly accomplish any desired result. If the professor had said in a commonplace and ordinary fashion, that many of the hymns used by the Church were mere platitudes and inanities, containing only the shallowest sentiment expressed in the poorest verses, everybody would have said "quite true," and each would have gone his way and straightway forgotten what manner of statement it was. But he evidently felt the need of expressing an ordinary truth in an uncommon way so as to compel attention. Our Savior understood this method when he used the most abrupt and startling words in which to express his teachings. Therefore, the statement that all hymns are rubbish gets itself instantly considered, and the result cannot fail to be good. It is a good thing for the most satisfied and conservative lover of the hymnbook just as it stands to be jostled a bit by a rude thrust of this kind. He is likely to be somewhat more careful hereafter in the selection of hymns, or to be more sensitive to their religious teachings and their literary form. By this means, as time goes on, the trashy, foolish, sentimental and platitudinous kind of poetry such as has been lugged into the hymn books under cover of spiritual value will be banished to the limbo where it belongs.

One of the satisfactions of the Visitor at the recent convention of Christian Endeavor at Cincinnati was the notable improvement in the singing as compared with former conventions. Some people complained that there was not as much of it on the street cars and on the streets as there had been in former years. This was true, but there were good reasons for it. One of these was that the movement is growing more mature and less exuberant in its manifestation of enthusiasm. The other is that it is acquainting itself with a stronger and more permanent type of music, which lends itself less easily to the choppy and dashing sort of employment suggested by the average street car or public thoroughfare. There is great question as to whether these are the proper places for the use of hymns. But leaving that question open, it is certainly true that the hymns in the sessions of the convention were an immense improvement upon those of former years. This, the Visitor believes, was due in large measure to the new collection of hymns recently issued by a special committee of the United Society, in the preparation of which the lighter and less valuable music was left out. One may hate to part with such selections as "Hold the Fort," "Only an Armor-bearer" and "Let a Little Sunshine In," but it must be seriously affirmed that the interests of sensible and artistic Christian worship dictate their rigorous excision. The Visitor well remembers the facetious remark of a trustee of the United Society on the way to the San Francisco convention, who said, that if there was one particular abomination in his list, it was that song about "a little sunshine." It made no difference where he was or what he was doing, what the time of day, or the state of the weather, he was sure to be greeted with the strains of that hymn, "Let a Little Sunshine In." At night when he was trying to rest, he was tortured by those jaunty lines, and in the morning after a troubled sleep, he awakened in the darkness, to find a group of Endeavorers standing outside the window of his sleeping car, singing "Let a Little Sunshine In." It is not strange that a certain sentimentalism and weakness has come to be identified with the young people's work in the minds of those who, from a more sober and considerate point of view, get their impressions of such organizations from the music they dispense in public. But at Cincinnati this was changed. The new book used had been carefully prepared, with the clear purpose of preserving the great hymns of the Church, whether old or new, and of using no others. There was little in it to which exception could be taken. One might regret the the absence of some old favorites, because no collection can be great enough to include all good things, but there was certainly an absence of the frivolous, the trivial, the gushy and the doggerel sort, and not one of them went to the extravagance of some of the old theological notes struck in such hymns as "Oh, for a Thousand Tongues," or "This World's a Wilderness of Woe." On the other hand, the stateliness, the depth and power, the sobriety and the artistic beauty of the hymns used were apparent. Such songs as "The Church's One Foundation," "The Son of God Goes Forth to War," "Hark, Hark, My Soul," "Purer Yet and Purer," "Still Will We Trust," "Savior, I Follow On," Phillips Brooks' "Oh, Little Town of Bethlehem," Newman's "Lead, Kindly Light," Kipling's "Recessional" and Tennyson's "Crossing the Bar" were freely used and splendidly appreciated. A book like that will make an epoch in the life of a group of young people, and will distinctly elevate their tastes both for religious sentiment and good poetry.

The Visitor believes that a very large per cent of the hymns in any of the hymn books now in use would be found far above the line of doggerel. Especially is he inclined to this opinion, when he looks over the list of authors and finds that our most commonplace collections include such names as Addison, Milton, Southey, Wordsworth, Tennyson, Mrs. Browning, Lowell, Goethe, to say nothing of the great poets of the Middle Ages who have left the imperishable glories of their hymns on the pages of our modern anthologies. But the Church needs to clear her garments of the charge of harboring foolish, inane and inartistic hymn work, and this she can only do by giving precedence to those collections which aim at dignity and power, qualities which are just as fully appreciated by young people and children as by maturer minds. The

ideal hymn book has not yet been issued, but we are on the way to such a desideratum in several high-class works of recent years.

THE LITERATURE OF THE ATONEMENT.

MANY centuries passed before the Church awoke to think earnestly and systematically about the awful and most glorious work of Christ upon the cross. But since the great Anselm tried to sound the depths of this mystery much has been done, and the consciousness of the Church has travelled far. All the great theologians have wrestled with the problem, some clumsily and without getting to close grips, and others with splendid courage and spiritual skill. There have been pauses, of course. The mind of the Church, like the mind of the individual, must grow by resting and rest by changing the direction of its intellectual interests. But in spite of pauses the progress has been very remarkable. We stand today in a position—we dare not say for experiencing the power, but for understanding the spirit and method of the Atonement—where no earlier generation has stood, since the apostles of Christ. Nearly thirty years ago, in the early seventies, Bushnell on this side and Dale in England produced their famous books on the Atonement. They have powerfully moulded the history of the subject. But while they created ardent discussion they were not met by any writings as profound and strong as these were. Then came a pause. Discussion seemed for a time to set more strongly in other directions. But for some time signs have not been wanting that "the Atonement" is coming up again for fresh treatment. May God give his Church new life and sweeping victories, if it is being led back to the Cross. Most of these signs come to us from across the water, from Germany and from England. Scotland and America are not yet openly and directly at work upon the matter. Professor Denney of Glasgow has indeed said some trenchant things, but he has not given proof of having thought the matter through yet. And Mr. Walker in his very original study of the Person of Christ (*The Spirit and the Incarnation*) has only shown that there is a problem to which his study brings him.

But the most important writers in English are from England herself, and from three different branches of the Church of Christ. Dr. Fairbairn has not yet written at length on the subject, but in his book on *The Place of Christ in Modern Theology,* he discusses it briefly and has dealt with the materials for it in various scattered articles and chapters. Dr. Simon, in his two books, *The Redemption of Man* and *Reconciliation Through Incarnation,* has made a remarkably complete contribution. In the former work he deals with the Biblical material in an exceedingly fresh and instructive manner; and in the latter reaches the Cross through a prolonged and earnest grappling with metaphysical problems which undoubtedly lie behind. One learns from Dr. Simon's method at least this, that our interpretation of an event so remarkable, a power so fundamental, as the death of the Son of God, must depend very largely upon the philosophical presuppositions which we bring to bear upon it. These two are Congregationalists. Then we have Mr. Scott Lidgett of the Wesleyan church, whose book was written amid the cares and distractions of the large social settlement at Bermondsey, London, of which he is the warden. It is entitled *The Spiritual Principle of the Atonement, as a satisfaction made to God for the sins of the world.* And, lastly, we may name Canon R. C. Moberly's book, which he has called *Atonement and Personality.* This, Professor Sanday of Oxford recently reviewed at length; and he ventured to speak of it as comparable for significance and power with Butler's *Analogy.* The very titles of the last two books must be noted. They indicate at once the judgment which their authors have passed upon previous theories of the Atonement and the direction in which they are looking for new light. Let it be said positively that there seems to us to be two conditions observed by the authors of these very important works, without which no real advance can be made at this time in the study of the Atonement. They both assume that the New Testament teaches that the ground of our forgiveness lies in the sacrificial death of Christ. Since the rise of the science of Biblical theology, it should be impossible for any believer in the authority of Scripture to adopt any other starting point. Thirty years ago, as Mr. Lidgett points out, Dale demonstrated clearly that the apostles found the forgiveness of their sins, not only announced, but made possible by that Cross. The task of the theologian, and every educated Christian must be something of a theologian, is to discover why and how Christ was able to die for all so that all died. That brings us to our next point. Both Mr. Lidgett and Canon Moberly see that the forensic or legal view does not cover all the facts. To say that Christ endured the penalty of sin and therefore we escape it, because the legal requirements are satisfied, to say this is either to misrepresent the whole event or it is to fail by not saying enough. Accordingly each of our authors has set himself to seek for some underlying principle, which shall at once explain the relation of Christ's death to our forgiveness and show why the apostolic explanations and illustrations rise naturally out of it. Mr. Lidgett announces therefore that he is in search of "the spiritual principle" of the Atonement, and Dr. Moberly, in his title, boldly announces that this must be found through a scrutiny of the modern doctrine of personality.

This is all most hopeful, is it not? Hopeful that is, for the deepening of our faith and the enkindling of our zeal. For the Church is ever at its humblest and its mightiest when it is gazing into the supreme mystery of love. That gaze into the sorrow of the Son of God, sorrow laid on him by our sins, sorrow endured by him for our deliverance, always will make the Church both wiser and purer, and send its soldiers to their work with a passion which only his passion can create.

REV. G. CAMPBELL MORGAN.

AT the Wheaton Christian Conference, held July 22d-28th, the center of attraction was Rev. G. Campbell Morgan, who has just resigned an important pulpit in London, England, to take up evangelistic work in the United States. Mr. Morgan utterly discards the statement that has gained currency that he has come to succeed Mr. Moody. He has come to do a work which Mr. Moody outlined for him several years ago. Mr. Moody left no successor. The work of Mr. Morgan is perfectly distinct.

Mr. Morgan is a striking personality. He is tall, slim, willowy. His intense physical energy is focalized in his mobile, smooth-shaven face. He has

Welsh blood, and he shows it, but his face has a Jewish cast, his profile strongly resembles that of Disraeli. He is not a broad man physically or intellectually. His faculties, like his face, are sharpened to a point. His words cut like a rapier; they are always searching, sometimes severe. Yet he is not lacking in tender and generous sentiments.

Exaggeration is not the smallest element in Mr. Morgan's power. He paints his pictures large and in strong colors. Take, for instance, his statement that there is no place where the devil is more firmly installed than in church choirs. This is hardly true. There are many places where the devil has a much firmer footing. Or take the statement, "Do not take care of yourself; let God take care of you. When some one comes and says, 'Take care of your health,' answer 'Get thee behind me, Satan.'" We have always supposed that it was the duty of every man to husband his energies, and expend them frugally so as to get the most out of his life.

But these things are only as the fine dust on the balance; they amount to very little in comparison with the great truths which form the staple of Mr. Morgan's preaching. In the five addresses which he gave at the Wheaton Conference he dwelt on the foundation truths of the Christian life. He began with the new birth, going on from that to consider the soul's health and growth in service. He gave special emphasis to the thought that Christianity is a life, and that apart from life there can be no growth in holiness, no acceptable service. Christ did not come merely or mainly to give us a new ideal, or a new ethical code; he came to give life, to give new capacity or power by which sinful men would be enabled to follow in his steps.

Mr. Morgan's insight into the deeper meaning of Scripture is very marked. He throws sudden flashes of light into dark places. But his interpretations, while always interesting, are often fanciful. The least satisfactory part of his expository work was when he came to deal with the subject of the Second Advent. Here he floundered fearfully. He expressed his personal hope of the Lord's visible return, yet he said that he did not spend his time gazing up into heaven. He admitted that Paul expected Christ to return in his day; but denied that Paul changed his mind on the subject. What Paul regarded as imminent in his day he looked upon as still in the future. Yet we dared not fix the day of the Master's coming, for that would be to put him away from us. What a muddle! The best thing said in this connection was that Christ himself fills the whole horizon of our vision. He is here, and he is here because he has come. Paul was not mistaken about his speedy advent.

But about the convention. It was a success. Through all its services flowed a warm gulf stream of evangelical thought. The hunger of the people for the gospel was evident. Christians were quickened; and many a discouraged worker went back to his hard field reinforced in faith and courage. The hospitality of the friends of Wheaton College was warm and gracious, and a strong desire was expressed that the Conference be made a permanent institution.

Has not the time come when the West may have a Northfield founded upon the broadest evangelical lines? The world is waiting for the new evangelism of which Professor Drummond wrote—an evangelism which in the substance of its message is as old as the Cross of Calvary, but which in the form of its message is fitted to the thought and conditions of the present hour.

CHICAGO NOTES.

Dr. Gunsaulus is reported to have said that "the only pulpit that men respect permanently pours forth the music of redemption." This is emphatically true. From the bruised and burdened heart of man comes the cry, "Tell me the old, old story of Jesus and his love."

There is an old legend of a boy in the East who, when about to start out on a journey to the West, concluded his prayer by saying, "Now, good-bye, God, I am going to Chicago." Chicago is bad enough—in spots, at least, but God is in the midst of it, and heaven is just as near to it as to any other place.

It would astonish many people to know the inroads which church parochial schools are making upon our public schools. In the discussion upon this point at the meeting of the National Educational Association at Detroit it was pointed out that, at a large increase of expense to themselves, many parents are withdrawing their children from the "godless" public schools and sending them to the "religious" schools. To check this tendency the instinctive desire of parents for the inclusion of moral instruction in the school curriculum will have to be met.

In the *Century* for August, President Harper of the University of Chicago has an article on "Alleged Luxury Among College Students," in which he declares that he has seldom seen extravagance in its worst phases among college-bred people, their educated tastes forbidding such a thing. He admits that there is an increasing expenditure of money by college students, but thinks that this is less in proportion than the general increase in the rate of expenditure among the wealthy. He maintains that the college is democratic in spirit, is a social leveler, and puts a check upon luxurious living.

According to Mrs. Marie Owens, the child labor law on the statute books of the State of Illinois is not a dead letter. During the twelve years in which she has been acting under the Board of Education as detective sergeant, there has been a marked improvement regarding the enforcement of the law which forbids the employment of children under fourteen years of age in factories. The sights which were to be witnessed ten years ago in the slums of the city when frail children, some of them not more than seven years of age, worked for the pittance of seventy-five cents to a dollar a week, are no longer to be seen. The cry of the children has not been altogether unheeded.

The annual report of the Chicago Public Library shows that 1,164,320 books were distributed from the branch stations, and 608,421 from the main building. The number of volumes in the library has risen to 272,276, making a net increase of 13,778 for the year. English prose fiction is credited with forty-five per cent of the circulation, juvenile literature with twenty-eight per cent, history and biography with six per cent, geography and travels with five per cent. This ratio of difference between fiction and solid reading is, we presume, about the same as that which obtains elsewhere. It shows an undue proportion of condiments to substantial food.

CONTRIBUTED

MUTE WITNESSES.

The soft lamp gilds my desk to-night;
My books stand all-arow.
I turn them o'er, and to my sight
They seem to sorrow so!

The ancient rhymes of love and death,
That were such comforters,
Seem to know some living breath
That all about them stirs.

Story and fable, quaint and good,
They speak so bitterly!
Not as the hand that penned them would
That they should speak to me.

A little comment scribbled fine,
A finger-print, a bit
Of folded paper at some line,
Tells how we talked of it.

Alike the poet and the sage,
Gold-edge and russet-brown—
A penciled word upon a page,
A corner folded down!

The glamor of the verse is flown;
The cut leaves seem to bleed.
In the dim light I read alone
The books she loved to read.

—From "Love in a Mist," by Post Wheeler.

FICTION AND PHILANTHROPY.

Mrs. A. M. Harrison.

THE passing of the Reform Bill in England in 1832, instead of being an end of reform, was but the beginning of a new era of reform. The people were like the lion which has tasted man's blood; they had had a taste of righting political wrongs, and it but whetted their appetite for righting the innumerable social wrongs they saw on every side. There were indeed in those early days of the century things permitted by law which seem incredible to us now. A leading writer says, "There were other slaves in those days than the negroes—slaves at home, condemned to a servitude as rigorous as that of the negro, and who, as far as personal treatment went, suffered more severely than the negroes on the better class of plantations. These were the workers in the great mines and factories. No law at this time regulated the hours of labor; a commission was appointed, and soon brought an immense amount of evidence to show the terrible effects, moral and physical, of overworking women and children."

A law was passed in 1833 forbidding them to work more than twelve hours a day and forbidding night work to children. Those were the days when Clarkson and Wilberforce were rousing the nation to white heat over the condition of the slave in the West Indies, and yet at that very time women were harnessed like horses to coal cars, and dragging them deep down in the mines of Merry England, and little children suffered abuses that were crimes against civilization. It was such a state of things as this that made a woman's generous heart burn within her, and made her brave pen write the *Cry of the Children:*

Do you hear the children weeping, O my brothers?
Ere the sorrow comes with years,
They are leaning their young heads against their mothers,
And that cannot stop their tears;
They look up with their pale and sunken faces,
And their look is dread to see,
For you think you see their angels in their places
With eyes meant for Deity. . . . .
But the child's sob curseth deeper in the silence
Than the strong man in his wrath.

And another poet as generous championed the cause of the poor women who were the slaves of the needle, in his *Song of the Shirt.*

But poetry was not the medium in which to attack abuses; the sceptre was passing from verse as the popular literature—in the Georgian era verse was in the ascendency, in the Victorian the supremacy passed to prose. The novel was to be to this generation what the drama had been to the age of Elizabeth, and the periodical essay to the clubs and breakfast tables of Queen Anne. The function of the English novel previous to this had been purely to amuse; but with the awakening of the nation to the outrages against humanity that were protected by law in their midst, and with the awakening sense of their power to correct such vicious legislation, came the novel with a purpose.

Now I know that many consider the novel with a purpose as inartistic and inadmissible, and I hardly marvel at the conclusion when we consider the absurd lengths to which it is sometimes carried. For my part, I believe fiction, which is the most powerful literary weapon of our day, to be a legitimate means of exposing the needs and wrongs of humanity. Everything depends on the subject and the treatment. One of the masterpieces of the world's literature is Cervantes' great work; yet it was a romance with an avowed purpose—to expose the absurdities of knight errantry, and it laughed it out of existence. Yet no one will presume to say that Don Quixote is inartistic.

I think I may say that Charles Dickens was the pioneer in the English purpose novel. He began to write in the early thirties, and partook of the spirit of the framers of the Reform Bill. He came from the common people, and had felt himself the hardships of poverty, of prison and of child labor. The wrongs and needs of the common people appealed with special force to his sympathetic heart, and he has clothed them with immortality. Even in joyous *Pickwick Papers,* there is a blow at imprisonment for debt. His next book, *Nicholas Nickleby,* may be called the first of the long list of novels dealing with social questions which has been so marked a feature in modern literature. It was aimed at the cruelties inflicted on boys—boys generally whose parents were ashamed to own them—in the cheap boarding schools in Yorkshire. Before writing it, he went down to Yorkshire like a government commission and secured facts on which the sorrowful state of the pupils of Dotheboys' Hall were based. The publication of the book raised a storm of indignation throughout the island; a parliamentary investigation followed; the main facts as set forth by Dickens were clearly established, and such remedial measures were taken as to insure for the future the suppression of such institutions as Dotheboys' Hall, and the punishment of such small monsters as Squeers. Since then he has set his lance in rest

against many a social evil; he may be sometimes wrong, but can hardly be accused of want of honesty of purpose. He is one-sided, in that he is always for the poor and oppressed—but it is a generous partisanship. In *Oliver Twist* he exposed the evils of the poorhouse system, and the training of boys to crime. Investigation verified many of the pictures of low criminal life, and much good resulted from the true state of the case being known.

It is in one of his later novels, however, that he makes his most determined and elaborate attack on existing evils—I mean in *Hard Times.* Though it is not so popular as his other works with the general reader, yet no less a critic than Ruskin calls it the greatest he has written, and says it should be studied with close and earnest care by all students of social questions, and that Dickens' view was the right one, plainly and sharply told. It is a picture of the manufacturing town of smoke and mud, of the cruel factory system which rates laborers as figures in a sum, or power in a machine—without loves and likes, without memories and inclinations, without souls to weary and souls to hope. He also deals here in a masterly way with the broad question of the true function of education, and proves the folly of the utilitarianism which would degrade it to a mere economic question, and elevate a so-called practical education above the spiritual evolution of the race.

Dickens was the first great English student of Froebel, the first Englishman of note to advocate the kindergarten. He gives more attention to child training than any other novelist, or any other educator, except Froebel. He made school masters prominent characters in six of his books, and deals with nineteen different schools. He shows us the abuses of education in the brutality of Squeers and Creakle, in the cramming system at Dr. Blimbers', in the teaching of naught but hard facts by Mr. McChoakumchild—but these are offset by the dear old schoolmaster in *Old Curiosity Shop,* and by Dr. Strong in *David Copperfield.* Childhood has never had a more loving champion than Charles Dickens. Mr. James S. Hughes, inspector of schools of Toronto, Canada, has just published a book on *Dickens as an Educator,* in which he says that he took the most advanced position on every phase of modern educational thought, except manual training, and when he is thoroughly understood will be recognized as the Froebel of England.

Charles Reade worked so much with Dickens that it is not astonishing he should have written novels for the purpose of exposing wrongs, even if his own bent of mind had not led him that way; in point of fact, though, he naturally leaned very much toward reform and philanthropy. He was a great student of current social problems; he devoured newspapers, and many of his books were based on facts he gleaned from them; he compiled great scrap books from newspaper clippings and made great use of them in his writings. In *Never Too Late to Mend* he began a series of novels, each written to illustrate some social or public wrong. This one drew attention to the dreadful "silent system," as well as to other brutalities of English prison life, and was instrumental in effecting their amelioration; it also plead for the possibility of reform in a criminal. *Hard Cash* called attention to the abuses of lunatic asylums, and so forcibly did he put the facts he had gathered that it awakened official investigation, and lead to a change of English lunacy laws. *Put Yourself in His Place* is an exposure of the system of terrorism practiced by labor unions on non-union men in manufacturing towns. He deals with the fallen women in the *New Magdalen,* gives a helping hand to advocates of woman's rights in the *Woman Hater,* and treats of vivisection and various other things in various other books. His writings have been the means of much good, though sometimes they carry the spirit of reform to excess.

Chartism was an aftermath of the Reform Bill, and was a radical movement for uplifting the laboring classes. One of its most earnest advocates was Charles Kingsley. He worked with Maurice among the poor, and their ideas and labors crystalized into what we know as Christian Socialism. He threw himself heart and soul into the Chartist movement, and used the pulpit, as well as the platform and the press, to proclaim its principles. He spoke from the pulpit of a brother clergyman on the text: "The Lord hath anointed me to preach the gospel to the poor," and preached freedom, equality and brotherhood to rich and poor alike; at the close of the sermon, the incumbent rose and denounced Kingsley's doctrines as false and mischievous. For a Church of England minister to do a thing like that, and endure a public rebuke like that, showed the heat of his convictions. Out of these convictions, of the wants of the poor and the injustices heaped on them, grew his famous novel, *Alton Locke, Tailor and Poet.* It was written while the Chartist movement was at its height, and just before its collapse, and was a plea that no man should be condemned from his birth to physical disease and mental despair. The hero, Alton Locke, tells his own story, and paints the dreadful, unsanitary conditions under which tailors plied their trade —conditions as deadly to the mind as to the body. It is said that co-operative associations among workmen were largely the result of Kingsley's labors and writings.

I think I may say that the novel with a purpose reached its zenith during the fifties; Kingsley and Reade wrote their fervent fiction then, and Dickens wrote *Hard Times* in that decade; and it was at this time that there came out the novel that stands with many for the loftiest achievement of philanthropic fiction—I mean *Uncle Tom's Cabin.* Its admirers claim for it, with truth, the widest circulation of any novel ever written; and claim also that it did more to awaken the world to the condition of slaves in the South, and to put into activity forces that culminated in the Civil War and the emancipation of the negro than all other books ever written, and all the eloquence of Beecher, or Garrison, or Phillips. I do not impugn the motives that impelled Mrs. Stowe to write the book, and I do not question that there may be a parallel for most of the sad things she tells—yet granting all that, I do claim that it is essentially false as presenting a picture of the slave in the South—false, because it presents what is rare and exceptional as normal and typical. If any one would take the trouble to collect every instance he could find of cruelty and neglect of children and mass them together, he could make out a respectable argument against the authority of parents over children; or if he would write up the Chicago man who made sausage of his wife, and the daily other instances of marital infelicity that we find in the daily press, he could denounce the marriage state as unjust to woman. The fact, that while all the men, even the boys, of the South were in the army, the negroes were left as protectors and breadwinners for the women and children, that not a

single instance of misuse of their power is on record, but innumerable instances are known of their fidelity and devotion to their helpless charges—those facts, I claim, are a complete vindication of my statement that the picture of slavery in *Uncle Tom's Cabin* is unfair and unfortunate. I yield to no one in joy and gratitude that the burden and shadow of inherited slavery is lifted from our land, but I sorrow unspeakably that the emancipation of the negro had to come in the ruin and bloodshed of civil war. And so, warmly as I approve of the philanthropic novel, and firmly as I believe in the good accomplished by its means, yet I wish from my heart that this novel with a purpose had never been written.

While we have had innumerable novels dealing with social questions in the past forty years, yet few of them can be classed under the head of philanthropic fiction in the same definite way that we can those of Dickens and Reade and Kingsley. Even that greatest novel of the century, *Les Miserables,* can hardly be called a novel with a practical purpose. It is more a psychological study of the rise and growth of a soul—of the transformation of a convict and an outcast into a hero and a savior of his kind. George Eliot gives us a picture of radicalism in *Felix Holt,* Mrs. Ward presents studies in social Christianity in *Robert Ellsmere* and *David Grieve,* of paternalism and socialism in *Marcella* and *Sir George Tressady,* but they are more problem novels than novels with a philanthropic purpose; you find the cool philosophic head in them, but you miss the warm beat of the humanitarian heart And what is true of these two great women is true also of the multitude of lesser literary lights who have written on that line.

Sir Walter Besant, who has just passed away, has left us a distinct addition to philanthropic fiction in his *All Sorts and Conditions of Men;* it is not remarkable from a literary point of view, but it presents a much needed reform wisely and strongly. The heroine, Angela Messenger, a very rich woman, is anxious to do good with her money; she decides that in order to help the poor she must live among them and see for herself what they need. So she goes among poor sewing girls, works with them and helps them in various ways. Finally, the conviction forces itself on her that one of the most imperative needs of these poor toilers is amusement. She finds in the East End of the great joyless city where they live, schools, chapels, hospitals, almshouses—but no gardens, no art galleries, no libraries, no amusements of any kind. In this dreary place she dreamed of planting a Palace of Delight, where she would awaken in dull and lethargic minds a new sense—that of pleasure. There the people would cultivate a noble discontent, they would learn to be critical, they would cease to look on life as merely a downsitting and an uprising; they would learn to cultivate the sense of pleasure, which is in itself civilizing. Such was her dream, and by means of her great wealth and her clever artizan lover, the Palace of Delight was built. It was a place where tired workers could come and find music, dancing, singing, acting, painting, reading, games, companionship, light, warmth, cheer, comfort.

Surely a wise and healthful plea for a need of toiling humanity that we do not often have presented to us. Food, raiment, regular work do not supply all the craving of their complex natures. The longing for change, for amusement, is just as imperious with them as with our wealthy leisure class, and the lack of it, I doubt not, often drives them into the excitement of vicious dissipation. Angela's Palace of Delight was not only built in the novel—it has been built in reality. In East London a People's Palace has been erected, after the plan outlined in this book, and it is said to be a means of blessing to the neighborhood where it stands.

I have only presented a few of the abuses exposed by fiction, and a few of the reforms it has accomplished. In this day, when the brotherhood of man is felt to be a corollary of the Fatherhood of God, there are numberless agencies for philanthropic work; but I believe there are few which can accomplish more good than the novel with a purpose—if the writer of it have a wise head, and a warm heart, and a ready pen.

Lexington, Ky.

LETTERS TO THE BOOKLOVER.

THE DEVELOPMENT OF MR. JOHN FISKE.

My Dear Friend:

We all heard with much regret of the death of John Fiske. Always an interesting personality, he had in recent years won for himself the gratitude and the confidence of a large circle of readers. He had come, like Lord Beaconsfield, to stand "on the side of the angels." Like Saul among the prophets, he created amazement among many of his old philosophic supporters. But he gained new friends and admirers.

Of John Fiske's value as an historian I cannot speak with any authority. His *Short History of America* seems to me a model of its kind, alike in its clear and yet ample style and in the proportions which are observed in the plan of the work. I am more familiar with the other side of his productive life. I well remember the joy with which his *Cosmic Philosophy* was discovered at a time when a life's task seemed to loom up in the duty of mastering the synthetic philosophy of Mr. Herbert Spencer. No great and original thinker could have had a more sympathetic disciple or a more lucid and persuasive exponent than Mr. Spencer found in John Fiske. At the close of the second volume of his fascinating description of the evolutionary philosophy Fiske seemed to take an attitude towards religion which was more favorable to faith than that of his master. But I say "seemed" because Fiske himself, as he afterwards confessed, was not clear on the main features of the religious problem. In his *Cosmic Philosophy* he really did no more than leave the door open. He did not enter the unseen and describe it to us as firmly and confidently as he did in after years.

It was ten years after the publication of this large work which made him famous on both sides of the Atlantic, that Fiske sent out in 1884 his little book on *The Destiny of Man.* In the following year he followed that with another entitled *The Idea of God as Affected by Modern Knowledge.* These were brought to what is, alas! the last stage of development, in that most interesting volume, *Through Nature to God.* In these books Mr. Fiske, while maintaining in a half-hearted way, that he had not altered his opinions since the writing of his *Cosmic Philosophy,* yet acknowledges that he had gained much light upon the central problems with which he was concerned. The first of these great truths seems to have been that which the

learned people call the "teleological." He came to see that evolution makes man the crown and therefore the rational "end" of all the long historic process which produced him. Man is "the terminal fact in that stupendous process of evolution whereby things have come to be what they are. In the deepest sense it is as true as it ever was held to be, that the world was made for Man, and that the bringing forth in him of those qualities which we call highest and holiest is the final cause of creation." He says this had been vaguely in his mind when he wrote *Cosmic Philosophy,* but he adds: "After long hovering in the background of consciousness, it suddenly flashed upon me two years ago," and "it came with such vividness as to seem like a revelation."

Another truth on which Fiske rests his faith is described in the close of *Through Nature to God.* Briefly and in my own words it is this, that man's powers of perception and knowledge have been proved to be connected with external or objective realities because they have been built up into his whole orderly experience. History, or experience, rests on the reality of the things which man believes to be *there.* Now put that conversely, and it comes to this: In man's history we find the constant belief that he is in contact with spiritual realities; this belief has also resulted in the growth of the noblest and highest parts of man's nature, of his moral and religious history; therefore those spiritual realities in which he has believed are real. Concerning this John Fiske says: "So far as I am aware, the foregoing argument is here advanced for the first time." As to that claim of originality I must make a slight demur. The argument has been familiar to my own mind for many years and I am quite sure I did not invent it. It is with fear and trembling before the superior people who despised Joseph Cook, that I dare to write down my own conviction that Joseph Cook promulgated that very argument over and over again in Boston itself. Far be it from me to draw the conclusion that John Fiske got it from Joseph Cook. Of that I know nothing. But if he read the Monday lectures, I would incline to think that Joseph Cook sowed the seed which John Fiske watered.

John Fiske's theism never became fully ripe. It is a great question whether it rested on a sound philosophic basis; my own feeling being this, that his theism did not grow from the same root as his *Cosmic Philosophy* but was grafted on to it.

And John Fiske left us in ignorance, alas! as to his real attitude, in those last years, towards Christianity. He republished in 1876 in *The Unseen World* several articles, including two on the Person and Life of Christ, which show that at that time he had not discovered Christ. He adopted outright the conclusions of the Tubingen school in Germany, many of which he must have discarded in his last years. He said then (1876) that he hoped to write a full volume on "Jesus of Nazareth." And he referred to this lifelong desire in one of his last works. But we have no means of knowing what his development in this matter had been. It is amusing and yet sad to read those earlier essays and note one after another of the positions which he claims to have been put beyond all doubt by "scientific criticism" in Germany, and to recall that they have been exactly reversed by radical critics even in Germany. For example, that John most certainly wrote the Apocalypse in A. D. 68 but an unknown man produced the fourth gospel in A. D. 165-180; that Mark's gospel is most certainly the latest of the other three and Matthew the earliest; that Luke's gospel has less of the Ebionitic spirit than Matthew's; that the Acts of the Apostles gives us "a garbled account" of the rise of the Church—are all positions which almost no one with a reputation to make or to save would attempt to defend today.

If there is one fact which stands out clearer than any other from John Fiske's religious speculations it is this, that philosophy may give you good grounds for being a theist, *if you already believe in God,* but that theism is not Christianity. The warm confidence in a Mind which directs all, is not the same thing, is not in the same world, with the consciousness that has found God immediately in Jesus Christ.

Yours faithfully,

A Bookman.

PROTESTANTISM IN THE PHILIPPINES.

Herman P. Williams.

PROTESTANTISM is not a defined system of belief. It is rather a negation of traditional church tenets, and a refusal to be bound from propagating that negation. At the second Diet of Spires, 1529, the papal party had a majority over Luther's adherents. They were therefore able to pass a decree forbidding the extension of the reformed religion in those states that had not accepted it, and granting full liberty to loyal Catholics in those states that were dominated by the new teaching. The elector of Saxony, with several other princes and fourteen cities, whether for political or evangelical reasons, or both, joined in protest against such an edict, which fortified Romanism and bound and gagged the Reformation. By this act they gave name to subsequent reformers.

The same mental and spiritual tendencies that developed sixteenth century Protestantism in Europe have been manifested in miniature among the brown people of the Philippines. For three centuries the Catholic Church has given them a great deal that is good, and has also imposed upon them a great deal that is bad. They have received, more or less imperfectly, the good; and have learned to rebel against the bad, with varying sincerity. They have been living, in point of time, three hundred years behind the world. The form of Christianity they first received was mediaeval and they have been kept in an essentially mediaeval atmosphere. But the last half century has seen the Orient opened to trade; and has brought also to these islanders gleams of modern thought and stirrings of liberty. Their reformation has come—not like Germany's, national, ponderous, obstinate—but like the islanders themselves, untutored, vehement, incoherent. The rebellion of 1896 was a distinct revolt against the Church. Though it was itself apparently ineffectual, yet from another source the immediate interests of the people have been safeguarded, and now the question is, Will the religious element in their protest develop in them a new, healthful, growing spiritual life; or will the freer civic conditions glaze over the former issue and make them content with the old system of priest-craft.

Bojol is an island in the Visayan group. Here the Jesuits held sway in the seventeenth and eighteenth centuries. As is sometimes the case with religious orders, their priests were not always humane or just;

and Bojol gives us an early example of Philippine Protestantism. In 1622 some of the natives in the mountains erected an oratory to a heathen deity. They declared they were tired of the rule of the priests, and proceeded to sack churches and demolish shrines. This revolt, it is true, was promptly quelled by troops; but a century and a quarter afterwards a more serious one was provoked in the same island. A priest named Morales tried to coerce the natives into attending mass; and among other punitive measures refused one time to permit a burial service, and left the corpse to decompose in the sun. The brother of the deceased headed a party, killed the priest, and, acting upon the principle, "a tooth for a tooth," left him unburied. For thirty-five years the natives maintained their independence of Spanish power. Finally, the Jesuits were expelled, and the Recollets came to Bojol. A peace was patched up on condition of full pardon to the rebels.

But these instances were hardly indicative of any national trend. The real awakening has taken place throughout the throbbing years of the last half century. Thus 1872 exhibited a serious though insufficient protest against clerical government. Intelligent natives recognized the evil of a policy that filled all their parishes with Spanish priests to the exclusion of native clergy; especially, too, when these priests were all friars, confederated in political schemes by secret vows. A number of malcontents planned an uprising in Cavite and Manila; but their plans miscarried, and their leaders were executed on the Luneta.

From this trouble arose the immediate causes of the last rebellion. On pretext of preserving the peace, the mere word of the parish priest was employed to imprison, deport and dispossess, under the gentle auspices of the *guardia civil,* all who invited the covetous or malevolent attention of the friars. It was false doctrine that gave issue to Luther's protest; it was tyrannous power that crowded the Filipinos to revolt. In the one case the pope liberated souls from purgatory at his own caprice; in the other case the friars imprisoned their parishioners at will. The Germans resorted chiefly to logic; the Filipinos to arms; the nature of their respective grievances recommended these different remedies.

It was a pitiful inauguration of their cause, when the natives tried to capture the powder house at San Juan del Monte, Aug. 30, 1896. They were but peasants, innocent of the arts of war. Their leader was an honest rope-maker, who conducted the battle from the upper story of a house, by vociferously waving his hands. He and scores of his followers were mowed down by Spanish mausers. And it was rather a cheerless ending for their adventure when thirty-two of their leaders were duped and bribed into abandoning the cause a year and a quarter later. But their protest against religious abuses was not dead; and happily by God's providence, it has been given wise and beneficial advantage.

When the Filipinos had tried to capture Santa Cruz from Spanish soldiers, they raised a battle cry significant of their desires. It was: "Long live Spain! Down with the friars!" When, later, they published their platform of demands from the Spanish government, their first article was this: "Expulsion of the friars and restitution to the townships of the lands which the friars have appropriated, dividing the incumbencies held by them, as well as the episcopal sees, equally between peninsular and insular secular priests." The prime motive of their armed protest was, like Luther's, not schism, but reform.

They have made the just and essentially Protestant discrimination between the truth of religion and its perversions. An intelligent Mestizo near Iloilo spoke vehemently against the immoralities of the friars, but not against religion, though such ministers, of course, made him indifferent to their ministrations. A prominent citizen of Negros Island, himself a faithful Catholic, while on a church mission to Manila, made free to condemn the friars, and even Archbishop Chapelle himself, as unworthy leaders, and he represented the animus of many. Chaplain Pierce found prompt response when he sought to assemble a little group of natives in Malate for Protestant worship, and the missionaries discovered men who, independently and secretly, had worked out for themselves essentially Protestant beliefs. Now word comes that hundreds in and about Manila are allying themselves with the mission classes, especially of the Methodist Church. And a widespread secession from the Roman fold was reported as threatened by Buencamino. This last movement may be modified by the announcement of Archbishop Chapelle that the friars will be withdrawn from the archipelago. But however that event, the Philippines have come to their "Reformation," and the adherents of evangelical truth can do no better thing than press the issue.

A MODERN VERSION OF THE PRODIGAL SON.

By Hamish Mann.

DAVID GORDON was the foremost scholar in the village school of Argyle, a Scotch settlement in northern Illinois. William Murdock, the hunchback teacher, who had for a generation taught the young idea how to shoot, predicted for him a distinguished career. His oft-repeated prophecy was, "He will never need to take off his coat and work for a living, as his father had to do before him; but will be able to live like a gentleman"—exemption from manual labor being the little dominie's mark of a gentleman.

Through the influence of an uncle, who had become wealthy by engaging in wild-cat banking schemes, touching which uncomplimentary rumors were afloat, David got a situation in Chicago as a bank clerk. A cleaner or more guileless boy never went from a country home to push his fortune in that modern Babylon. He carried into it an untarnished soul. He feared no evil because he did not know of any evil to fear. He had a frank and open look which inspired everybody with confidence. With his bank associates he became a general favorite. His promotion was rapid, and no one grudged it to him, for it was fairly won.

At the time of his leaving home his mother had said to him: "My laddie, all that I ask of you is that you come back to me wi' the een wi' which ye leave me." His flying visits to his rural home were marked events. For all of his old friends and neighbors he had a hearty word of greeting. "He's not a bit stuck up" was the general verdict. When he rushed up to his mother to receive her kiss of welcome she would take his face into her two hands and say: "Let me look at your een, Davie"; then gazing into their blue depths, a smile would break over her face as she said: "Ye will dae, Davie."

But a time came when David dreaded his mother's kiss and searching look. He tried, however, to brave

it out, and lightly said: "Ye need not be afraid about me, mither; I am all right." She knew better. Her mother love gave her intuitive power approaching omniscience. The tears which fell upon his cheek burned to his very soul. Sorrowfully she turned away, saying: "I hae lost my pure and noble boy." And so she had, although he would not own it. He had fallen into evil ways. His was the warm, impulsive, changeful Celtic nature that either soars or sinks. This time it sank; and that not gradually, but by a headlong plunge. Deterioration took place quickly, as it often does in the purest natures—on the same principle that the sting of an insect which will scarcely make an impression upon hard, gnarly fruit, will poison and spoil fruit of the finest quality.

Outwardly his conduct was as circumspect as ever. The recoil of sated desire had not yet come; the delirium of the new life into which he had been introduced had not exhausted itself; the gildings had not yet been rubbed off his stolen pleasures, revealing the pewter beneath; the apples of Sodom which he had eaten had not yet turned to ashes in his mouth; their taste was still sweet. Inwardly a silent revolution was going on. He had begun to throw off parental restraint, and to act for himself; he refused to be tied any longer to his mother's apron strings—which, by the way, is the safest place to which any boy can be tied; he began to think that his father and mother were too strict and old-fashioned, and that they did not know anything of the world; their ideas of what was proper for a modern young man being altogether out of date; and as every person must sooner or later try to adjust his beliefs to his life, he began to be skeptical on the subject of religion. He had not, however, got the length of saying things out loud, for he had not yet succeeded in hoodwinking his judgment or silencing his conscience or stifling his better nature. His mother, who read his heart like an open book, surprised him by turning round and answering his unspoken thoughts: "O Davie, my laddie, ye think that the ways in which ye have been brought up are too strict; ye think that ye hae at last found your liberty, but gin ye keep on in the way upon which you have entered, you will find that there is a way that seemeth good unto a man but the end thereof is death. Rejoice, O young man, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment." David winced under his mother's searching words and remained silent. The judgment day came sooner than either of them expected.

His week's holiday was about over. It had not been a satisfactory time either to himself or to his family. He had been restless and unhappy. Some secret trouble seemed to be gnawing at his heart. He did not care to visit his old companions and neighbors as had been his wont, but wandered over the farm, the faithful old collie trotting at his heels. He was to return to the city on the morrow. He wanted to go away, but dreaded to go. The day had been sultry; there was a preternatural stillness in the air, presaging a storm; the muttering of distant thunder was heard; the clouds were rolling up. David, under the excuse of a headache, had left the harvest field, where he had been rendering temporary assistance in binding grain. He walked slowly to the barn, where, ascending the loft, he flung himself upon the mow of new-made hay. A groan that was half a prayer escaped him. Rover looked into his face and whined.

"Poor old fellow," he said, "I know you would help me if you could; but this is something beyond you." Like the disciples of Christ who, in an hour of great strain, fell asleep for sorrow, David, after tugging at the problem of his life until his feelings became numb, fell asleep from sheer exhaustion. Neither the storm, nor the voice of approaching wheels, had availed to waken him. He slept on until he was suddenly aroused by the sound of the dinner horn, which was evidently blown at an early hour to summon his father from the field. A presentiment of coming calamity overpowered him, and he lay still until he heard his father's voice calling him to the house.

Two men had meanwhile driven up in a buggy and had taken shelter in the barn from the approaching storm. They inquired for Robert Gordon, saying that they wanted to see him upon urgent business. It was in answer to their inquiry that he was summoned from the harvest field.

As he stood in the doorway, hat in hand, his strong Scotch face fringed with a circlet of gray hair, he was an imposing figure. His bearing, if a trifle awkward, was dignified. He was a taciturn man, to whom words were precious things, not to be wasted upon small affairs. Turning his eyes toward the strangers, he said with a native courtesy: "I am Robert Gordon; what do you want with me?"

There was a pause, as if they hesitated to answer; then one of the gentlemen said: "Mr. Gordon, I may as well tell you at once that I am a representative of the bank at which your son is employed, and I am afraid that I have bad news for you. A check has been passed to which the signature has been forged, and it looks as if your son were the guilty party. I hope for your sake, and for his own, that he may be able to clear himself. Is he at home?"

"I think he is."

"Then will you please call him in?"

When David saw the bank officer, whom he at once recognized, he felt that his day of judgment had indeed come. He grew deathly pale; his knees trembled; he inwardly prayed that the earth might open and swallow him up; but no such thing happened. When his father, who was eagerly scanning his face, saw his guilty look the very springs of life broke within him. He gasped for breath, and only by gathering up his strength by a supreme act of will was he able to keep himself from falling off his chair.

"Oh, my God, to think that it should come to this! My God, has such an evil befallen us?"

Then turning to David, he said: "If you have done this thing, I beseech you, my son, not to add sin to sin by denying your guilt. Be honest with your soul and make complete confession."

"I am guilty," he stammeringly replied.

Then followed the story of his fall. It was a common tale of bad companions, of gambling, of so-called debts of honor, of money taken to pay the tax which Satan levies upon his dupes, of efforts at concealment, of vain attempts to refund the money which had been taken—and all leading up to the common end of exposure and ruin.

"Mr. Gordon," said the bank official, "we are heartily sorry for you; and as this is evidently a first offense, the bank directors have agreed beforehand that if confession was made, and thereby all further trouble avoided, and if you would make good the loss sustained by the bank, the matter would be hushed up. But, of course, your son will lose his place, as we could never trust him again."

(To be continued next week.)

AT THE CHURCH

OUR PULPIT.

THE HOLY GRAIL.

By Rev. Richard Fotheringham.

Text—"Seek and ye shall find" (Matt. vii. 7).

THE legend of the Holy Grail, interwoven with much of English literature, has received a new and spiritual interpretation in the writings of Lord Tennyson.

I may tell you that I have chosen this subject of set purpose to-night. I often get very weary of the topics of the day. The noise of the world is always in our ears; and there is a danger of our losing the sweeter voices that would always speak to us if we had ears to hear; and I want to carry you, if I can, for a moment into the regions of beautiful thoughts and beautiful words.

First of all, let me relate the legend of the Holy Grail. It has several forms, but the most beautiful is that adopted by Tennyson. The Holy Grail was the cup out of which our Lord drank, and gave his disciples to drink at the last supper. This cup passed into the possession of Joseph of Arimathea, and to him it was the most precious treasure which he possessed. He journeyed much and journeyed far, preaching the gospel of his Lord, and everywhere he went he carried with him the sacred cup. At last he came in his wanderings to England, and here he found a lodgment for his treasure in the Abbey of Glastonbury, and, as the story goes, whoever could touch or even see it was healed at once of all his ills.

> But then the times
> Grew to such evil that the holy cup
> Was caught away to heaven and disappeared.

And now for Tennyson's story of how Sir Percivale one of the best and bravest knights of the court of King Arthur, sought to find again the grail that had been thus lost in heavenly light.

He heard of it first from his sister, a holy nun, who, having heard of it, prayed that she might see it, and, after much fasting and prayer, did see it in sacred vision. So great was her joy that she told her brother, and bade him also seek to see it, and bid his brother-knights seek to see, for nothing else in all the world could compare with that vision. Do you not see what that means? To drink of this cup, to "know him and the fellowship of his sufferings" is the highest and most perfect thing that man can attain to. It is difficult; it is hard beyond description. But it is great. It satisfies.

Well, Sir Percivale tells his sister's story to all his fellow-knights, and, being a good man, fasts and prays in hope that the vision may come to him, and other knights follow his example.

They meet each evening in the wondrous Hall at Camelot, where Arthur loves to feast with his followers. There is always by the board an empty chair made long ago by Merlin the wizard, who has said concerning it, that whosoever sits in it will be lost. One night Arthur is absent from the board, delayed by an errand of mercy, and Sir Galahad, the virgin knight, the youngest and the purest of them all, approached this chair and, saying, "If I lose myself I save myself," seats himself in it. Instantly a thunder storm breaks over the hall.

> And in the blast there smote along the hall
> A beam of light seven times more clear than day,
> And down the long beam stole the Holy Grail.

No one saw it save Sir Galahad, but they heard the thunder and saw the light, as St. Paul's companions heard and saw on the way to Damascus, yet did not participate in his vision. Then many of the other knights swore a solemn vow that they would journey until they too saw the Holy Grail. To-night I can only tell you about the experiences of Sir Percivale.

King Arthur arrived before the feast was ended and asked Sir Percivale the meaning of the excitement in their midst, and was told the story of the vision and the vows. The king's brow clouded. Most of them he feared only "followed wandering fires," yet since their vow was sacred they must go.

Next morning there was a tournament in which Sir Galahad and Sir Percivale carried all before them, and then our hero departed on his quest of the Holy Grail.

What follows is a wonderful allegory, and as I tell you the story I will try also to make its meaning plain. The first thing of which our knight became conscious was a burning thirst. "I was thirsty even unto death," he says. Do you understand that thirst? Have you ever felt it? Is it possible that you feel it now? "Blessed are they that do hunger and thirst after righteousness," said our Savior. Oh! but some of us do. We would give all that we possess to be Sir Galahad, who never lost the vision of the Holy Grail by day or night, who could have said like the apostle, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

But we shall find out that all other cisterns save one are broken cisterns which can hold no water. And this lesson our poem teaches.

I. Sir Percivale, aching with this thirst, came suddenly upon a sight which filled him for the moment with delight.

> Deep lawns and then a brook . . . .
> And o'er the brook were apple trees,
> And apples by the brook.

and to himself he said:

> I will rest here,
> I am not worthy of the quest.

I know very well that this is as far as many of you have yet come. There have indeed been strange stirrings within you—a deep desire for the very highest, a very wistful yearning to be Christ's; and you have come to the lawn and the brook, and the apple trees. This world is full of pleasures, and for some strange reason the devil is allowed to make them baits to lure souls away from God. Now, there is no harm in pleasure—in any innocent pleasure. I would not, if I could, turn life into a convent for any one of you. I know life too well, and I hope I know God too well for that. The cloistered life was a false life—an unnatural life—and those who sought it found it did not save them from their sins.

But pleasure, though it has its own sweet place in life, cannot satisfy the soul or take the place of the highest. And so Sir Percivale, when he had drunk of the brook and eaten the goodly apples, tells us, "All these things at once fell into dust, and I was left alone." That is true, is it not?

II. But there is one thing which, to the young

mind, seems to promise satisfaction. To have a home of one's own with love and trust; to gild its walls and make its safeguards sure appears the very crown of life. To that I say, Yes, in a way. There is nothing in this world more heavenlike than a home where love dwells. The marriage service—I know you will call me heretical—is to me more sacred than the communion service, and I rejoice always over "The hearts united; the two in love made one." But even human life, however true and tender, can never take the place of the love of Christ. Sir Percivale in his wanderings met his first love. She was more beautiful than ever. She was a princess in her own right. She had a kingdom to offer him, which she was ready to lay at his feet, and which her subjects were eager that he should accept. But he dare not because of something he had seen. He had beheld in his wanderings a beautiful house with a fair woman outside spinning at her wheel who rose to welcome him, but when he alighted she faded from his sight. Then the house became in his vision "no better than a broken shed," and in it a dead babe, and this, too, faded and he was left alone.

Now, I want to speak of life as I find it, and I am convinced that what the poet says here is true. If you are in quest, as the good knight was, of what is highest in life, no earthly love which is only of earth can satisfy you. God means you to love. God means you to have a home, but the only foundation on which a perfect earthly home can be built is Jesus Christ. "Can ye drink of the cup that I drink of?" he asked his disciples. "We can," they answered, and they were right. But the only home in which there is true happiness and lasting peace is the home where "the cup of Christ" stands always on the board.

III. A strange thing now happened to Sir Percivale. A yellow gleam suddenly flashed across the moon. "I thought," he says, "the sun was rising, yet the sun had risen." The ploughman left his plough, and the milkmaid left her pail as the light shone upon them, yet they fell down crushed before it. The light was the glitter of gold. To Sir Percivale it came as it comes to all of us—as a picture of his own line of life. "A knight in golden armor and with a crown of gold upon his head, and his horse in golden armor, jeweled everywhere." But when he touched him, he tells us, "he fell into dust, and I was left alone." That incident in the story has a very real message for an age which seeks gold more than it seeks God. There are few among you who do not want to make money. Make it by all means. Make as much of it as you can if you are making it honestly. But I have this to tell you. When you have made it—made it even beyond your utmost dream—you will be the poorest of the poor if there is nothing behind it. The man who is rich in gold is not necessarily the man who is rich in happiness. The only truly happy man is the man who is rich toward God.

IV. Presently our hero found himself climbing a great hill, on the top of which was built a wondrous city, and as he climbed a great crowd gathered by the city gate, crying, "Welcome, Sir Percivale, the mightiest and the purest among men." Glad was Sir Percivale as he heard that shout, and pressed up higher that he might meet the crowd; but when he reached the summit, lo! the crowd had gone. Nothing was there but ruins, and one aged man, who in response to his inquiry, "Where is that goodly company that so cried out upon me?" answered in amaze, "Whence and what art thou?" and disappeared.

What does it mean? Why, this—the applause of men is nothing and less than nothing. Popularity fades in a day. To be liked or disliked by those around you counts not at all. The fashion of this world and its applause pass away, but you and I are pilgrims to eternity; and like Sir Percivale, we ought to be in quest of the Holy Grail—in search of the Highest, seeking to find the secret of Christ's life on earth, of which that holy cup was but the symbol.

V. And now let me tell you of how Sir Percivale's quest ended in success. He left the mountain top—he went down into the valley—the valley which Bunyan calls that of humiliation, and there he found a holy hermit's dwelling, who told him where he was wrong.

"Thou hast not true humility," said this good man. And then he saw a wonderful thing—a thing that makes me marvel, every time I read it, at Tennyson's insight into human nature. "Thou thoughtest," said he, "only of thy prowess and thy sins." There you have it in a sentence. We are all a mixture of pride and humility. We think of our good points and our bad ones and balance one against the other, when all the while Christ waits to be, what he alone can be, our Savior; but he can only be that when we make an utter surrender of our life and of our will and let him be all in all.

"My grace is sufficient for thee," he says, but he adds what it is hard to realize, "my strength is made perfect in weakness."

VI. The way in which the vision comes at last to Sir Percivale is in itself a gospel. Sir Galahad, the pure and the holy, to whom the vision of the Highest is clear by night and day, comes by chance to this same hermit's cell, and to his comrade says, "Come with me for thou shalt see the vision where I go." And so Sir Percivale goes with him. He watches him as he passes over the black blank swamp and beyond it enters on the great white sea which means eternity, and above his head there gleams the vision of the Holy Grail. To me that vision means more than I can tell you. I have never seen Christ so clearly as I have seen His presence brooding like a holy Dove over the lives of those I loved, and for Christ's sake almost adored. To have seen him in the lives of good men and pure and holy women is to know beyond a doubt how real and near he is. But to have seen him as he is, is best of all. And sometimes as I have lingered over this exquisite poem, I have thought that Sir Galahad, the spotless knight, was the poet's thought and image of Another. Oh, I have watched him cross the dark, black swamp of this world's wickedness—I have seen him pass into the shining sea of God's Eternity. I have sworn that I would follow him. Will you come too?

London, Eng.

Bishop Wilberforce used to tell a story of a clerk at a village church of the old style who deliberately took half-a-crown out of the offertory plate as he brought it up to the communion table, and slipped it into his pocket. "I distinctly saw him take it," said the Bishop, "and intended to charge him with it at the end of the service; but, carried away by the sublimity of the service, I forgot all about it. Next day I remembered, and spoke about it. 'Oh, sir,' said the old clerk, 'never you fash yourself about that! That half-crown has done good service for many years. I keep it to put down first; then the gentry, when they see a poor man like me put 2s. 6d. in the plate, cannot for shame give a less sum themselves!"

BIBLE SCHOOL.

ABRAHAM'S INTERCESSION.

Lesson Aug. 18, 1901. Gen. 18: 16-33.

Golden Text: The Effectual, Fervent Prayer of a Righteous Man Availeth Much—Jas. 5: 16.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

Elias A. Long.

Setting of the Lesson.

Place: Abraham on the plain of Mamre at Hebron. Lot in Sodom. The location of the destroyed cities is in dispute, with a majority inclining to the view that their situation was north of the Dead Sea. What agencies God used to destroy the cities is unknown. We know that in later history towns have been swept away by fire, wind, water, earthquake.

Time: About fifteen years after the last lesson, usually ascribed to B. C. 1897. Abraham was 99 years old.

Main Teaching of the Lesson.

This lesson gives us a new glimpse into the heart of God. He who "in divers manners spake in times past" (Heb. 1: 1) now manifests himself to Abraham in a way more familiar than any yet narrated. In the last lesson Jehovah's visible presence was shown by the mysterious smoke and flaming torch. Ch. 15: 17. Now he condescends to appear in the likeness of man, as to a friend. 2 Chron. 20: 7. Indeed, so familiar becomes the conversation between God and the patriarch, that our thought is carried back to Eden and the communion there. This theophany was suggestive of that perfect revelation when God was manifest in the flesh. Matt. 1: 23. This lesson also shows the patience of God as he receives the petitions of his creatures; the value which God places on righteous living (V. 17-19); his wrath against sin (V. 20, 21); the doom of the wicked (Ch. 19: 15); the efficiency of prayer (V. 26) and man's need of an intercessor (V. 23).

Jehovah appeared at this time, as the previous verses show, to convey a new assurance, that within a year Sarah was to have a son, who was to be named Isaac. The simple narrative relates also the admirable grace of Abraham in entertaining three strangers, who proved to be angels. Ch. 19: 1; Heb. 13: 1. That these visitors were of superior rank is indicated, (1) by their approach to the chief Sheik's tent, which in a camp like Abraham's was always distinguishable; (2) in that Abraham "bowed towards the ground;" (3) in the offer of the best of the flock; (4) in his act of respect in standing while the guests were eating. Vs. 2-8. That one of the angels was none other than our Lord, the Eternal Son, who existed before Abraham (John 8: 58), and whose day Abraham rejoiced to see (John 8: 56), many have believed. He is the same exalted personage who under the name of "angel" or "angel of Jehovah," or "Angel of the Covenant" frequently appeared to the patriarchs in human form.

V. 16. Entertaining Strangers. "The men rose up." The angels whom Abraham had graciously entertained. Ch. 19: 1. They arose after the hospitality bestowed by their host. * * * "Abraham." Not now Abram, for his name had been changed, as a new and distinct pledge that he should become the "father of a multitude" the meaning of his new name. Ch. 17: 4, 5. * * * "Went with them." He honors his guests by accompanying them as guide. There were no public roads at that time. Two proceeded on to Sodom, where they passed the night at Lot's house (19: 1-3); the third one, after listening to the entreaties of Abraham, later joins the others in Sodom. This is the Angel of Power as shown in Ch. 19: 17, 18, 24.

V. 17, 18. Secret of the Lord. "The Lord said." The chief angel discloses to Abraham the awful doom that awaited the cities of the plain. * * * "Shall I hide from Abraham." The secret of the Lord is with them that fear him. Ps. 25: 14. What was hidden from worldly-minded Lot was disclosed to God-fearing Abraham. The cares, riches and pleasures of the world may blind the soul to dangers very clear to God's friends who have spiritual sight. Beginning at V. 20, Abraham speaks to God, and God to Abraham, as friend speaks to friend. God proves to be indeed a God of all comfort now sustaining him as with a shield (Chap. 15: 1); now giving the pledge of a new covenant; now a new name of hope; now his condescending presence. * * * "A great and mighty nation." The change of name specially guaranteed this.

V. 19. Ideal Patriarch. "For I know him." God knew Abraham, as he knows us altogether. Ps. 139. It was because God knew Abraham's great fitness, that he chose him for his high purposes. He will choose us for duties in proportion to our fitness and willingness. * * * "The way of the Lord." Here we have an exquisite picture of a righteous man whose fervent prayer availeth much. Jas. 5: 16. * * * "He will command his children . . . household." Exercise parental authority as well as offer parental prayers and precepts. Patriarch means: the father-ruler. His household included the many shepherds and other servants of his camp.

V. 20, 22. Beloved Lot's Danger. "Cry of Sodom and Gomorrah." Because their sin was grievous. In Sodom there were not ten righteous persons. These cities were given over to forms of vice and crime the basest, meanest and most violent. The worst slums of modern cities could not be so utterly fallen as was the entire city of Sodom. That God resolved to destroy this city is apparent from V. 23. * * * "I will go down and see." Speaking after the manner of a righteous earthly judge who bases justice on evidence. * * * "If not I will know." The destruction of these cities was to stand as a monument of the doom of wickedness, to all future ages, hence it must be apparent that the decree was just and not rash nor excessive. * * * "Turn their faces towards Sodom." Two of the three strangers proceed, after the manner of men, to witness the evidence of sin before punishment should fall. * * * "Abraham stood yet before the Lord." Before the person of the third angel to intercede for Sodom. So one stands before God to intercede for us. 1 John 2: 1; Heb. 7: 25.

V. 23. Friend of Sinners. "Abraham drew near and said." Abraham, the friend of God, has a tender, sympathetic heart that reminds us of Christ's; for like Christ, he was the friend of publicans and sinners. With all his loathing for the city's wickedness, he yet could pray and we assume, weep "O, Sodom, Sodom," as the master prayed and wept over Jerusalem. Luke 13: 24. He was his brother's keeper. Gen. 4: 9. Fifteen years before he had, by strong and heroic stroke, redeemed the city from the slavery of Chedorlaomer and now he pleads that it may be saved from severer doom. We, too, will pray more earnestly for those for whom we have labored. Abraham here pleads for "the righteous," "the place" and "all the city." V. 23, 24, 28. Vain and unrighteous people little know of the care and concern which the devout entertain for them. * * * "Wilt thou destroy the righteous with the wicked." Lot was relatively righteous. With all his imperfections he was incomparably better than his neighbors. The fact that he grieved at the sinfulness around him (2 Pet. 2: 7, 8) shows some good in him. From Ch. 19: 9 it appears that he was a judge who interfered with the people's sins. Like his uncle he was a hospitable man (19: 2, 3); he, too, had entertained angels unawares. For Lot's narrow, selfish prayer, see Ch. 19: 18-20. God sometimes throws to worldly men the gifts they crave. They have their reward in this life. Matt. 6: 2, 5, 16.

V. 24. "Sin Very Grievous" "Not spare the place." The moral condition of the cities was hopeless. V. 20. They had been steadily growing worse until the "cry" of their sin (V. 21; Ch. 19: 13) ascended to heaven. They were like a gangrened limb which required to be amputated. The cities treated the death warning of the angels, and of Lot, as a false alarm and perished. Ch. 19: 13, 14. Later the Canaanites also were exterminated for their wickedness. Lev. 18: 24, 25.

V. 25. Righteous Judgment. "To slay the righteous with the wicked." Often in this world the righteous suffer

with and for the wicked. This shows that we must look to another world, for a complete carrying out of the justice of God. Rom. 8: 28. * * * "That be far from thee." This fervent prayer availed much. By its means Lot and his family had timely warning and escaped the city's doom. * * * "Shall not the Judge of all the earth do right?" To Abraham God is not the idol of a tribe, one of gods many, but the one true God of all the earth. It was this faith in the one true God that gave Abraham his great distinction and influence in the ancient world. Abraham believed that God would judge righteously, but how, was not clear—a matter ever puzzling to his children. But it is a great satisfaction to know, in this world with its mysteries of sin, that whatever else happens, God will judge the world in righteousness. Ps. 96: 13.

V. 26. Salt of the Earth. "If I find . . . I will spare." Here Abraham receives a definite answer to his petition. It shows the power and value of prayer. God does spare the wicked lest the righteous be injured. Matt. 13: 29, 30. * * * "I will spare . . . for their sake." From this we learn that the wicked are constantly receiving benefits from the righteous. God continues to preserve the earth, for the sake of the leaven of goodness, which is working for leavening the whole lump. Matt. 13: 33. God delighteth in mercy. Micah 7: 18; Lam. 3: 22.

V. 27. Holy Boldness. "I have taken upon me to speak." Humility is the key note of Abraham's prayer as it must be of all true prayer: Having faith in the grace and condescension of God he makes bold to speak as a friend to a friend. Jas. 2: 23. But each one of us can come boldly to the throne of grace. (Heb. 4: 16). * * * "Am but dust and ashes." He recognized the truth of his origin and thus to make him the more deeply humble.

V. 28, 29. Enlarging Vision. "Peradventure fifty . . . forty." The Lord's gracious response to his friend makes Abraham bold to further importune for Sodom. In him were all nations to be blest, why should he not pray for Sodom. In various attempts to reach Lot's heart he had failed. That we should cultivate earnest and untiring prayer is later taught by the parable of the importunate widow. Luke 18: 1-8. Notice that Abraham prays for others, Lot only for himself. Chapt. 19: 18-20.

V. 30, 31. Constrained by Love. "Let not the Lord be angry." Love "constraineth" Abraham to repeat his petition. 2 Cor. 5: 14. In praying that the Lord be not angry, how far he yet was from understanding the mercy and grace of the Lord. Nothing can better please God than when we show our interest in his great work of redemption by working and pleading for sinners. It was to that end God himself worked (Jno. 5: 17) and suffered, by sending his Son into the world to die for sinners. Abraham's pleadings were but the echo of divine love. * * * "Thirty . . . twenty . . . ten be found." Abraham had first reduced by fives and then by tens. As a disciple and learner of God by his importunity, he gains, as do we, a clearer and larger vision of the mercy, patience and judgment of God.

V. 32. God's Patience. "Let not the Lord be angry." He repeats the language of verse 30. Abraham was upright in his pleadings and, far from causing anger, the prayer of the upright is God's delight. Prov. 15: 8. In truth it was Abraham who ceased asking before God ceased granting. Eph. 3: 20. Sometimes we incline to pray, as if we thought ourselves really better and more liberal than God; and that he must be won over to our high ideals. That is very wrong. * * * "But this once." Abraham's intercession was limited, but, God be thanked, with Christ's intercession for us there is no limit. He ever liveth to make intercession for us. Heb. 7: 25. * * * "I will not destroy it for ten's sake." A whole city would have been spared for the sake of ten righteous men. As this number was lacking the city was destroyed. There was only one "righteous" and he, from the circumstances of his being there, might without injustice and but for Abraham's prayer would have perished in the general overthrow.

As to the answer to Abraham's fervent prayer this followed to the extent that Lot, the best man in Sodom, his wife and two daughters escaped. For their sakes God even spared one of the five cities, Zoar. Ch. 19: 21, 22. Let us be reminded that every true prayer is answered, if not by a "yes" it is none the less answered if the response be a "no." That Sodom was not spared, was due to the incorrigible condition of its people. The will of man can thwart the loving purpose of heaven, and make void the prayer of the righteous.

FIVE-MINUTE SERMON ON THE GOLDEN TEXT.

By Peter Ainslie

PRAYER is the mightiest power in all the world today. So far as achievements are concerned, there is nothing that can be mentioned by the side of it. I know that men talk about electricity and its achievements and I do not deny that they are wonderful, but when and where was there any power in men's hands to divide instantly a sea seven miles wide, to throw a transparent dam across a rapidly flowing river so that a great host passed over on dry land, to make wild lions pillows for God's prophet, to bring water out of a rock, to play with the stars so that they fought against the enemy and to make the sun and the moon stand still? These achievements are so old that we forget them, but we can lift up our eyes to-day and see what prayer is doing. See George Muller praying up an orphanage and Hudson Taylor praying up an army for the conversion of China. From a worldly point of view, they represent an ordinary type of men, but they believed God and the Almighty heard them. The Bristol orphanage cares for twelve hundred children and the China Inland mission has more than eight hundred missionaries and only God is back of these enterprises. "If the Lord be for us, who can be against us?" Both Testaments are full of examples of effectual, fervent prayers and all along through the ages, God has let shine great examples to remind us of the power that belongs to the Christian. You can go down too into the obscure places and you will find men and women who will tell you when and where God heard them. These cases may never get into print, but God makes the record of them. Prayer is the mightiest power against sickness, poverty and defeat. Out of all these fields vast armies of men and women can stand up and say that at such a time, if God had not heard our prayers, we would have suffered a complete overthrow, "but the Lord delivereth us out of them all." Has he not said: "The eyes of the Lord are upon the righteous and his ears are open unto their cry?" By the side of all promises, write, "The word of the Lord cannot be broken." Many possibilities lie within our grasp. God has given to us the power and he has named the cost, which is piety. From unworldly lips prayer is limitless. God wants his children to exercise the power. Pray to God. Talk with him frequently. He hears it all. Trust to his power rather than to your piety, to his grace than to your power, and he will bring it to pass.

Our Father, thou hast heard us often. Hear us always for Jesus' sake. Amen. „

I can imagine a man who says, "It is of no use for me to make an effort; I am too weak, and the chain too strong." Give a good tug, my brother. Put out your best. Rise, weak and all as you are, only rise, and God almighty will rise with you and in you and for you. Although Alps were piled on Apennines, God the Lord will lay them in dust. Thy feet shall stand in heaven, if thou wilt but begin. That is how we are saved. God is the bottom of it and the top of it, but He works along these natural, human lines of self-determination.—John M'Neil.

PRAYER MEETING.

Frederick F. Grim.

THE WISE DECISION.

Zech. 8:23; Reference Jer. 50: 4, 5; Isa. 2; 2, 3.

WHERE upon canvas or with the pen have we a truer portrayal of human experience than that which is given us by the prophets? They knew life and have reflected it with a sincerity that becomes at times painful. They were idealists; they were realists; but above all they were true to the truth as it was given them to see it. As long as encouragement and hope were the best tonic for the people they did not hesitate to give it; but when necessity laid upon them to administer that which was bitter and distasteful they did it with the calm assurance of having acted the part of a faithful physician. Like a wilful and half-spoiled child the people insisted on following their own way. The result was they must learn the most important lessons of life from the tragedy of the captivity.

We think how foolish they were! But after all, they reflect universal experience. How many there are who do not learn the deep things of life until they have passed under the rod of affliction. The prodigal son came to himself and faced about when he had spent all and become disgusted with his manner of life. The wise decision did not precede, but followed, his renegade career. So it is with us largely today; the rainbow of hope appears through the tears of disappointment

Our First Inquiry.

Where is God and who are the people who are with him? for that is where we wish to be found. To those whose faith is fixed in the living God, triumph and victory are sure to come.

We are the spiritual inheritors of all the past—as a nation and as Christians. The world is looking to the Anglo-Saxon people for the solution of the great questions of individual and social duty. Are we living up to our opportunities? Are we fulfilling the expectation of far-distant lands as they send up their cry for life and love? Can we convince these people that God is with us and that he has a fatherly care for all men, if we, his children and agents, are so controlled by the commercial spirit of the age that we traffic in souls, delivering them to the adversary? Is it not well that we pause and ask ourselves the question—how long will he be the protector and sponsor of this nation if we do not more earnestly take heed unto our ways? Let us study the life of this great people of the past that we may not err as they have erred; finally to reap a fate like unto theirs. Though all the world should be against us, if God is with us victory will crown our efforts.

Wise or Foolish.

It would seem that many men are unwise or else they doubt that God is interested in our behalf.

Ofttimes our own lives lack the potency and sweetness of the divine presence. Too long we have been engaged in endless strife over genealogies and questions which do not satisfy the hungering of the starving soul. The accompaniments of true religion have been emphasized to the neglect of the essence. We have tithed mint, anise and cummin and neglected the weightier matters—the fundamental verities. It is not a question in science, a pure intellectual proposition that we are asking men to decide; but it is one which must appeal to the ethical and religious sense of man, giving to his life a new curve. With urgency we should proclaim the living, loving Christ as the sinner's best friend.

Let us build upon the rock; let us have our lamps trimmed and burning, that we may be the promoters of the most genuinely spiritual type of religion that the world has seen.

CHRISTIAN ENDEAVOR.

By Charles Blanchard.

GOD'S REQUIREMENTS.

Topic Aug. 18; Ref. Deut. 10:12-14.

There is in this an affectionate appeal to reason. The great requirements of the law of Moses are based on the fundamental principles of morality. Let it be declared everywhere and always that religion is a reasonable matter. I never could see any sense in decrying the moral man, or trying to exalt the spiritual at the expense of the moral. There is no separating the moral and spiritual. God's requirements are reasonable.

The Prophet's Summary.

"He hath shown thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah 6:8. This splendid summary of the divine requirements must appeal to the reason of all right-thinking men. And you will notice the appeal is to man—to all men. I cannot understand the attitude of opposition or passive indifference in which many men put themselves. It certainly must grow out of a misapprehension of the great divine and human requirements of religion. That there is a persistent ignorance, wilful or otherwise, on the part of great masses of men, of all classes and conditions, is apparent to any one who observes men. It may be partly owing to the failure on the part of many professed Christians to exemplify these three great principles of all true religion—justice, mercy, humility. There has been in the past an unwise emphasis of the theological requirements, which has resulted in confusing the popular mind, and led to the conclusion that religion is a sort of supernatural something which practical people cannot understand and cannot afford. I believe profoundly in the supernatural in the religion of revelation, but the moral and spiritual, the practical and supernatural, go together and help us to understand the deep things of God. Jesus said: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." The religion of Christ is practical and can be proven by trial. The Master waits the world's supreme test. He has given the challenge, and it abides the centuries. Christ summed up the law and the prophets in the two great commandments: "Thou shalt love the Lord thy God with all thy heart and with all thy soul—and thou shalt love they neighbor as thyself." So we find the great divine requirements are the same for all time and for all men.

"For Thy Good."

This is the final proof. "For thy good" Moses gave the law; the prophets warned; holy men of God spake, as they were moved by the Holy Spirit; the Master spake as never man spake, lived as never man lived, and died as never man died. O believe it, obey it and live!

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

By the Rev. Alexander Smellie, M, A.

GOD CALLS ABRAM.

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing."—Genesis 12: 2.

Monday—Genesis 12. 1-9.

Abram yielded an unquestioning obedience to God's call.

He went out, not knowing whither he went. A homeless wanderer, he pitched his tent to-day by the side of the well, and he could not have told you where his invisible Guide would bid him stretch its cords to-morrow. He submitted himself absolutely to the will of the heavenly Lord.

I must be like him, if I am to be a servant of God. Conversion is his call; and what is conversion? It is unspeakable grace on the divine side; but it is simple and unquestioning obedience on the human side. There is an untried God who must be followed without the shadow of a doubt. There is a country, "afar beyond the stars," which must be sought through good report and through bad.

Conversion is the richest blessedness; it is the completest sacrifice also.

Tuesday—Nehemiah 9. 5-10.

Mr. Ruskin writes in one of his little books, "The Crown of Wild Olive," "All good men know their captain; where he leads, they must follow; what he bids they must do. Without this trust and faith, without this captainship and soldiership, no great deed, no great salvation, is possible to man." I hope that I understand from experience the truth of these wise words.

Abraham did. When God "brought him forth out of Ur of the Chaldees," he "found his heart faithful." How the command reached him I cannot tell. But Abram embraced it, and carried it out, although it meant even more of mystery and hardship and loss than he could have dreamed.

Still there are glorious compensations. God "made a covenant" with Abraham, and "performed his words."

Wednesday—Acts 7. 1-7.

Abraham not only obeyed God's call; he waited long for the fulfilment of God's promise. The land flowing with milk and honey. God "gave him none inheritance in it, no, not so much as to set his foot on." Abraham lived and died an alien in his own possessions.

I am asked not only to obey the call of God, but to hold fellowship with him, and to stifle all distrust of him, although his dealings with me are very mysterious and very painful. I have the assurance of the inheritance, but the assurance tarries long for its realization. Meanwhile I must be content to be a stranger and a pilgrim. Meanwhile I must be prepared for apparent disappointment and failure, for separation from those who surround me, for intercourse with a God who is unseen and who is likely to prove my patience and my tenacity to the uttermost. But,

"To the hour of death, after this life's whim,
When the heart beats low, and the eyes grow dim,
And pain has exhausted every limb—
The lover of the Lord shall trust in him.

God bade Noah build an ark to the saving of his house from a deluge which was coming on the earth. And Noah obeyed, though present circumstances seemed to pronounce him a foolish and credulous man. But the ark itself was a help to his trust.

Enoch walked with God in communion, and never doubted. So far as I know, Enoch's confidence was subjected to no supreme trial.

Abel offered to God an excellent sacrifice. He approached him with the ruddy lifeblood of one of the lambs of his flock. He sought peace with the righteous Lord. He yearned for the remission of his sins.

But Abraham transcended them all. He "believed God," though he was without the external helps which Noah had; though his sorest distresses, unlike Enoch's, came to him from the procedure of God himself; though he had to bring a costlier offering than Abel's to the altar. My Lord, create in me Abraham's triumphant faith.

Friday—Hebrews 11. 6-10.

Abraham looked for the city which hath the foundations, whose Builder and Maker is God. Indeed, he was a citizen of it, all the while he tabernacled in Canaan; for he had laid firm hold on the things which last, and the life which is life indeed.

When I do the will of God, I have the abiding home. And this is his will, that I believe on him whom he has sent. This, too, that I should be a saint, a holy man. And this, that I should glorify him on the earth, and should finish the work he has given me to do. If these desires of his are fulfilled in me, then mine is already the life eternal, and before I reach heaven, I dwell in the city which hath foundations.

Saturday—Mark 1. 14-20.

Who are the souls whom Jesus uses most? Who are they whom he can make "fishers of men"? They are those who have left all and followed him.

He gains from them implicit faith. Other voices used to influence them, to charm, and instruct, and sway them. But now his voice carries the supreme and satisfying message. They listen to him with absolute trust. His words are sweet to their taste. And have not these the true evangel to proclaim to others?

And he gains from them a glad obedience. Duty is not frigid and austere in their belief; it is the doing of his will who fills their whole horizon, and whom they esteem before all beside; it "doth wear the Godhead's most benignant grace." And have not these the sweetest and noblest life to expound?

May mine be this faith, this love, this obedience. For thus only shall I be a true fisher of men.

Sunday—Mark 10. 28-31.

"He shall receive a hundredfold now in this time." How true it is!

Trial endured for God enlarges my knowledge of divine truth. In the dark days I take a special interest in his Word. I grasp with a firmer hand his promises. I apprehend more richly his mind and his purpose. If "on the one side there is a darkening world," then, "on the other side there is a brightening Bible." And I should welcome the gloom which leads to such an issue.

And trial endured for God purifies my character. By it I am delivered from the undue love of what is seen and temporal.

And trial endured for God brings him very near. Sometimes he finds it hard to get a quiet season of communion with me. I have so much work to do; I have so many engagements to keep; I live in such a constant whirl. But he withdraws me from these into the wilderness, and he has leisure to speak to my heart, and I learn his power to soothe and sustain.

A hundredfold—yes, indeed!

BOOKS

The Theology of Albrecht Ritschl, by Professor Albert Temple Swing of Oberlin, together with "Instruction in Ritschl, translated by Alice Mead Swing, A. B..

It is a misfortune that the Ritschlian theology became generally known in Britain and America at first mainly through hostile criticism. Professor Swing in this volume seeks to supply the Christian Religion" by Albrecht a corrective to that one-sidedness. If these pages sometimes have the appearance of special pleading, the reader cannot but be pleased with the enthusiasm, the first-hand knowledge of Ritschl, and the clear exposition of his views which they contain. The translation of Ritschl's famous "Unterricht," one of the most crabbedly written of all his works, will be very welcome, even to scholars. Perhaps especially to them, for it seems unlikely that even a translation will make it palatable to many others. We welcome this book very heartily and would urge those who wish to know the other side in the Ritschl controversy to peruse its pages.

"The Story of Nineteenth Century Science," by Henry Smith Williams, Harper & Brothers, publishers, is a portly volume of 475 pages. It is printed on heavy calendered paper and has about a hundred illustrations, most of which are portraits of eminent scientists. Its price is $2.50. The table of contents includes all of the more important branches of science, and the manner of treatment while thoroughly accurate is not above the level of the ordinary reader. After a description of the condition of science at the beginning of the century, there follows a review of the century's progress in astronomy, paleontology, geology, meteorology, physics, chemistry, biology, anatomy, physiology, scientific medicine, and experimental psychology. Some final suggestions are also made touching some of the unsolved scientific problems. This book presents in an interesting and popular way the evolution of modern science. It gives also the most recent findings of modern research. To the general reader it will prove a source of valuable information, while to the preacher it will supply a rich store of illustrative material. The interest of the book is enhanced by brief sketches of the men whose scientific achievements are recorded.

"The Progress of the Century" is a companion volume to the "Story of Nineteenth Century Science." It is published by the same firm, and sells at the same price. But instead of being a continuous story—the work of one writer—it is a collection of separate treatises, the work of a number of eminent specialists. The table of contents is as follows: Evolution, by Dr. Alfred Russel Wallace; Chemistry, by Prof. William Ramsay; Archaeology, by Prof. William M. Flinders-Petrie; Astronomy, by Sir Joseph Norman Lockyer; Philosophy, by Prof. Edward Caird; Medicine, by Dr. William Osler; Surgery, by Dr. W. W. Keen; Electricity, by Prof. Elihu Thomson; Physics, by President Thomas C. Mendenhall; War, by Sir Charles W. Dilke; Naval Ships, by Captain Alfred T. Mahan; Literature, by Andrew Lang; Engineering, by Thomas C. Clarke; Religion, by Cardinal James Gibbons, Prof. A. V. G. Allen, Prof. Richard J. H. Gottheil and Prof. Goldwin Smith. These papers, which are as far as possible stripped of technical phraseology, give the results of scientific investigation without overburdening the reader with the processes. They contain a mass of valuable first-hand knowledge not easily obtainable elsewhere.

In the opening chapter on Evolution Dr. Wallace takes the position that "Evolution, as a general principle, implies that all things in the universe, as we see them, have arisen from other things, which preceded them, by a process of modification, under action of those all-pervading but mysterious agencies known to us as 'natural forces,' or more generally 'the laws of nature.'" This naturalistic position may be defensible when we limit our view to things as we see them; but we must not forget that when we have discovered the physical basis of life we are still a long way from the basis of physical life. Life proceeds from life, and behind all things is the living God.

In the chapter on Religion there is a four-cornered discussion by representatives of Roman Catholicism, Protestantism, Judaism and Free Thought. Such discussions are profitable, for "truth is a torch, and the more 'tis shook it shines." The whole book is provocative of thought and will prove a valuable possession.

Up from Slavery; An Autobiography, by Booker T. Washington; Doubleday, Page & Co., New York; 330 pages; price, $1.50.

This is a notable book. It has three outstanding features. First, the human interest in it is strong and pervasive; second, it incidentally throws a flood of light upon a great race problem: and third, it is written in a natural, simple style, which has all the charm of the highest art. But interesting as this book is, as showing the upward struggles of a heroic human soul against fearful odds, it has a still higher value as showing the possibilities of the negro race. In what has been attained by the individual, we have a promise and prophecy of what may yet be attained by the whole. The work of social regeneration among a people little more than a generation removed from servitude, and but few generations removed from barbarism, must necessarily be slow. A nation may be born in a day, but its development is the patient work of centuries. But whatever may be our impression of the progress of the negro race since their emancipation, we are forced to admit that a people that can produce such a splendid specimen of humanity as Booker T. Washington are not without hope.

The crowning achievement of Mr. Washington's life—and the one with which this book is largely taken up—is the founding of the Tuskegee Normal and Industrial Institute. This work has given Mr. Washington the foremost place as educator among the colored people of the world. Following along the lines of Hampton Institute, where he was educated, he has built up a large training school which is being accepted as the model in the education of the negro youth. Mr. Washington sees that before the negro can rise he must become an industrial factor. He admits that too many educated negroes have become lawyers, doctors and clergymen. The first thing upon which he insists is that the negro must have a trade; and the second is that he must have a good moral character. His plan for solving the negro problem is eminently sensible, and has the highest endorsement of the Southern people. To get this bright view of the negro character and this hopeful view of the negro problem, read this absorbingly interesting book.

"Latin America," by Hubert W. Brown, M. A., illustrated. Fleming H. Revell Co., Chicago, 1901, pp. 308. Price, $1.25. The five lectures of which this book is composed were first given before the students of Princeton Theological Seminary, and their purpose as stated by the author is to awaken an interest in Mexico and Central and South America as missionary fields. Mr. Brown was for sixteen years a missionary in Mexico. The subjects treated cover the history of the South American countries, dealing in alliterative fashion with the Pagans, the Papists, the Patriots, the Protestants, and the Present Problem. The aboriginal situation is described in the first chapter with the illustration of pagan beliefs and customs, and especially the resemblances of the early South American religious practices to many of those prevalent in Romanism. Under the second head, the splendid work of the early Catholic missionaries is described with the consequent wealth and power of the church, and the corruption and failure which followed. The political situation in these South American countries, which has led to such repeated revolutions, is the theme of the third chapter, which sets forth the causes of the awakening, the fight for independence, and the struggle for religious liberty. These earlier

chapters lay the foundation for the discussion of the real problem of Protestantism and its present missionary methods and duties. The writer believes that far greater interest ought to be taken in South and Central America as mission fields than is at present evident, either on the part of the missionary societies or of the Church at large. In the entire book, the author appears as an advocate. At the same time, he is eminently fair to Romanism, whose many virtues are not to be overlooked in the condemnation of its faults. No one can fail to be struck on reading this book with the fact which every student of the original races of the country has observed, namely, that Romanism invariably takes the practices of paganism and employs them, using only a different nomenclature, so that the feasts of the pagan gods become the feasts of the saints and the virgin, while the old sun dance is rechristened under the name of St. John. Almost every element of the old pagan faith can be found in Romanism with a change of label and a slight adaptation to Catholic ideas. The work closes with a number of excellent suggestions for missionary work and with a bibliography.

"With the Tibetans in Tent and Temple," by Susie Carson Rijnhart, M. D.; Fleming H. Revell company. Not since Livingstone recorded his travels in Africa has a more interesting book of its kind appeared than that of Mrs. Rijnhart, with the above title. It is a narration of fact surpassing fancy. The art of book-making consists in having something to say and saying it simply. Dr. Rijnhart had a most extraordinary experience to relate and tells it with a simplicity that is the very artlessness of art. If she has any fault at all it is that of telling an extraordinary story too modestly. Many a thrilling incident is compressed into a short paragraph. As her expedition to the lone, wild inner-land of that least known of all countries was undertaken with a transcendent purpose, the reader soon discovers that purpose revealed in the narrative. It is made abundantly evident that Dr. Rijnhart never sought adventure for adventure's sake.

Tibet lies on a high plateau in Central Asia. It is a nominal dependency of China, paying tribute to the "Son of Heaven," making a show of yielding to her authority on the border, but acting independently under the sway of the Grand Lama in the interior. This high potentate is a sort of Buddhist pontiff and the sacred city of Lhassa, where he lives surrounded by great Lamaseries of monks, is not allowed to be desecrated by the foot of unbelieving foreigners. The people of the inner-land are nomads and trade with China is carried on by means of great caravans. Every trader is a robber when away from home.

After a few years of residence on the border, Mr. and Mrs. Rijnhart undertook a pioneering missionary trip into the interior and succeeded in piercing almost to the sacred capital. It was a picturesque country through which they traveled, with great mountains, rolling plains, blue inland seas and wild, roving peoples. Hospitality is a sacred virtue among them, and all would have gone well but for the prevalence of brigandage, which is a sort of by-occupation. In quick succession came the loss of all their goods; the death of their child; the desertion of their guides; and then the climax of tragedy, the murder of Mr. Rijnhart. After that followed two months of sleeplessness and hardships and dangers, rendered doubly perilous by the position of a woman in a country which forbids her not only consideration, but even courtesy.

Interwoven throughout this interesting volume are pen pictures of landscapes, dwellings, strange peoples, and customs, these serving as a most effective background for the moving drama. The description of battles during the Mohammedan rebellion; of a residence within the walls of a great Lamsery; of the religious beliefs and ceremonies of the far-famed Buddhist Lamas, and of numberless remarkable things in connection with a land so little known, are of themselves sufficient to make the volume well worth perusing. Every reader will lay it down impressed with the heroic element in Christian missions. He will also have his hope fortified in the future of missions, even in such hard fields as Tibet. He will marvel at the consecration of one who could give herself to a people who had despoiled her of the chief treasures of her life. Dr. Rijnhart's desire to return to Tibet in spite of all the tribulations endured is of the spirit of Christ. It was this spirit of ready sacrifice that rendered the early Christians gloriously triumphant.

Bible Characters; Joseph and Mary to James, Brother of Jesus, by Alexander Whyte. Fleming H. Revell Co., Chicago, 1901, pp. 245. Price, $1.25.

Dr. Whyte is probably the best of all Bible character students, and is the author of several volumes of studies similar to those which the present book contains. Earlier volumes have given studies in characters from Adam to Achan, from Gideon to Absalom, and from Achitophel to Nehemiah. The present one deals with such characters as Joseph and Mary, Simeon, Zacharias and Elizabeth, John the Baptist, Nicodemus, Peter, John, Matthew, Lazarus, Mary Magdalen, and several of the people met in the ministries of Jesus' life, such as the widow with the two mites, the woman with the issue of blood, the penitent thief, Annanias and Sapphira, and the Ethiopian eunuch. Dr. Whyte has an admirable faculty of getting at the heart of a character and interpreting it to us. The studies are both historical and devotional and furnish admirable material for private perusal or family devotion.

No surer way could be found to make glad the heart of a boy than to put into his hands the dainty book entitled "Everyday Birds," by Bradford Torrey. It is a square 12 mo. volume of 106 pages, and is published by Houghton, Mifflin & Co., which is guarantee for the excellency of its workmanship. It sells at a dollar. The twelve colored plates with which it is illustrated are copies of Audubon's famous pictures. The text of the book consists of elementary studies of bird nature by one who has the eye and the heart of a naturalist. It is just the kind of book to slip into one's traveling bag when starting out on a vacation. It ought to be read when lying prone on the grass in some shady grove, listening to the songs of the birds.

"The Jewish Encyclopedia" is the title of a large and important work which is being issued by the publishing house of Funk & Wagnalls Co. It will consist of ten volumes and when completed will be a monument of modern scholarship. Some 400 American and European scholars are engaged in its preparation. The estimated cost will not fall short of $750,000. In its scope the book includes the history, religion, literature and customs of the Jewish people from the earliest times to the present day. The first volume has just been issued.

"From the Dream of My Youth," by E. P. Tenny, Lothrop Publishing Co. We make two quotations, which are sample bits of practical wisdom, strung upon a slender thread of narrative.

"It is as wicked to worry as to blunder. It is as foolish to look behind despairing as to fail in foresight."

"The world much begrudges the space to record its woes; but he who has joys to tell finds room enough. Our world is so made up that sorrow is not artistic unless the cloud be turned to the sun to show the silver lining."

"The Tempting of Father Anthony" is the title of a new novel by George Horton which A. C. McClurg & Co. announce for publication Oct. 1. It is an idyllic love story, the scenes of which are laid in Argolis, where Mr. Horton spent his summers during his residence in Greece. The illustrations are being made by Otto J. Schneider of Chicago.

With the present widely diversified endeavors of the settlement Miss Jane Addams finds her life largely full. She has written and lectured widely, however. Just now she is writing a book

upon "Democracy and Social Ethics," and her publisher already has made the announcement of it. She is a contributor to the magazines and has delivered courses of lectures at the University of Chicago, at the University of West Virginia, and at the University of Iowa. In university extension work she has appeared on the platform in numerous cities.

"A Religion That Will Wear" is the title of a book which is attracting considerable notice in England. It is a "layman's confession of faith, addressed to agnostics by a Scottish Presbyterian," whose identity is as yet unknown. An American edition of the book will be issued by Thomas Whittaker.

LITERARY NOTES.

Adjustable Authors.—The most cheerful author, Samuel Smiles; the noisiest, Howels; the tallest, Longfellow; the most flowery, Hawthorne; the holiest, Pope; the happiest, Gay; the most amusing, Thomas Tickell; the most fiery, Burns; the most talkative, Chatterton; the most distressed, Akenside.—Chicago Times-Herald.

Marie Corelli is said to be the literary lion of Stratford-on-Avon. She lives in a large and extremely pretty house. She is very popular in the famous little Warwickshire town, and there is little doubt, one of her admirers says, that a great many of its people are far better acquainted with "The Mighty Atom" than with "Hamlet."

Responding to the toast of "The Ladies" recently at the Authors' club dinner in London, Mrs. Humphrey Ward asserted that there was something to be said for the "novel with a purpose" and confessed to belonging to that denomination of writers that did not always bear a good name. She said that the artist is no worse, but better, for stepping outside the limitations of art sometimes for the sake of social service.

In the new Encyclopedia Biblica Professor George Adam Smith expresses a "hope that nobody will go to Beersheba looking for the seven wells which gave name to the place. But recently Professor George L. Robinson of McCormick Theological seminary has found the seven wells and prints in the Biblical World a description of six of them with photogravures of them.

In a letter to a friend in 1893 Huxley wrote regarding certain honors which he had been assisting to bestow on the memory of a departed Englishman whom he did not particularly care for "Whatever the man might be he did a lot of first-rate work, and now that he can do no more mischief he has a right to his wages for it. If I only live another ten years I expect to be made a saint myself. 'Many a better man has been made a saint of,' as old David Hume said to his housekeeper when they chalked up 'St. David's street' on his wall."

Mr. Winston Churchill announces that he has about completed another historical novel, and that Abraham Lincoln, U. S. Grant and William Tecumseh Sherman are to figure in it. Mr. Churchill would doubtless have chucked Jeff Davis, Robert E. Lee and Stonewall Jackson in it if he could have had a little more time. It is reported, however, that he received the following telegram from his publishers a few days ago:

"Chop it where you are. Mob outside howling for the new book. We can't hold out much longer. First edition, 960,000 copies."

The author of "The Helmet of Navarre" is a young lady who is only a little more than 20 years old. The story has an average of two bloody fights to the page. It is alleged that Miss Runkle fainted the other day when her mother's cook cut her thumb with the potato knife.

Some publisher is missing a golden opportunity in neglecting to bring out "The Love Letters of Brigham Young."

Mary E. Wilkins has written a love song containing this stanza:

"The honeysuckle is red on the rock;
The willow floats over the brook like a feather;
In every shadow some love lies hid,
And you and I in the world together."

The latest report from New Jersey says, however, that the doctor is still impatiently waiting.

A New York publisher of novels gives some points of interest. He thinks that 40,000 to 50,000 is a good sale for a novel. A book is worth having if it sells a clear 2,500 copies, and the ordinary book is not a loss to the publisher, save in time and trouble, if it sells a thousand copies. It is now rare in America to buy the copyright of a book. An average number for a first edition is 1,500, and when a book reaches a sale of 5,000 it is well worth advertising.

Mr. Benjamin Kidd, who has maintained a long silence since the publication of his successful book, is engaged upon another, which he hopes to have ready for publication in the autumn of next year.

A. Henry Savage Landor, the author of "In a Forbidden Land," has written a book on the recent disturbances in China. He was in Tientsin when it was taken, entered Pekin with the relieving forces and was the first European to enter the forbidden city as a guest by the side of the Russian general.

Tolstoi is finishing a new novel to be called "Who Is Right?" It will be highly sensational and a sort of complementary work to "Resurrection."

"Impostors Among Animals" are so numerous and so clever that Professor William M. Wheeler's illustrated article on their tricks and devices will probably be a revelation to most readers of the July Century. Some insects, it seems, could give points to Sherlock Holmes.

Mr. Morley's life of Gladstone is so far advanced that the American publishers have been able to decide on the form in which they are to issue it. The American edition will be in two volumes, while the English one may be in three, though the point is not settled.

The lapse of copyrights is causing a boom in George Eliot's works. Three new editions of "Adam Bede" have appeared in barely more than as many weeks, and there are more to follow.

A new book by Andrew Lang will be published. It is entitled "Magic and Early Religion," and contains a series of criticisms of recent speculations about early religion. Other essays deal with the latest anthropological research in the fields of religion and magic.

Messrs. Frederick Warne & Co., New York, will issue during the coming season:

A new and powerful romance by Silas K. Hocking, "The Fate of Endilloe," a Cornish story written in this author's best style.

"Kitty's Victoria Cross," a new story by Robert Cromie, author of "A Plunge Into Space," "For England's Sake," "The Crack of Doom," etc. The incidents of this bright and vigorous story take place principally in a little country town in the North of Ireland.

A new edition of "Bootles' Baby; a Story of the Scarlet Lancers," and "Houp-la!" by John Strange Winter. Profusely illustrated. In one volume, 8vo., paper covers.

"The 'Bridge' Manual," by the foremost English authority and expert, John Doe. An illustrated practical course of instruction and complete guide to the conventions of the game. With illustrated hands of actual play printed in red and black.

"The Queen: Her Life and Reign." By the late L. Valentine. Brought up to date and profusely illustrated.

General & Church News

YOUNG PEOPLE'S CHRISTIAN UNION CONVENTION.

At Winona Lake, Ind., July 24-29, gathered in thirteenth annual convention the Young People's Christian Union of the United and Associate Reformed Presbyterian churches. The attendance was about 2,000. There was much satisfaction in the fact that Dr. J. Wilbur Chapman had so far recovered from his recent serious illness as to be able to give the address of welcome. He also spoke on "Prayer" on Thursday evening, attracting the largest audience of the convention, and on Friday evening on the value and joy of a spirit-filled life. These efforts were apparently too much for his strength, as after the latter service Dr. Chapman suffered from another attack of heart trouble.

The Bible Studies of Dr. Wilbert W. White of Montclair, N. J., were particularly helpful. The "Quiet Hours" were conducted by Mr. S. D. Gordon of Cleveland with such themes as "Keeping Tryst," "The Greatest Outlet of Power," and "The Passion for Winning Souls." A series of morning addresses on Bible examples were given by Dr. Joseph Kyle of Xenia Theological Seminary.

The official reports showed that the Union had 1,100 societies, with a membership of 40,000 United Presbyterians and 20,000 from the Reformed Presbyterians, principally in the southern states. Nearly five thousand members of the societies have pledged themselves to give to religious work and benevolence one-tithe of their incomes. Treasurer E. K. Marquis reported a total of $38,600 pledged toward the tenth anniversary fund of $50,000. Of this amount $32,700 has been paid.

The following national officers were elected: President, Millard McMurdock of Marissa, Ill.; recording secretary, Mary J. Stewart of Philadelphia; press secretary, John A. Craford of Chicago; treasurer, E. K. Marquis of Indianapolis; junior chairman, J. A. Crosby of Aurora, Ill. W. C. Nicoll retired as president, and will soon leave for Rawal Pindi, India, as one of the faculty of the Gordon Memorial college, the donors of which are Miss Ina Law Robertson and Miss Eleanor C. Law of Chicago.

"Missionary Night," the principal address was by Dr. Alexander Gilchrist, at the close of which a special offering of $800 for mission work was made. Thursday afternoon was devoted to the subject of temperance, Rev. Chas. F. Wishart of Allegheny, Pa., and Dr. Wilbur F. Crafts making powerful addresses. The latter's was entitled "National Hopes and Perils at the Crossing of the Centuries." A college jubilee convocation with several speakers, and various conferences on Sunday school work, parish problems, tithe giving, etc., were helpful features of the convention. The climax was reached on Sunday night in the address of J. Campbell White, just returned from five years' work in India as international field secretary of the Y. M. C. A. The devotional and spiritual tone of the convention was particularly noted. After next year the meeting will be held biennially.

THE BROTHERHOOD OF ST. ANDREW.

It was unfortunate that the first experiment of a midsummer convention for the Brotherhood of St. Andrew was tried in such an unusually heated season as the present has proved to be. It was hardly a fair test as to its success. Hitherto the convention has met in September or October. Another unfortunate circumstance was the coincidence in time of the celebration of the two-hundredth anniversary of the founding of the city of Detroit. Yet this very fact demonstrated the fidelity of the Brotherhood men. To attend closely to business on hot days and nights when unusually attractive floral and electrical parades were passing in the streets, at least indicated the earnestness of their purpose.

To some the showing at this convention appeared discouraging because its membership roll is not as large as formerly. But in quality it is stronger than before for dead material has been cut off and the spiritual growth is noticeable. Fifteen years have developed strength of purpose which recognizing certain weaknesses set itself in this convention to devising and working out remedies.

A new statement of the Brotherhood object was accepted and will be submitted for discussion and for final action next year. It reads as follows:

"The sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom among men, especially young men, and to this end every man desiring to become a member thereof must pledge himself to obey the Rules of the Brotherhood so long as he shall be a member. These rules are two. The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among men, especially young men, and for God's blessing upon the labors of the Brotherhood. The Rule of Service is to make at least one earnest effort each week to lead some man nearer to Christ through his Church."

Bishop Codman of Maine gave the charge and it fitted the need of the hour. His topic was "The Call of Jesus." Here are one or two of his points: "If the cause of Jesus is to be our cause we must learn to look at the world as Jesus sees it..... In a real sense you as well as the clergy are mediators between God and your fellowmen. If you do not keep up your prayers for your particular man, be prepared to fail. You will lose your man, you will be false to him, and you will grieve the heart of the Master."

"The Brotherhood Need" was strongly dealt with in an address by Mr. Edmund Billings of Boston and Mr. N. Ferrar Davidson, president of the Brotherhood in Canada. Some pointed questions were put by the first-named: "Do you know anything about the questions or the conditions which are keeping hundreds of thousands of men and women out of the Church? Do you consider these questions as outside your consideration as Christians and Brotherhood men? Let no man persuade you that in any department of life, there is no room for Christ and his example. Business is business only as it is God's business. Politics is politics for you only when the example of Christ is applied to its regeneration." Mr. Davidson drew lessons of humility, persistency and personal touch from the life of St. Andrew, who kept himself informed about local circumstances and when the occasion arose was the man for the hour; he had a workable suggestion.

Bishop Hall gave the address in preparation for the celebration of the Holy Communion which was at 6:30 o'clock Friday morning. There was something thrilling in the sight of such a number of men—sufficient to fill every pew in St. John's church, participating at this sacred service.

The business session was a long and thorough one. Difficulties were faced and discussed. Failure of a large number of the Chapters to report to headquarters so that it is not known whether they are alive or dead resulted in the decision to cut off 442 of them with their estimated 4,000 members.

"The Young Man's Way" was a live subject in the hands of Mr. James H. Houghteling and Rev. Dr. W. C. Richardson. In a talk on "Responsibility for the Boy," Rev. Endicott Peabody of Groton, Mass., indicated considerable practical knowledge of his subject. He said the curse of today among boys is loafing. The annual sermon was delivered by Rev. Dr. J. H. McIlwaine of Pittsburgh, in which perhaps the most telling sentence was this: "You cannot lift another on to the rock unless your own feet are already planted there." Brotherhood work in Japan and the West Indies occupied one afternoon and special work such as "Visiting," "Bible Classes" and "Prison Work" took the time on Saturday evening. In between those we have mentioned were several other good addresses of which we cannot make specific record. H. D. W. English remains president of the Brotherhood in the United States and N. Ferrar Davidson in Canada.

CHICAGO AND VICINITY.

Rev. William A. Bartlett of the Kirk Street church, Lowell, Mass., has been called to the pastorate of the First Congregational church, as successor of the lamented Dr. Goodwin. Mr. Bartlett was born across the street from the First church edifice and has known its history well.

The fifth annual session of the Illinois School for Primary and Intermediate Sunday School Workers has been held at the Second Presbyterian church during the past week. Practical subjects were discussed and model lessons given.

Mrs. Cyrus H. McCormick has promised $30,000 to establish a fellowship fund in McCormick Theological Seminary, which will be used in sending members of the senior class to Europe to continue their studies. Mr. Stanley McCormick gives $15,000 for library purposes.

Rev. Dr. Adam Miller, one of the oldest Methodist ministers in the United States and president of the "Old Guard," a band of physicians in which eligibility to membership depended upon thirty years of active practice, entered into rest July 29.

Work has been begun on the new church for the Presbyterians of Oak Park. The seating capacity will be 600 with provision for another 600 when needed. In the basement will be a dining room, kitchen, toilet and cloak room. In the rear of the main auditorium will be Sunday school, lecture and class rooms. The pastor's study will be on the same floor. The total cost will be about $50,000. Rev. Chas. Hoyt, D. D., is pastor.

Plans have been completed for the new Baptist church at Chicago Heights. The pastor, Rev. George Armour Fair, considers that they provide for a church specially adapted to the need of the town. The auditorium will seat 600. Lecture room, pastor's study, secretary's office, reading rooms and library, baptistry, etc., will be on the first floor. In the basement will be Sunday school rooms, arranged to accommodate four classes in the evening night schools, which will be opened in connection with the church work this fall for the benefit of the young men and women employed in the factories during the day. The basement will also comprise kitchen and dining-room and gymnasium supplied with latest appliances, locker-rooms, and baths.

The first of a series of night gospel meetings, which will continue for thirty days, took place July 28 in a big tent at Western avenue and Lubec street, under the auspices of the four leading churches of the vicinity. In spite of the rain, fully 800 persons assembled under the canvas.

The new Bethany Presbyterian church, Humboldt boulevard near Cortland street, Rev. Charles A. Wilson, pastor, was opened to the public for the first time Sunday, July 28, services being held in the basement. The work on the auditorium will be completed in a few weeks.

The tent meetings of the Avondale Presbyterian church have drawn large congregations and the pastor, Rev. C. B. Beckes, expects good results. On August 11, the Ridgeway Avenue church will begin a series of tent meetings.

Immanuel Baptist church, Rev. Dr. Johnston Myers, is now sustaining six missions and has about 2,500 Sunday-school scholars enrolled; sometimes more than 1,700 are present on a single Sunday. The pastor has baptized about 150 since Jan. 1st. The church building is kept open every day in the year.

Rev. John T. Christian has received 125 into the membership of the La Salle Avenue Baptist church during the year. It is understood that the People's church of London, England, has invited Mr. Christian to preach there for two months at some future date, not yet determined.

Rev. Camden M. Cobern of Denver, Colo., is to succeed Rev. Robert McIntyre at St. James' Methodist Episcopal church. It is a somewhat singular fact that this is the second time Mr. Cobern has succeeded Mr. McIntyre in the pastorate.

Covenant Baptist church has had a good year. Besides paying all expenses and having a balance on hand, $1,300 has been paid off on the mortgage, and a similar amount has been contributed for benevolent purposes. The interior of the building has been renovated, the walls frescoed, and a new carpet laid.

Chicago was represented at the St. Andrew's Brotherhood convention in Detroit by eight of the clergy and by about forty lay delegates, foremost among them James L. Houghteling, father of the organization; E. P. Bayley, ex-president of the Chicago Church club; B. F. Tuttle, the present president; and Major Taylor E. Brown, its secretary.

Rev. W. S. Braddan, for five years pastor of the Second Baptist church at Detroit, has accepted a call to the Berean Baptist church, 4811 State street.

Grace English Lutheran congregation has rented a hall at 330 West Sixty-third street, half a block west of Wentworth avenue, where services will be conducted hereafter Sunday morning and evening. The church is in charge of Rev. Guido Schuessler.

The Ravenswood Y. M. C. A. is to have a new $50,000 home. Mr. R. J. Bennett has offered $15,000 toward it, and a lot has been bought at Wilson and North Hermitage avenues. The new structure will be of brick, with stone trimmings. On the ground floor there will be one or two stores, the rentals of which will go toward the general expenses. Gymnasium, baths, a swimming pool and an assembly hall with a seating capacity of 800 will be included. On the third story will be a dormitory for members of the association. Sixty men will be accommodated, and the income will probably more than pay the running expenses.

The corner-stone of a church for the Mission of St. John, an off-shoot of St. James' parish, was laid by Bishop Anderson July 21. For the lot, at the corner of Vine and Reese streets, $4,500 has been paid, and the building will cost nearly $8,000. The situation, just off Clybourn avenue, offers great opportunities as a mission field. The congregation owes much to the deep interest taken in the work by prominent laymen of St. James's, notably Messrs. Arthur Ryerson and W. Mills. The priest-in-charge is the Rev. H. C. Granger.

Baptist.

The 118th session of the Dover Baptist association met July 24 at Richmond, Va. The report of the committee on the state of the churches concluded thus: "We find that in sixty-eight churches there have been during the last twelve months forty pastoral changes. Ten churches that were pastorless a year ago now have pastors. So far as we can find, only five are at present without pastors. We do not see how it is possible, with such frequent changes of pastors, to materially strengthen the churches."

Rev. Ray Palmer has resigned his pastorate of the Second church, Portland, Ore., having been there five years. Under his pastorate a large church debt has been paid, the audi-

GRAPE-NUTS AND CREAM.

An Ideal Hot Weather Breakfast.

The selection of food for hot weather is an important question. We should avoid an excess of fats, cut down the butter ration and indulge more freely in fruits and food easy of digestion. One meat meal per day is sufficient during hot weather.

An ideal breakfast is Grape-Nuts, treated with a little cream (which, by the way, supplies the necessary fat in a very digestible form) a cup of Postum Cereal Food Coffee, hot, or if cold, it should have a little lemon juice squeezed in; then some fruit, either cooked or raw; also perhaps two slices of entire wheat bread with a very thin spread of butter. A breakfast of this sort is so perfectly adapted to the wants of the system that one goes through the heat of the day in comfort as compared with the sweaty, disagreeable condition of one improperly fed. Once put in practice, the plan will never be abandoned during the hot days, for the difference in one's personal comfort is too great to be easily forgotten.

torium of the new house beautifully furnished, and a pipe organ bought and paid for. This church numbers 354 members, united, spiritual-minded, and aggressive. Mr. Palmer goes to Chillicothe, Mo.

The First church, Quincy, Ills., reports 100 additions since October 1.

Congregational.

The forty-ninth anniversary of the First church, Salem, Oregon, was celebrated by the annihilation of a debt of $550. Additions to the church during the seven years' pastorate of Rev. W. C. Kantner, number 199.

Large congregations have been gathered in street meetings in the neighborhood of Hyde Park, Union, Plymouth, and Memorial churches, St. Louis.

Congregational academies are a vital force in developing Christian character. Iberia Academy graduated the last two years classes of which all the members but one were Christians. Kidder Academy has graduated a total of 175 students, ninety per cent of whom were professing Christians. During the school year there were twenty conversions. About fifty per cent of the students become school teachers and ten per cent enter the ministry. Twenty-six per cent of the men graduates of Drury college have entered the ministry.

Pacific Theological seminary has been removed from Oakland to Berkeley, California.

The quarterly meeting of the Cincinnati Congregational Union had some fine after-dinner addresses on "What the Pew Has a Right to Expect from the Pulpit." As one against three, Rev. F. E. Bigelow spoke of "What the Pulpit Has a Right to Expect from the Pew." The pastor of Berea college, Ky., Rev. G. A. Burgess, gave the principal address on "Some Other Pilgrim Fathers"—those of the Appalachian mountains.

The Rev. Samuel Scoville, son-in-law of Henry Ward Beecher, has resigned as pastor of the First Congregational church of Vineland, N. J., to accept a call to become associate pastor of Plymouth church, Brooklyn. His pastorate at Plymouth church will begin on the first Sunday in September.

At Rochester, Wis., the building erected by the Universalists thirty years ago, has been purchased by the Congregational church and will be enlarged and remodelled.

The experiment at Wabasha, Minn., of holding vesper services on the church lawn, with short addresses and good music, proves to be a great success.

Since Rev. E. S. Lynd took charge of the church at Zumbrota, Minn., there has been manifested a happy spirit of co-operation and activity. Many essentials for effective work have been generously supplied. The Endeavor society takes entire charge of the evening service until September 1st.

Before leaving for his vacation the pastor of the First church, Dubuque, Iowa, Rev. Frank G. Smith, sent out a mid-summer greeting to his people in which he outlined the work of the coming year. He proposes to decline all outside calls the coming year, giving his whole time and strength to the church. Among his plans for work are efforts to reach men, organization of the forces by wards, special meetings and systematic Bible study.

Since the going of Rev. F. W. Dean to Red Cloud, Neb., over three years ago, forty-five have been added to the church, $357 given to benevolence, $3,475 raised for home expenses. The pastor has made 1,033 pastoral visits, has preached 476 sermons, had thirty-one funerals, eleven weddings and nineteen baptisms, and has driven over 1,800 miles in carrying on the parish work.

Rev. S. S. Mathews recently entertained the sixty-three persons who have united with the church at Danielson, Conn., during the two years and a quarter of his pastorate. Of the sixty-three thirty-one had come on confession. The ages ranged from twelve to eighty-five. Twenty-six were males, thirty-seven females. It was resolved by the assembled company that they would seek to live as if they were alone responsible for the progress of the kingdom of God in the town. They took for their motto, "Be filled with the Spirit."

The Disciples.

About $500 in pledges has been secured for a church building at Olney, forty-three miles east of Pueblo, Colo.

The Mesa church, Pueblo, is happy over the prospect of a permanent church home. They have bought the Broadway M. E. church, completely furnished and carpeted, for $4,500. They are to secure possession in one year from time of purchase, in May. Meanwhile the church will be raising money to make a large payment. The newly purchased property is admirably located.

The Southern Illinois convention was held at Cairo, Ills. Among the topics discussed were the following: Rev. W. L. Crim of Frankfort, Ill., delivered an address upon the topic, "Have the Churches of Christ Any Creed But the Bible?" and Rev. Clark Braden made an address upon "The Relation of Churches of Christ to Other Religious Bodies." Rev. G. W. Tate of West Salem, Ill., addressed the convention upon the subject, "What Constitutes a New Testament Precedent That Is Now Binding on Christians?"

The congregation of the North Side Christian church Kansas City, Kan., has extended a call to Rev. J. O. Davis of Hollister, Cal. Mr. Davis accepted the call. He succeeds Rev. T. J. Dickson, who has resigned to prepare himself for examination for army chaplain, to which he has received an appointment.

Rev. E. S. Muckley of Bellefontaine, Ohio, has accepted a call from the church in Honolulu.

The new house of worship at Alfordsville, Ind., was dedicated July 21. This is the second Church of Christ in this town.

Rev. Walter Scott Priest of Atchison, Kans., completed twenty-one years in the ministry on July 21. During this time he has preached 2,457 sermons, has received 1,200 persons into the church, married 234 couples and conducted 267 funerals.

Rev. Paul H. Castle has been called to the pastorate of the West End church, St. Louis.

Dean Van Kirk of Berkeley Bible seminary, has been giving two courses of lectures at Garfield Park, Santa Cruz, Cal. The topics are: "The Rise of the Prophets" and "The Teachings of Jesus."

An evangelistic meeting at Lancaster, Texas, led by Rev. Messrs. Wilson and Huston has resulted in seventy-five additions to the church there.

Rev. W. B. Crewdson of Council Bluffs, Iowa, reports 100 added to the

SURE TO ASK.

The Kind of Coffee When Postum Is Well Made.

"Three great coffee drinkers were my old school friend and her two daughters.

They are always complaining and taking medicine. I determined to give them Postum Food Coffee instead of coffee when they visited me, so without saying anything to them about it, I made a big pot of Postum the first morning, using four heaping teaspoons to the pint of water and let it boil twenty minutes, stirring down occasionally.

Before the meal was half over, each one passed up the cup to be refilled, remarking how fine the coffee was. The mother asked for a third cup and inquired as to the brand of coffee I used. I didn't answer her question just then, for I had heard her say a while before that she didn't like Postum Food Coffee unless it was more than half old-fashioned coffee.

After breakfast I told her that the coffee she liked so well at breakfast was pure Postum Food Coffee, and the reason she liked it was because it was properly made, that is, it was boiled long enough to bring out the flavor. I have been brought up from a nervous, wretched invalid, to a fine condition of physical health by leaving off coffee and using Postum Food Coffee.

I am doing all I can to help the world out of coffee slavery, to Postum freedom, and have earned the gratitude of many, many friends." Myra J. Tuller, 1023 Troost Ave., Kansas City, Mo.

church during the year he has been with it.

The church at Canton, Ohio, is building a tabernacle to hold 3,000 people, in which to hold an eight weeks' meeting, commencing August 25.

During the five years Rev. J. H. Stottler has been pastor at Mount Carmel, Ills., 300 were added to the congregation, and 232 under his preaching at other points in the country.

The auditorium at Bethany Beach, Del., has been dedicated and is well adapted for assembly purposes. It is an octagonal building, ninety-six feet across each way, and about the same height at the center, seated with comfortable chairs, with a capacity for one thousand, and so arranged that several thousand may hear. The meetings there will continue several weeks.

Mrs. Scott of Alexandria, Ind., has recently given the Foreign board $500 to be used in enlarging the dairy at Damoh, India. The dairy gives employment to several of the orphanage boys.

A new house of worship is in process of construction in Joplin, and, when completed, the property will be worth $25,000.

About 200 ladies gathered August 1, at Bethany Park, Ind., for the opening of the Christian Woman's Board of Missions.

Mrs. W. E. Atkinson of Wabash was unable to be present and her paper on "The Relation of the Church of Christ to Missions" was read by Mrs. Boor of New Castle. An excellent address on "The Relation of the C. W. B. M. to the Church of Christ," delivered by Mrs. W. H. Williams of Lebanon, received warm commendation and applause. There are 156 auxiliaries of the C. W. B. M. in Indiana. The state and general fund has received $10,196.55. Mrs. Lizzie W. Ross of Edwards, Miss., talked entertainingly on "The Southern Christian Institute." The Rev. Burris A. Jenkins gave an informal talk in the evening.

Episcopal.

Rev. A. W. Mann, himself a deaf mute, has for twenty-six years labored among the "silent people" of the towns and cities of the northwest and interior. He has preached 4,000 sermons, baptized 1,000 persons, visited nearly 100 deaf mute schools and united in marriage ninety couples who could neither hear nor speak. His "silent congregations" are small as he states that there are only about one deaf mute to 1,600 hearing people. They run from two in small towns to seventy-five in large cities.

On the Leech Lake reservation, Mrs. Mercer, wife of the acting agent, Captain W. A. Mercer, Seventh U. S. cavalry, has erected, with the help of some friends, a beautiful house of worship, capable of accommodating about 300 persons. The cost has been about $2,500.

A church tent has been in use for the last two months in northern Indiana, and has been found to be a very successful means of reaching the people. It has been moved from one small town to another as needed.

At Jefferson City, Mo., the rectory of Grace church has been sold for $3,200, and a lot has been purchased by the vestry adjoining the church on Adams street, where a new rectory will be constructed at once.

Methodist.

The Epworth Training assembly opened for its eighth annual session, July 25, at Ludington, Mich.

At Galva, Ill., a class of fifty-five probationers has been received into full connection. Thirty-five have been baptized. There are accessions at nearly every service. The congregations are large and the spiritual interest keeps up. The membership of the church is now over 400. The benevolences are provided for and the finances are in good condition. Rev. Alexander Smith is the pastor.

New church buildings are numerous. Just finished or in process of erection are those at Middleton, Ind., West Madison, Minn., Sargent, Neb., Eddyville, Iowa, Greenfield, Ill., West Union, Iowa, Pearl City, Ill., and Geddes, S. D.

Announcement is made of the death of Rev. George W. Gue, D. D., of Portland, Oregon, and formerly pastor of the First Methodist church of Omaha, Neb.

Presbyterian.

Calvary and St. John's Presbyterian churches, San Francisco, have been consolidated under the pastorate of Dr. Hemphill, pastor of Calvary. The Rev. George G. Eldredge of St. John's church has been called as an assistant to Dr. Hemphill.

The Dayton Avenue church, St. Paul, Minn., has been cleared of all indebtedness, $16,000 having been raised in the last five months. A chapel is soon to be built at a cost of $20,000. Fifty-three have recently been added to the membership on confession of faith. Rev. Maurice D. Edwards is the pastor.

Bethlehem church, Minneapolis, has begun work on its new building. Only the chapel, costing $6,500, will be erected this year. It will contain parlors and Sunday school rooms with a large primary and kindergarten department. A large dining-room and kitchen will be in the basement.

Rev. A. J. Berger who resigns his charge at Anna, Ills., this month, and becomes financial representative of Blackburn university at Carlinville, Ill., has done good work in this pastorate in various ways, especially in the removal of a debt of $5,000.

The Rev. Dr. Henry Collin Minton of California, moderator of the Presbyterian general assembly, has declined the call to the pastorate of Chambers-Wylie Memorial church in Philadelphia.

The First church, Dixon, Ill., under the care of Rev. S. S. Cryor, is growing rapidly; over fifty have been received since January.

Rev. David Street is building up the Presbyterian interest at Deshler, Ohio. The Sunday school has been doubled since he went there, eighteen months ago, and eighteen have been added to the church this past year. A manse is being built.

The Monona Lake assembly has had

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a good attendance in its sixteen days' session. A new feature is the ministerial conference each forenoon in charge of Rev. J. A. Worden.

During the pastorate of Rev. Chas. F. Richardson at the First Presbyterian church, Great Falls, Mont., which has lasted somewhat over two years, ninety-three members have been added to the church, increasing the membership from 176 to 256. He has baptized 63 persons, and the Sunday school has increased from 140 to 253. The two missions have doubled in attendance. A debt of several thousand dollars was also lifted the first year and the church is now clear of debt. Besides this there has been over $9,000 subscribed toward the erection of a new church edifice, the first contract for which has been let. To the credit of Mr. Richardson it may be said that of this amount $7,493 was due to his efforts.

The consolidation of the Presbyterian Theological seminaries at Louisville and Danville into one institution at Louisville and the consolidation of Centre College, Danville, and Central University, Richmond, into one university at Danville, has been completed. Rev. W. C. Roberts, the present president of Centre College, has been chosen president of the new university. A strong faculty has been selected.

General.

Christian unity and co-operation are being manifested this summer in Manhattan and Brooklyn. In Harlem, one Congregational, one Baptist and two Presbyterian churches have united in Sunday services for ten weeks. Each of the four pastors preaches two Sundays while outsiders supply for the other two. The services are held in the two Presbyterian churches, five in each. In Brooklyn six neighboring congregations have joined forces for six Sundays—the Reformed Presbyterian, Congregational, Baptist and Methodist. Services are held in St. John's Methodist church and the preachers are Dr. Nehemiah Boynton of Detroit, Dr. Clifford of Buffalo and Dr. Pattison of Rochester seminary.

Trinity and Christ Congregational churches, together with the Presbyterian and Baptist organizations, all of Tremont, New York city, have made an arrangement covering a period of four years, which insures that the pastor of one of the churches will remain in Tremont during August of each year to meet the demands of the community for pastoral services.

At Independence, Iowa, eight churches are holding union evening services in Gas Park. They are very well attended.

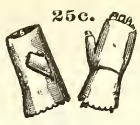
The missionaries in India are realizing that the 25,000 famine children now in their care must be taught such industries as will render them self-supporting. Already in the one hundred homes established for these children the sound of the saw, the anvil, and shuttle are to be heard. Mr. D. C. Churchill, a graduate of the Massachusetts Institute of Technology, has just sailed for Bombay. He is to found a system of model trade schools at Ahmednagne. Dr. Hume, one of the Congregational missionaries, has raised $25,000 for this purpose and the government will pay half the salaries of the teachers employed. An expert agriculturist, Mr. J. B. Nice, accompanies Mr. Churchill. The movement is entirely undenominational.

The annual report of Anatolia College at Marsonvan, Turkey, gives the number of students as 252, of whom 178 are Armenians and 74 Greeks. Nearly a hundred of these students are, to a greater or less extent, meeting their expenses by labor in the self-help department. The report says: "No institution enters upon the new century with a more open door before it than Anatolia College. It has not far from half of Asia Minor for its proper field, while pupils come also from Greece and other regions as distant. As concerns the number of candidates for admittance, nothing remains to be desired; the number of applicants has for several years been beyond the capacity of the buildings. The people of the land are more and more eager for education.

Two hundred ministers and mission workers from all parts of the country gathered at Indianapolis, Ind., July 22, for the national revival and camp meeting of the Pentecost bands of the United States. The services began at daylight and lasted till midnight, notwithstanding the heat.

Secular concerts and their concomitants were displaced in all the great parks of the Pittsburg region, Sunday, June 30. The Rev. S. Edward Young, pastor of the Second Presbyterian church, enlisted seven pastors of the Methodist, Presbyterian, Episcopalian, Baptist, Dutch Reformed, and United Presbyterian denominations, to preach at the various meetings, and it was estimated that forty thousand people, mostly non-church-goers, heard the Gospel. The plan is to be carried out more minutely in September.

The fifteenth annual convention of the Christian Missionary Alliance opened July 19 at Beulah Park, near Cleveland, Ohio. Devotional and workers' meetings, Bible teaching, children's and women's meetings, missionary addresses and meetings for inquiry and decision and preaching and evangelistic service on the program. Many noted speakers are taking part: Rev. A. B. Simpson, the president of the alliance; Rev. Henry Wilson, D. D., of New York; Rev. F. H. Swift of Philadelphia, Rev. Messrs. W. E. Shepard and W. F. Meminger of Chicago and others, with several returned missionaries.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And ho! but it's gay in Toy-land,
This bright, merry, girl-and-boy land,
And woolly dogs white,
That never will bite,
You'll meet on the highways in Toy-land.

Society's fine in Toy-land,
The dollies all think it a joy-land;
And folks in the ark
Stay out after dark
And tin soldiers regulate Toy-land.

There's fun all the year in Toy-land,
To sorrow 'twas ever a coy-land;
And steamers are run,
And steam-cars, for fun,
They're wound up with keys down in Toy-land.

Bold jumping-jacks thrive in Toy-land;
Fine castles adorn this joy-land;
And bright are the dreams
And sunny the beams
That gladden the faces in Toy-land.

How long do you live in Toy-land?
This bright, merry, girl-and-boy-land?
A few days, at best,
We stay as a guest,
Then good-by, forever, to Toy-land!
—Eugene Field.

CHINESE MOTHER GOOSE

There are probably more nursery rhymes in China than in Europe and America together. Prof. Isaac T. Headland of Pekin University has gathered six hundred in two out of China's eighteen provinces. Many of these he reproduces in a "Chinese Mother Goose."

Mother Goose, he says, is an omnipresent old lady. She is an Asiatic as well as a European or American. I have rhymes from her in India. I have rhymes from her in Japan. She is in China. Chinese nursery rhymes have never been printed in the Chinese language, but they are carried in the minds and hearts of the children. Could any version of "Ladybug" be more delicious than this from the Chinese:

Ladybug, Ladybug,
Fly away, do;
Fly to the mountain,
And feed upon dew;
Feed upon dew,
And sleep on a rug;
And then run away,
Like a good little bug.

"There is no language in the world," says Prof. Headland, "which contains children's songs expressive of more keen and tender affection than the Chinese nursery rhymes. They present a new phase of Chinese home life, which will lead the children of the west to have some measure of understanding of and sympathy with the children of the east."

As examples, take these rhymes:

Sweeter Than Sugar.

My little baby, little boy blue,
Is as sweet as sugar and cinnamon, too.
Isn't this precious darling of ours
Sweeter than dates and cinnamon flowers?

Grandpa Feeds the Baby.

Grandpa holds the baby,
He's sitting on his knee,
Eating mutton dumplings,
With vinegar and tea.
Then grandpa says to baby,
"When you've had enough,
You'll be a saucy baby,
And treat your grandpa rough!"

THE WANDERING STAR.

A Love Story for Children.

H. Rea Woodman.

Once upon a time, in the waters of a mighty river, there lived a beautiful golden sunfish. All day long, he darted in and out of the sunshine, in and out of the shadow, the gayest little fish in all that mighty river. All night long, under the watching stars and the silent willows, he glided through the slumberous liquid silence. He was a contented, happy little fish, who considered the sparkling water the most beautiful of homes and the fishes the truest of friends. But one day—one day when the June silence lay over the broad-breasted river—a young girl, out boating with her lover, dropped a red rose on the water,—a beautiful rose, like a hundred velvet lips caught in one crimson kiss. The little fish, who was shyly watching the lovers, saw the rose and forgot everything else in his curiosity.

"I wonder what it is," he said to himself. "What a beautiful color! And so soft, like the shadow of willows! How gently it floats on the water! It does not swim, as I do; it has no eyes, nor no beautiful tail! I guess it is only just color—only just lovely color!"

Then he asked all the fishes about it, but they did not know. One said, "It is music," and another, "It is love," and another, "It is a little child." And one little fish, for whose opinion nobody cared, but who was always talking, said, "It is heaven, because it is beautiful and we have never seen it before!" Then said an old catfish,—a big, solemn mud-cattie, who knew everything but never told anything, and who lived in the mud and was wretched—"You little sillies, that is a rose, a red rose. They grow on lovely green bushes and smell very sweet, but they have dreadful thorns and they wither very quickly, and then, of course, they are nothing."

All day long the little fish thought of the beautiful rose and wondered; all night long he wondered and thought. And he wished that he might be a red rose and live in the world and see things.

"How dismal water is, to be sure," he said aloud, "and how pokey it is to be always swimming! I wish I were a rose—or a star! I am tired of being a fish and seeing but water!"

Then, as he was looking up into the star-set sky, very disconsolate and unhappy, a star dropped down on the water.

"Did I hear you say," asked the star in a sweet little voice, "that you wish you were a star?"

"I wish I was," said the sun-fish, with a sigh. "Yes, you did."

"Do you really mean it?" asked the star, slowly.

"Yes, I really mean it. I am tired of this stupid life,—of this great big, lonesome river!"

The star was silent a moment. Then he said, rather sadly, "If you feel that way about it, you won't do any good here. So come with me."

And suddenly the little fish felt himself in the air, as if he were going up, up, up, right into the cool, dark sky.

"Where are we going?" he asked.

"Up above the clouds, up among the stars," answered his guide. "How do you feel?"

"Oh, it is delightful! I feel very light and happy. And it's splendid flying so fast!"

"Yes, if you want to call it flying. We call it shining. Now, this is heaven, I hope you will like it. If you

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CHAS. J. BURTON, Editor, Canton, Mo.

don't come to me and I'll change you again."

The little fish, whom we had better now call the Gold Star, could not tell whether his friend went away or disappeared. He only knew that he was surrounded by millions of stars, and so couldn't tell which was his friend. It didn't matter. How delightful it all was! The broad, deep darkness, the whizzing comets, the great, majestic planets! And, oh, what wonderful music! The Gold Star had never heard music, so he called it "the red color" because it was very beautiful, like the red rose. The red color came swelling and rolling from everywhere; he could not tell where it came from nor where it went; it never commenced, never ended—just seemed all through heaven! The Gold Star looked and listened and wondered and was very happy. After awhile a great light flooded the sky and, as it came, all the shining stars disappeared. He looked around—not a star in heaven! And though he waited and waited, the stars did not return to their places. The red color was all around him and the golden sunlight, dancing and gleaming. He tried to talk to the sunlight, but it would not answer. Then the Gold Star was very lonely and felt himself badly treated. He wondered what the fishes were doing and if there were any red roses in heaven; why his star friend had left him and if the sunlight never grew tired of shining?

Presently, a great storm arose. The red color grew loud and threatening, and the sunlight went very far away. The beautiful clouds grew black and heavy and clashed together. Then it grew very dark and the Gold Star could see nothing and could hear only the clouds clashing together. So he trembled alone in the darkness, and wished that he were a fish again, in the still, quiet water. That night, by the time the stars came back to their places the Gold Star was very frightened and tired of heaven. He determined to find his star friend and be turned into a sun-fish again. He determined to ask every star until he found his friend—his friend who had deserted him in heaven! It would, perhaps, take a very long time, and the Gold Star sighed as he thought of the red rose. So he started right away, and, flying to the nearest star, he said, "Did you make me into a star?"

"Who were you?" asked the star, pleasantly.

"I was a sun-fish," replied the Gold Star, dolefully.

"No," said the star. "I make only lilies into stars."

Then he asked another, who said, "No, I turn beautiful thoughts into stars." And the third said, "It is my duty to turn generous deeds into stars. I have nothing to do with fishes."

"Do you know where the star who turns fishes into stars can be found?" inquired the Gold Star, politely.

"No, I don't. It's very queer; I didn't know anybody did. But I suppose he's somewhere around."

Now, it was thousands of years ago that the poor little lonely Gold Star began his search. He is searching still, every night, always searching. He is never weary, for he remembers the red rose and takes courage. He goes so fast in his impatience and longing, that the children who do not know his story call him "shooting stars." But he is really the Wandering Star,—the only star who is tired of heaven. He may search for thousands of years yet, for he has to go to every star, until he finds the right one, and are there not many millions of stars?

The Chaperones.

Polly and Molly came out to play one morning, and brought with them their dolls, their garden tools and their twin kittens. These last were exactly alike, only Molly's wore a red necktie, and Polly's a blue one.

Polly and Molly were very much alike, too; and so were their dolls. They usually played together very happily. But today Molly wanted to play party, "with me for a shamprone," she said.

"What is that?" asked Polly, much surprised.

"Well, the minister's wife came to see mamma yesterday, and she said she was shamprone for some girls at a picnic. They kind of look after 'em, I think. Anyway, it must be nice, or the minister's wife wouldn't be it. I'll shamprone Arabella and Rose, and you can dig in the garden."

"I want to be shamprone for Rosa, my own child, myself," said Polly, decidedly.

"You can't, child," said Molly firmly, and with a superior air. "You don't know how."

Polly fired up at this.

"You always want to be the best of everything! And you are as selfish as the lions in Daniel's den," she cried, stamping her feet.

"You are the greatest child to get things twisted," said Molly laughing, while Polly got very red in the face. "Daniel didn't have a den, poor child."

There is no telling what would have happened next if Polly's kitten hadn't growled and spit at Molly's, and then the two rushed across the lawn to a hole in the fence. Polly's kitten jumped through this, and Molly's looked through anxiously from the other side, when—slap! came a soft gray paw through the hole, and struck Molly's kitten, who instantly slapped back.

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"Well, will you look at Fly!" said Molly.

"And Spy, too," said Polly.

Then they ran and caught them, and sat down on the grass to give them a good lecture.

"Twins fighting! Whoever heard of such a thing?" said Molly. "It's perfectly scandelabrous!"

"I'm as 'shamed as I positively can be,' said Polly, rubbing Spy's pink nose against Fly's.

"Kittens are very silly sometimes, I think, don't you, sister?" said Molly, dimpling at Polly.

"Kind of; exactly like girls sometimes," answered Polly, dimpling, too.

Then they looked straight ahead and blushed a little.

"I'll tell you what, let's play we're both shamprones. There's dolls enough and kittens, too, for that matter," said Molly, presently.

"Well, let's," said Polly, cheerfully.

And then they leaned over and kissed each other.

There was a tall woman weeding a flower bed near by who had been looking sorry, but now she smiled and looked glad.—L. E. Chittenden, in the Churchman.

The following version of a famous parable was told to a Punjab congregation by a native evangelist:

"There was a man going along a road, he was attacked by robbers, looted, ill-used, and thrown to the side of the road half-dead. A Mulla came by, but paid no attention to him, similarly a Pundit, but a Christian followed, he helped him; being a Christian he had liquor with him (! ! !) and restored him to consciousness."

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THE CHRISTIAN CENTURY.

Vol. I. Chicago, August 15, 1901. No. 13.

LEADING FEATURES.

Evolution of an Evangelist
The Electric City
Christological Tendencies of the Times
Lights and Shadows in India
The Bread of Life
The Prodigal Son--A Story
Quiet Hour

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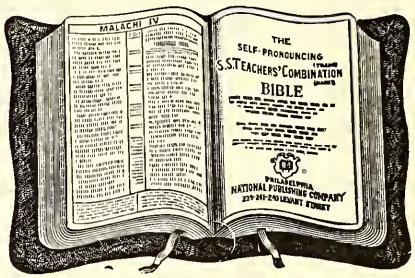

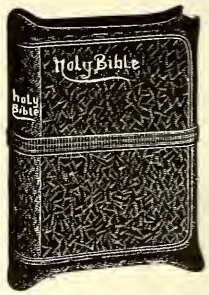

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THE CHRISTIAN CENTURY.

Volume I. Chicago, August 15, 1901. Number 13.

EDITORIAL

STATEMENT OF PRINCIPLES:

The Christian Century is published in the interests of essential Christianity. It is the organ of no party; the advocate of no ism. While welcoming the ascertained results of modern Christian scholarship, it stands for the great evangelical verities which are the foundation stones of the Christian system. It seeks to be tolerant in spirit, practical in aim, and warmly sympathetic towards all the present day problems of religious thought and life. It also aims at being at once a clearing house and medium of communication between the different denominations, so that they may by free and fraternal expression of opinion become better acquainted with one another and may be led to join forces in more aggressive work for the advancement of the Redeemer's Kingdom.

THE EVOLUTION OF AN EVANGELIST.

THIS striking phrase occurs in the preface to the new life of Henry Drummond. This biography has been written by Mr. Cuthbert Lennox, a young writer of great promise, whose name has become familiar in London and Edinburgh. His book is much smaller than the "official" life of Drummond by Dr. George Adam Smith; but it is safe to say that no one who admired that unique personality can afford to miss reading this interpretation of his career.

Mr. Lennox very happily lays most emphasis upon the fact that Drummond was supremely an evangelist. If the average man were asked for the ground of Drummond's fame, he would no doubt think at once of his teaching regarding science and religion and especially his interpretation of the doctrine of evolution. Possibly he might think also of those booklets by which Drnmmond became famous throughout all the land. But Mr. Lennox has put his finger upon the real meaning of Drummond's life as Drummond himself would have wished it to be understood; and this book is most valuable for the clear light in which it sets this predominant passion of Drummond's heart. While Drummond was still in his theological course, Mr. Moody and Mr. Sankey arrived in Edinburgh. Drummond was swept into the current of enthusiasm, was immediately discovered by Moody and persuaded to step out of his course for a year, and give himself to evangelistic work. From that time onwards the bringing of individuals to Jesus Christ was Drummond's chief joy in life.

It is no doubt a remarkable fact that Drummond could work with Moody, quite as remarkable as the fact that Moody could work with Drummond. For from the beginning Drummond aimed at a certain class of persons and believed that to reach them he must employ certain and in some senses peculiar methods. He was aware that amongst educated people and especially young people everywhere there was a shrinking from certain forms of doctrinal teaching and a fear of certain conventional methods of religious speech which savor of cant. He was also aware, as from first to last he unweariedly insisted, that the main obstacle to conversion is sin. His aim therefore was so to describe the claims of religion, the experiences peculiar to the Christian consciousness, the motives and purposes which lead to the great decision that he might win the attention of this large class of intelligent people. His addresses were unconventional in form while conventional, being simply Christian, in the result at which they were aimed. He once said to a gathering of workers, "In talking to a man you want to win, talk to him in his own language," and no man more sedulously set himself to find out the words that conveyed life to the consciences around him. Again, his biographer, and very rightly, emphasizes the fact that Drummond did not trust simply to the power of public address. His addresses, we are told, "only served as sweepnets to bring 'likely fish' within his reach. The personal encounter with the individual, the unraveling of the skein of a man's life, the attack in detail upon the obstacles between allegiance to Christ and a bad record and a sin-entangled or a doubt-distracted present—it was in these that he found his opportunity and did most enduring work for his Master." It is in the gentlest manner that Mr. Lennox refers later to a class of university men with whom Drummond's method failed to produce the fruit he expected. These were the men who had been brought up with prejudices against orthodox Christianity. They, it is feared, "imagined that they were adopting a new and less exacting form of Christianity when they accepted Drummond's advice, and rose to their feet in witness of their willingness and intention 'to go in for Christ.'" In such cases permanent results could hardly be looked for.

The three chief notes of Drummond's evangelistic teaching were: First, the terrific power of sin as a working force in the hearts of men. Drummond has sometimes been accused of passing lightly over the fact of sin. No accusation seems wider of the mark. He knew, as few evangelists have known, the inner story of shame in many hundreds of lives; and he was able to say with a confidence and an insistence which

could hardly be surpassed that in all cases of resistance to Christ the real cause is not only sin but some one sin, which is loved and preferred to him.

Drummond's cure for sin was the power of the living Christ. Without attempting to discuss theologically the person of Christ and without emphasizing, even as we should think in an adequate degree, the atonement of Christ, Drummond yet spoke of Christ as of one now living close to human kind, omnipotent in every human life which yielded itself to him. It is a perpetual inspiration to read his own words or a description of his manner and enthusiasm, when he spoke of this absolutely sure cure for sin. He sought moreover so to speak of Christ as to stir in the hearts of young men a feeling of loyalty to him. Christ, as it were, put them on their honor, commanded them to be heroic, expected them to be what he would make them, soldiers worthy of himself.

And lastly, Drummond demanded decision for Christ from all men. Whether he spoke to a gathering of noblemen in a London ducal palace, or addressed intelligent working men in a Glasgow mission hall, or faced his own beloved 'medicals' at Edinburgh University, his addresses always bore down upon the will of the individual. Men were made to feel that they must act, act for their life, and act in relation to Jesus Christ.

There is a widespread desire for what many call a new evangelism. No one knows exactly what is meant by these words. There is room in our wide and varied world and there will be a constant demand for all kinds of evangelism. When God raises up the leaders of the next great movement and a wave of revival sweeps over America, no doubt the chief messenger will, like all his predecessors, have a distinctive note of his own; and after all he will probably leave untouched large classes of people who await their own messenger whom God will send them. But it is safe to say that no movement will ever be known as evangelism, nor will anyone ever succeed in leading men and women into life eternal, unless there be made supreme and definite and overwhelming these three features of the evangelism of Drummond, the deathly power of universal sin, the greater power of the living Christ, and the urgent need of individual and instant surrender to him.

THE BURIED POUND.

AS IN all of the parables Jesus had one single point to impress by this apt illustration of misused possessions. The men who possessed more were an essential part of the picture, to furnish a contrast for the man who possessed little, but it is upon him that the attention is focused. His sin was in supposing that the thing committed to him was too small to be worth while. He evaded responsibility by digging into the earth and burying his pound. His judgment came swift in the day of his returning lord.

It is the single-pound people who give most trouble in the kingdom of God. They underestimate their own importance and the value of their services. Such a person may be a member of a family where an almost infinite variety of service could be rendered such as would prove helpful to the entire group, but the inclination to evade responsibility under the plea of small abilities grows tempting, and the family life goes unenriched of those numberless forms of service which it might otherwise have enjoyed. A church member regards himself as a man of one talent. He recognizes that there is a vast amount of work to be done in the Church, but he is always thinking of those whom he regards as more prominent and more competent. Instead of looking for the specialty which he can do better than any one else, he loses his life in evasions and excuses and brings nothing to maturity. The Church today is cursed by the indifference of the one-talent people. All the brilliant successes of more richly endowed or faithful souls are rendered only partially effective by reason of this inert and supine negligence in those who fancy that their limitation of power constitutes an excuse for indolence.

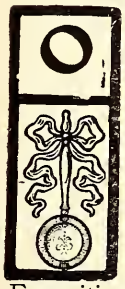
The great enterprises in which the Church and society seek to engage for the betterment of the world are attended with the same loss of power under the same plea. A man faces the obligation to use his efforts in behalf of a much-needed reform, temperance, social purity, good literature, the adequate housing of the poor, public parks, proper city government, the wise administration of public trusts, or whatever else lies at hand. He sees the need of effective service, and there are certain moments when the impulse rises within him to exert himself in the needed cause. But he comforts himself with the thought that he has but one talent, and that limits his power. He has only one vote, and he does not believe the cause can win with that alone. He therefore consents to complicity with wrong under the impression that it would be impossible for him to bring in the reform which he, in a general way, favors. He does not want to lose his vote, and he therefore consents to lose his principle in order that he may save his vote for an unrighteous majority who are trampling on his principle every day. He has not learned the lesson that no man ever loses his vote who votes in accordance with his convictions, and that he who votes otherwise is sure to lose, not only his vote, but his manhood. The one-talent men who are hiding behind what they conceive to be the larger abilities of others, or the larger powers of majorities, could win any of the greatly-needed reforms in a single year if they would take their pound out of the napkin in which it is buried.

Nor must the one-pound man forget that the parable unconsciously flatters him by intimating that he can return his talent undiminished. This is impossible in the moral universe. An unused power shrinks. An unemployed faculty shrivels. The unemployed pound disappears. No fate can be worse, no rebuke too severe. Moreover, one needs to remember that the world's

best work is done by one-talent people. There are few geniuses; there is a smaller number of real leaders, but the great majority of men are only ordinary folks at best, and yet they are the very ones that are accomplishing the world's noblest work. While we should pray that those men of genius by whom the world is enriched may "mount up with wings as eagles," and those who are true leaders of society may, by the grace of God, "run and not be weary," we should also not forget to pray for ourselves, the one-talent people, that by the power of the indwelling Christ and the ever-living Spirit, we may be enabled to "walk and not faint."

THE ELECTRIC CITY.

BY THE VISITOR.



ONE'S first impression at the Buffalo Exposition is of a charming architectural group tastefully displayed in a park which is itself a sort of miniature paradise, whose natural beauties would suffice without the adventitious help of art. To this natural loveliness the architect has added the glories of a noble series of structures which produce their own desired effect upon the beholder and tell the story of the design upon which the Exposition is constructed. It ought to be said at the very first that one does any great display of this kind grievous injury by persistently comparing it with other expositions in the past. The beholder needs to divest himself of every memory of other sights of the cosmopolitan order and let the picture before him tell its own story. It is natural, to be sure, that one should wish to compare what he sees with what he has seen, but it is only to do injustice to the one or the other, for each exposition possesses or is supposed to possess a unique and specific purpose, in accordance with which its construction has proceeded, and its impression is to be sought. There are no doubt features in which the Philadelphia Centennial, the Paris Expositions of 1888 and 1900, and the World's Columbian Exposition at Chicago in 1893, excelled this one at Buffalo, but the Pan-American has also its own points of superiority to all these, and the visitor must surrender himself to its unique and peculiar charm as though it were the first of its order.

Upon second thought the impression of the Buffalo Exposition is that of a Greater America displaying itself in this small space to the eyes of an interested world. We naturally give to the word "American" a certain provincial meaning, and can hardly understand the resentment which follows this limitation when its use is reviewed by our neighbors to the north and the south. The Canadian believes himself unjustly deprived of his rights when the Yankee speaks of himself as an "American," as though that were a differentiating title. Similar wrong is done the Mexican and the Central and South American, who are as much entitled to it as we are. It is only when we are face to face with these neighbors of ours, both in person and in the arts and industries of which they are the masters, at some such moment as that in which they are gathered with us in common fellowship at a meeting place like the Pan-American, that we recognize the expansion of American ideas to embrace all this far-stretching, double-shouldered continent. When the first bizarre sensation has left us as we enter the fine buildings at Exposition Park, we catch the hint of a composite civilization whose dominant elements are the noble Latin type of building, enriched by the wonderful color schemes which made the earliest type of American architecture, as seen in Mexico and Peru, the marvel of the first European visitors. It is, indeed, a Greater America that expresses itself in this Exposition, and its appropriate text finds inscription on the Propylæa in the hope "that the century now begun may unite in the bonds of peace, knowledge, good-will, friendship and noble emulation, all the dwellers on the continents and islands of the New World." It is this sentiment likewise which has decorated these noble structures with inscriptions to the memory of explorers, navigators, hunters, trappers, guides, missionaries, warriors, teachers, students, inventors, artisans, artists, builders, scientists and all others who have discovered, settled, civilized, protected, beautified and enriched this great land beneath the rays of the westering sun.

The Exposition has the value of a compact and unified whole. One need not wander far and wide as at other times to see so rich and suggestive an assembly of buildings and products. In this respect the Exposition at Buffalo is like a small but exquisite piece of workmanship. Paris and Chicago were both stretched over far greater territory, and the ensemble was difficult to obtain; but at Buffalo all is unified, and set in a fine and satisfying frame. Perhaps, from an artistic point of view, the least engaging feature is the color scheme of the buildings. Historically it is justified; and one inclines to the belief after reflection that even esthetically the same may be said; nevertheless the impression lingers from the first glance that there is something barbaric, not to say barbarous, in that strange and apparently inextricable confusion of reds, blues, browns and greens on buildings that one feels sure would be masterpieces of beauty if only allowed a covering of simple white. Still, even here one confesses that he is under the glamor of the White City at Chicago, that marvelous creation, the like of which has never been seen elsewhere and perhaps will never be seen again. There was something so mysteriously beautiful and enthralling about that white vision of the Court of Honor that one felt it to be a kind of architectural prophet, suddenly appearing, like Elijah of old, to speak its message to a degenerate age, and then, like Elijah, taking its departure in a chariot of fire. But one cannot demand that buildings which are intended to be American in their type should conform to the color plan of the classic Greek structures which formed the flanks and facing of the Peristyle. Certain it is that with acquaintance the colors at Buffalo grow less distracting. It is unfortunate that they cannot last in their primal beauty. I remember to have seen these buildings in the winter months, when they were just emerging from the hands of their decorators, and the colors were fresh and vivid. It is perhaps something of that memory which helps me to appreciate the buildings now, though I cannot but regret they should have lost something of their freshness by the fading of the pigments.

Of course one finds here what he has found at every similar place. The exhibits of the Government, including the various departments, the mint, the postoffice, the army, the navy, ethnology, forestry and fisheries. Perhaps among these none attracts more attention than the fisheries exhibit, where three seals and an enormous sturgeon occupy the central tank, surrounded on all sides by aquaria with a great variety of fish life displayed. In the Court of State and Foreign Buildings there are the structures erected by most of the American governments, and in these are interesting displays. The Machinery Exhibits, the Horticultural Hall, the

Graphic Arts and Mines Buildings, the Manufactures and Liberal Arts are all elaborate and rewarding. Music has not been forgotten, and a handsome structure has been erected for the holding of concerts and is one of the most artistic buildings on the grounds, containing one of the largest and finest church organs in the world. Here bands of music from both sides of the Atlantic give concerts daily, and numerous organ recitals serve as a rest and inspiration for the throngs who are constant visitors. A novel feature has been added at Buffalo in the erection of a Stadium for sports. This is beautiful in design, with a quarter-mile track and a ground area ample for the requirements of all the popular sports of the day. It has a seating capacity of 12,000, and in it college sports, such as baseball, football and lawn tennis are flanked by the less collegiate recreations like the Marathon race, cross-country runs, lacrosse, cycling, basket ball, shooting, Caledonian games, military manoeuvers, turning, cricket and bowling. This will make an excellent introduction to the Olympian games which are to be celebrated in Chicago two years hence.

Of course no exposition is supposed to be complete in these days without a Midway, and certainly the Buffalo managers have amply justified any expectations on this score; indeed, probably the Midway attracts the majority of the visitors. Perhaps the less said about these shows as a whole the better. Some of them are worth the seeing, and some are worthless, and more than this, vicious, not so much in their actual exhibits as in that which they promise. This matter of the Midway is getting to be a bit overdone. Every exposition, from a world's fair to a street fair, labors under the impression that it must have something corresponding to a Midway show. At Buffalo, apparently, the idea has been carried out to the limit, and what fails to get in under the direct control of the managers has nestled as close as possible to the grounds, under the protection and by the license of the city of Buffalo, and if reports are to be credited, outdoes all decency in its vileness. It is strange that the Christian sentiment of so fair and progressive a city as Buffalo does not demand the suppression of such plague spots as can only do discredit to the municipal name and cause a feeling of outraged decency in every visitor who finds the trail of the serpent so close to this beautiful scene.

But one is glad to turn from this phase of things to the crowning glory of the Exposition in its electrical display. It was to be expected that recent years would bring new wonders in electrical art, and the world is not disappointed as it gathers to behold this new marvel of the age. If the grounds are beautiful by day, they are a dream of paradise at night. Thousands of brilliant electric lights outline the entire series of buildings and form themselves into a frame, within which rises in almost spectral beauty the tall electrical tower, blazing on every side with its myriad lights, and pouring forth its apparently illuminated waters like a smaller Niagara. Indeed, that tower is a veritable pillar of fire by night, leading the hosts of progress in this new and wonderful century. And more mysterious and impressive still becomes the sight when one remembers that yonder, twenty miles away, plunging in the darkness of the night, there is that mighty cataract, the real Niagara, which, with tireless energy, is putting forth the mighty strength which finds expression in these far-flashing splendors. That power which was useless before and only served to amaze by its weird and awful grandeur is now harnessed and set to work, lighting the night, the sure prophecy that all the forces of nature are yet to be trained to do the will of man.

NOTES AND COMMENT.

It seems to have been the protests of the churches which influenced the legislators in Virginia to put the word "Christian" back into the Bill of Rights of that state. There was fear lest the constitution might fail of ratification if the wishes of so large a constituency were ignored.

Summer schools are well-nigh as thick as leaves in Vallombrosa this season. Even Porto Rico is up-to-date in this respect. A normal school to last ten weeks was opened July 15, and before that date 500 pupils enrolled their names. The acme of their ambition is said to be the holding of positions under the American administration.

Hull House is to be duplicated in Paris. One of the foreign delegates to the recent convention of the Young Men's Christian Association, Senator Siegfried, with this purpose in view, made a special study of the Chicago settlement during his stay in this country. Prominent statesmen and educators are supporting this movement, desiring for Parisian artisans the advantages such an establishment offers.

Those who seek to further the trade in liquors are realizing the force of the temperance spirit and the impetus it carries. *The Wine and Spirit News* says that "as illustrating how fanatics work along temperance lines it is but necessary to refer to the published reports of the work done by the Kansas State Temperance Union. During 1900 its expenditures for temperance work reached nearly $60,000, as against about $600 in 1896. Last year it printed and circulated 1,200,000 pages of literature, as against some 3,000 pages five years ago. It sent out over 14,000 written communications, instead of the 1,500 of five years ago."

More and more in high quarters is the value of temperance being recognized. Now the Treasury Department finds it necessary to forbid the admission of distilled spirits on board vessels of the revenue cutter service, except for medicinal purposes, and even this exception is carefully guarded, the order just issued requiring that all such shall be placed in charge of the medical officer, or if there be none, in charge of an officer selected by the commanding officer, who shall be responsible for its use and safe keeping. And in the Philippines, General Kobbe has rigorously prohibited the sale after August 1 of all beverages containing alcohol. He states that "the object of this order is to shield all native people in the department—almost exclusively Morros and Mohammedan or Pagan—from contact with habits from which they are yet free and from the class of persons that saloons attract; and to provide against disorders and, perhaps, hostilities, in the future." If such action had been taken by other military commanders, much of the reproach now lying on Christian nations for the curse which, with their civilization, they have carried to heathen races, would be removed.

Over the triple doorway of the Cathedral at Milan there are three inscriptions spanning the splendid arches. Over one is carved a beautiful wreath of roses, and underneath is the legend "All that which pleases is but for a moment." Over the other is sculptured a cross, and these are the words: "All that which troubles us is but for a moment." Underneath the great central entrance in the main aisle is the inscription: "That only is important which is eternal."

CHICAGO WORK AND WISDOM.

Chicago is soon to have another "new religion"!

The latest new religion is called "The Church of Man," and its doctrine is "Manology," to distinguish it forever from theology or "Godology."

The creed of "Manology" may be summed up in the one word, "justice," which contains all the principles of the golden rule. The constitution has been drawn up and officers appointed. "Any person who believes in a personal or supernatural God is barred from holding office in the board of the church."

This is, even for Chicago, deliciously *naive* and frank. But the list of officers is also a delightful surprise. It is to consist of the "minister," two "cardinals," one "bishop," and one "elder," who is a lady—which sounds rude. And yet the perfect humor of the whole thing is crowned by the announcement that the foundation of the new religion is postponed till September 15 at 7 p. m.! It is not announced who is to be crucified.

The public is aware in a vague and general way that Mormons are very active throughout the country. No Gentile probably knows what their real aim is. The political power which they are beginning to exercise in states around Utah is very great indeed.

There are no less than twenty-two Mormon missionaries at work in Chicago at present. They profess not to advocate polygamy, nor to induce converts to go to Utah. They wish their church to be strongly established in Chicago itself.

Dr. Cyrus Northrop, president of the State University of Minnesota, recently addressed the Chicago Baptist Social Union and said some strong things about "the state of thought in the Church itself in reference to its own thought."

Dr. Northrop named four changes which, he said, have a common root in the "doubt as to whether God has ever had any communication with man." These changes were: First, a decay of belief in the supernatural. Second, the disintegration of the Bible. Third, new views respecting inspiration. Fourth, loss of the sense of accountability.

The theological seminaries in and near Chicago are almost all facing changes and taking steps forward. The McCormick family have been again very good to the Presbyterian school; and Professor Zenos ought to bring home some valuable additions to the library. Professor Charles H. Bradley has resigned his New Testament chair at Garrett. His refined presence will be much missed. The University School of Divinity is anxious about the health of its brilliant Professor Burton. The Congregationalists are about to welcome their new president, Dr. J. H. George, of Montreal.

The Social Settlements in Chicago always find summer time hard as well as hot and perplexing. The number of their resident workers is necessarily lessened, and yet the needs of the neighborhood remain constant. Small bands have continued at work at the two leading settlements, the Chicago Commons and Hull House. In each case much interest and energy have been absorbed by the harassing task of building. Professor Graham Taylor hopes soon to see his fine structure completed, in which there will be room for all the Settlement's workers and their ever increasing departments of effort, as well as for the operations of the Tabernacle church.

Miss Jane Addams and her many helpers are adding considerably to the already extensive "plant" of Hull House. Under the gymnasium workshops are being built. The space for the Labor Museum, which has attracted so much interest and done good already, is being erected. An apartment house is also being built which will consist of fifteen houses. It ought to serve as an ideal for the property owners in that ward.

It appears that there has been great demand for relief work in the river wards this summer. The intense and prolonged heat produced much sickness among the very old and the very young. The beautiful grounds and buildings of Rockford College, our best western woman's college, have again been placed at the disposal of Miss Jane Addams and one hundred city young women have been living there, receiving instruction and enjoying rest in the beautiful city on the Rock river. It is good to know that while they pay board they belong to a class for whom this opportunity is a great boon.

Camp Good Will at Evanston is one of the happiest spots to be found anywhere during this vacation season. Its twenty-six tents accommodate about a hundred campers, who are taken out from the crowded city in relays once a week. One of the Evanston churches takes charge of the camp each day, furnishing the principal part of the food, and, what is still more important, giving to the tired mothers and the restless children the touch of personal interest.

The pleasure of the summer vacation will be enhanced if something has been done to secure an outing for the women and children who are sweltering in the overcrowded tenement districts. The Bureau of Charities, the Daily News Fresh-Air Fund, the Social Settlements, and various other agencies are engaged in this good work, and they are limited in their operations only by the amount of money which benevolently-disposed people put into their hands.

The sermon of Rev. W. B. Leach of Wicker Park M. E. Church on an "Adamless Eden" has given rise to a good deal of diversified comment. Dr. Leach is of the opinion that he will find heaven a very lonesome place because of the scarcity of man. He can sympathize with Sydney Smith, who, on looking upon a congregation composed largely of women, announced as his text the words, "O, that *men* would praise the Lord for his goodness." This will do well enough for a bit of pleasantry, but although men are not quite as much addicted to attendance upon religious services as women, they are not on that account necessarily less interested in religion. There are many things which account for their diminished attendance upon the services of the church, not the least being the absence of the manly note in much of the preaching of the day.

CONTRIBUTED

Some day, some day, or you, or I alone,
Must look upon the scenes we two have known,
Must tread the self-same paths we two have trod,
And cry in vain to one who is with God,
To lean down from the Silent Realms and say,
"I love you," in the old, familiar way.

Some day—and each day, beauteous though it be,
Brings closer that dread hour for you or me.
Fleet-footed Joy, who hurries time along,
Is yet a secret foe who does us wrong,
Speeding so gaily, though he well doth know
Of yonder pathway where but one may go.

CHRISTOLOGICAL TENDENCIES OF THE TIME.

W. J. LHAMON.

No. 1.—The Inductive Method.

IN Plato's opinion man was made for philosophy; in Bacon's opinion philosophy was made for man." This is one of the pregnant sentences of Macaulay. It is indicative of the great gulf between the deductive method of Plato and Aristotle among the ancients and the inductive method of Bacon and Faraday and Herschel and Humboldt among the moderns.

The deductive method assumes its premises and draws its conclusions in logical form, the conclusions being valid if the premises are well taken, and if also they contain no more and no less than is assumed. The conclusions may become premises for further conclusions, and these likewise for still further ones, indefinitely.

The inductive method, on the other hand, seeks facts, and collates them, and draws its conclusions from their significance. It is the method of all sciences, and of history and of criticism. It does not presume to say what ought to be on preconceived premises and logical conclusions, but reverently seeks to know what actually is. Facts are legal tender with it.

The deductive method is speculative; the inductive is practical. The deductive has borne fruit in philosophies that have perished one by one, or that have been modified out of recognition by further applications of the same method, so that Socrates felt constrained to say, "Men philosophize only that they may prove the futility of philosophy." The inductive method has borne fruit in a myriad of practical ways; it is the mother of scientific progress, and historical criticism, and industrial development. It is made for man; it seeks the good of men. Its outcome is to place man over all the works of God.

"The ancient philosophy," Macaulay affirms, "was a treadmill, not a path. It was made up by revolving questions, of controversies which were always beginning again. * * * Every trace of intellectual cultivation was there except a harvest. There had been plenty of ploughing, harrowing, reaping and threshing; but the garners contained only smut and stubble."

For centuries Christianity suffered by reason of the ascendancy of the deductive method. The old Greek philosophies brought their fruitless questions to it and forced them upon it, while the spirit of their speculations ran riot all through and through the sweet and holy mysteries that had once been the objects, not of idle theorizing, but of a reverent and working faith. Bacon himself speaks of "the ill-starred day" in which "an alliance was stricken between the old philosophy and the new faith."

"In the fifth century Christianity had conquered Paganism, and Paganism had infected Christianity." This is true to the extent that theology, as it is called, is in reality the application of pagan philosophy to Christian mysteries, while dogmatism, the concomitant of theology, is the application of pagan ideals of government to Christian polity. This has been admirably stated in a recent work by Dr. George C. Lorimer, especially in its application to the system of Augustine. "To him," Dr. Lorimer says, "Jehovah was essentially an infinite Cæsar, to question whose proceedings would be rebellion and blasphemy. The whole earth lay at the feet of the dread sovereign, sinful and helpless, devoid of all rights, and justly doomed to everlasting punishment. If he therefore should choose any, be they many or few, to be rescued from this awful condemnation, it would solely be of his compassion; and if he passed by others, or 'if the rest be hardened,' he would be within the bounds of his absolute authority and would commit no wrong against any one."

Let, therefore, a thorough disciple of Aristotle in philosophy and of Cæsar in government (Augustine was both) take hold of Christianity; let him assume that it is an unbaked clay in his hands, and that it is his province to fashion it into a vessel after his own ideals, and Augustinianism, with all its repulsivensss, more recently called Calvinism, is the result. And over the centuries from Augustine to Calvin, and Hodge, and the last Pan-Presbyterian Assembly, this system has brooded like a nightmare.

We have brought Augustinianism forward simply as an example in theology of the workings of the old Greek philosophical spirit and the old Roman governmental spirit. For the full result of their work we must turn to the Roman Catholic Church. There is perfection of speculation and perfection of dogmatism. In this perfection Christ is reduced practically to a nonentity. He is worshiped less than Mary and the saints, and is obeyed less than the Pope.

With the advent of the inductive method came our reverence for facts as against theories, for history as against speculation, for investigation as against tradition, and for Christology as against theology. With the advent of the inductive method we have made a complete "about-face" and we have hit upon a whole new world. We have dethroned tradition and we have enthroned investigation. What we call historical criticism is but the inductive method applied to history, and what we call literary criticism is but the inductive method applied to literature, and what we call biblical criticism is but the inductive method applied to the Bible.

Today the inductive method is paramount in every department of study and investigation. Its significance as regards the religious tendencies of our day is simply this: it deals with the realm of facts. It seeks what has been and is, and it aims to make the whole world of ascertainable fact and truth subservient to the interest of man. It is adapted to a humane and brotherly and practical age, and such an age can be but slightly influenced by any other system. It hungers for reality; it thirsts for the actual. Its demand is for that "which has been seen, and heard, and handled of the Word of Life."

Now Christ is a fact in our human history, the supreme man among men, and holier and mightier than man. In teaching he is matchless; in works he is miraculous; in character he is faultless. His sinlessness is a fact; his death is a fact; his resurrection is a fact; his commission is a fact; his Church is a fact. The Gospels and Epistles are facts, and they bring to us such a character as is unapproachable in any other literature and inimitable in any age or nation. His very presence commands attention. His supremacy in character is a challenge to the serious scientist and the honest historian, while the saintly seeker after utmost holiness in human form halts before him and proclaims that his quest is done.

The inductive method is compelling a return to Christ. Let it be granted that Jesus is such a fact as stated above; then history, laboring to know and to use for human good what has actually been in the world, cannot and will not ignore her mightiest man and holiest treasure. Social science, slowly working out better political and industrial conditions for men, cannot and will not turn away from her highest symbol of brotherliness and her chiefest champion of human rights. And above all, religion, striving to enrich the souls of men with the joy of forgiveness and a sense of an eternal fatherhood, cannot and will not release her hold upon the One who poured out his blood in benediction and pardon, and who in his resurrection has shown us that

"Life is ever Lord of death
And Love can never lose his own."

If the triumph of the inductive method is assured, the triumph of Jesus is assured. If history succeeds, Jesus must succeed. If science fails not, Christ will not fail. If faith and forgiveness and prayer and a personal God are among the facts of religious science, and if they are necessities to the soul, then Jesus must forever stand as the object of faith, the forgiving One, the answerer of prayer, and the revealer of our Creator in the character of our God and Father.

LIGHTS AND SHADOWS IN INDIA.

W. M. FORREST.

IT WAS the last day in the old year. A traveler was enjoying, for the first time, a journey upon an Indian railway. There had been no room for his family in Calcutta when he arrived there in the midst of the crowded season, so they had sought the friendly shelter of the Christian Women's Board of Missions' bungalow at Deoghur. And now he was improving the last days of the Christmas holidays by journeying over the two hundred miles that lay between the capital and Deoghur, in order to spend his first New Year's Day in that strange land with his own family and friends.

A railway journey in India has its peculiarities. The cars are divided into compartments, like those in England, and are entered by a door at the side. The traveler usually has to search the station diligently before he can find any one to tell him what train is the one he wants. Then he calls the troop of coolies who are carrying the various articles of baggage made necessary by the exigencies of oriental travel, and bestows himself and his goods in the car. If he is going over a strange road, and there is no one in his compartment able to give him needed information, he proceeds upon his way in an uneasy frame of mind. No one comes to announce the names of the stations, and if the name is called out upon the station platform it is drowned in the din of the noisy crowds of natives. Hence the traveler anxiously endeavors to read the names of stations displayed upon the sign boards, if he thinks he is nearing his destination. And failing in that effort, he leaps out of the car and runs wildly about the station to find some one with English enough and sense enough to tell him where he is. It breaks the monotony of the trip, at least.

The traveler now under consideration had started early in the morning, and understood that he was to change cars about noon at a place where he could get lunch before proceeding on his way. His only companions were two children of the soil who had no command of his mother tongue; he had no railroad guide from which to learn what station should follow another. Hence, it was after much anxious watching that he finally saw the place where the first stage of the journey ended. Aided by the indispensable coolies, he removed himself and his belongings from the car. Then he began a protracted search for some one who could tell him when his train would leave. White faces were not numerous; competent informants were few; authorities seemed to differ. It was only after repeated and persistent inquiries that the pilgrim finally found that the train he had left was the one which must carry him to his destination. With what grace he could command he motioned his coolies to return his luggage to the car.

Then he looked at his watch and rapidly calculated how much time was left for needed refreshments. The dining-room was far away across the tracks. Out of regard for life and limb, it was permitted to cross only by the long and lofty bridge. The hungry man found that he might possibly get to the dining-room and back before the train would leave, but would certainly not have even a moment to tarry there. With a sigh that came from the depths of an empty stomach he resigned himself to his fate, and looked longingly about for some chance peddler of refreshments. Alas! only one man was descried, and his stock consisted of diminutive bananas and decayed oranges. The oranges conjured up visions of cholera; so the traveler bought a bunch of bananas and sadly retired to his compartment as the train moved off. Those sixteen bananas soon disappeared. Yes, sixteen; but hold, gentle reader, before you cry out against the voracity or veracity of the Indian missionary. That fruit cost four cents, and no piece of it exceeded the size of a man's finger!

It was late in the afternoon when the train rolled into Baidyanath Junction, where it was necessary to change cars for Deoghur. To the vigilant watcher "a sign was given" this time; he caught sight of the name of the station boldly displayed. To get to the ticket office, buy a ticket for the remainder of the journey, and inquire when the train would be in, was the work of a few minutes. The polite Indian-English of the agent gave the information, very welcome indeed, that the train would arrive in twenty minutes. But when fully half an hour had gone there was still no train. Then the station master came out of his office and invited the impatient traveler in to a seat. Anxious inquiry about the train brought the response that its coming was uncertain, that it might not arrive that night, that it sometimes failed to appear for two or three days. The traveler was startled and demanded why the agent had been permitted to give false information. The station-master replied that the train had been due at the time

indicated, but being a single train on a narrow gauge local line, its ways were past finding out. Impatient questions accomplished nothing beyond the suggestion that it would be best to wait awhile, at least until after the passing of the next regular train, and then it could be seen what would be best to do. So the fat, brown body of the station-master conveyed away his unperturbed soul.

Rain had begun to fall; dusk was coming on apace. After a long time the ticket agent appeared and was soundly upbraided by the waiting tourist. He bore it meekly, but said he would return the price of the ticket, and seemed to think that should allay all disquiet of spirit. How far was it to Deoghur? Was there any road, and any kind of a conveyance? These questions elicited the information that it was four miles to Deoghur; that there was a road; that there had been an ox-cart about, but it was gone. But was there no way of getting over those four miles that night? The agent bethought him of a palkey that could sometimes be procured, and agreed to send out a search party for it. Now a "palkey" is a palankeen, and a palankeen is a cross between a coffin and a hearse, and is carried by four men by means of a long pole protruding from each end of it. It seemed to the traveler better suited to the conveyance of the dead than the living, yet he hoped it would be forthcoming.

Another weary wait, during which the rain and the oncoming darkness tarried not. Then the agent appeared with the news that the palkey men had just returned from a trip, too weary to go out again. Grumbling and reproaches only led the agent to conclude the traveler an unreasonable creature. He showed signs of taking himself off as he suggested that the best thing to do was to rest quietly in the waiting room for the night. Then the traveler adopted a mollified tone and besought aid in finding a coolie who could serve as a guide and carry the luggage. And the agent agreed to try to find one.

By that time it was quite dark, but fortunately the rain had nearly ceased. The traveler's umbrella was in Calcutta; why should it not be, when he understood that it never rained in India except during the "rainy season" of the summer? At last a coolie came upon the scene. He was willing to go, but must have double pay. Yes, to travel four miles through the dark and rain, guiding a stranger and carrying some sixty pounds of luggage for him, and then to trudge back home, the man had the hardihood to demand eight annas, or sixteen cents! As money was no object to the stranger, and getting on to Deoghur in time to begin the new year with his wife and son was an object, he took the man at his own price.

Down the dark and muddy road they went, the coolie leading the way with the luggage on his head. He surely had rested all that day, for he trotted along at a most unoriental rate of speed. The man found it difficult to keep near him on the rough, dark road, but he knew not how to tell him to go more slowly. One of the first words a man learns in India is that for "hurry," but whoever heard of needing to tell a child of the East to go slow? The unexpected always happens. So in silence strode they on.

Once the coolie stopped, and indicated by a grunt and a motion that he wanted assistance in removing the luggage from his head. Then he took his upper garment, and wrapping it about his head, resumed his load and his journey. That left him quite naked, except for a loin cloth. The traveler reflected that there was small likelihood that such a man should be dangerous on account of concealed weapons. But he did not find an overcoat too heavy, despite the rapid walk, and wondered how the man endured the damp, cool wind. Again the guide stopped and uttered some unintelligible words, but his companion shook his head and waved him on. The next time he paused, the traveler understood, for he cried, "Pawnee, pawnee! (Water, water!)" and there was a river right across their path. It was discomforting. But the coolie was a man of resources. Motioning his comrade to stay where he was, he himself plunged into the river. Splash, splash, he went, and after a little he was heard clambering up the opposite bank. Then he reappeared and motioned the traveler to mount his back. It was not a "pig-back" but a "bare-back" ride that night. The darkness was kindly; there was no kodak fiend at hand. But what a picture they would have made—that very long traveler bestriding the bare shoulders of that very short coolie and clutching his head to maintain an equilibrium! Had the coolie been a little shorter, or the river a trifle deeper, the man would not have passed over dry shod. But the lithe little fellow, as slender-waisted as a girl, did his duty, and the river was soon left behind.

Then they entered the outskirts of Deoghur, but only to face a new difficulty. The town was asleep; the coolie could not be made to understand where to go. Two chance comers were appealed to in vain. Then a light was seen streaming through an open door. With reviving hope the traveler approached it and addressed his remarks to a military-looking little chap sitting behind a table. At the first word the little black fellow jumped up, nearly overturning the table, and ran across the room to seize a musket. Having secured it, he stood presenting arms in so perturbed and apologetic a manner that the traveler decided not to run away. But inquiry elicited nothing.

The weary man turned away feeling quite faint. Those sixteen bananas had been making a brave stand at some lonely outpost of his stomach for many a long hour. At last they signified that they must capitulate unless reinforced at once. But just when it seemed that nothing was left but to pass the remainder of the night under some tree, a new man came upon the scene. The traveler and the coolie both talked at once for some time without making any impression. The coolie did not know where the traveler wanted to go, and the latter could not make the man understand. All his scant vocabulary was called into requisition to no purpose. At last the word for church was used in desperation, though he knew there was no church. But it struck a spark of intelligence; voluble directions were given the coolie and off the pair started again.

It was but a little after that the traveler might have been seen in the cheerful light of the mission bungalow. The faithful coolie was sent on his way enriched by double the price he had asked. A hasty "watch night" repast was soon prepared. As the traveler sat down, surrounded by cordial friends and his wife and little boy, and hurried on reinforcements to the heroic sixteen, do you think any one could have persuaded him that foreign missions are a failure?

Calcutta, India.

A motion to have the choir change the litany to "Have mercy upon us miserable singers!" could be carried in almost any congregation. The account of a mother who gave her baby paper and pens because he had swallowed a bottle of ink—she wanted him to feel write inside—suggests the origin of some of the holiday novels.

A MODERN VERSION OF THE PRODIGAL SON.

HAMISH MANN.

(Continued from last week.)

OU mean well by us," said Robert Gordon, "but we darna cover up wrong. Davie has made his bed and he must lie in it; God himself does not allow sin to go unpunished, and why should we?"

"Then, officer, you will have to do your duty," said the spokesman to his companion, who had up to this time remained silent.

He took from his pocket a pair of handcuffs and began to fasten them upon the boy's wrists.

"Ye needna dae that, he will go wi' ye without resistance," said the father.

"Then I will take the bracelets off," said the officer of the law.

The storm, which had lasted during the interview, had now spent itself like a sudden burst of passion; the sun was shining; there was a rainbow in the sky, and the birds were singing as if there were no breaking hearts in the world.

The men put the boy into the buggy between them and were about to drive off, when Mrs. Gordon, who had listened at the door of the parlor and had fallen on the hall floor in a swoon, recovered herself, and, rushing out, reached up to her boy and drew him down toward her, saying: "Oh, my puir Davie, your judgment day has come; God hae mercy upon us a'."

The boy did not speak; but never did the mother forget the look of shame and sorrow upon his face, and never did the boy forget the look of suffering love upon the face of his mother.

The two old people tottered into their desolate house. In a few minutes years had been taken out of their lives. Never had such a bitter cup been pressed to their lips.

"The cup which my Father giveth me to drink shall I not drink of it!" exclaimed Robert Gordon.

"We have had many troubles, guidwife, but nane like this one. We buried our five bairns; but dead sorrows are naething tae a leeving ane. God help us in our day of trouble!"

Instinctively they drew together and knelt down in prayer, the wife's arm resting upon her husband's shoulder.

"Oor Faither, which art in heaven," began Robert in broken accents. "We understand ye better noo. We hae often wrung your heart wi' anguish as our bairn has wrung oors today. Yet thou hast loved us, and been merciful to us, and hast not given us up. Help us to love our bairn while we hate his sin, and by showing him thy patience win him back to a guid life."

Bad news travels fast, and it was not long before the news of David Gordon's crime and arrest spread through the little community. Everybody was shocked. One or two ill-conditioned people were not surprised. They had been expecting something of the kind; they had seen signs of extravagance and pride; and they more than suspected that the elder's son was no better than the children of other folk. But most of the people felt as if a personal calamity had overtaken them. They knew better, however, than to obtrude themselves upon the stricken pair. They were left alone, curtained in with their grief and with their God. When they met them they took their hand and gave it a hearty squeeze, looking away from them the while. No one ever spoke to them directly of their trouble, being afraid lest they might touch the wound with an unskilful hand.

David was sentenced to a year in the penitentiary—the lightest punishment that could be given for his offense. He told in a simple, straightforward way how he had been tempted, not so much from a love of evil as from a desire to know what it was like. He had been lured on to break through the hedge of restraint by a curiosity to see what was on the other side of it. Fellow clerks, whose names he would not divulge, had helped to lead him astray. If he had sinned he had also been sinned against. The judge in sentencing him was deeply affected.

It was the common verdict in the community that Robert Gordon did right in giving his son up to justice. For, would he not have been condoning the offense if he had allowed it to go unpunished? No one seemed to think that punishment could come in any other way than through the course of law. They were really, had they only known it, more concerned about the honor of the law than about the salvation of the boy.

Afterwards, when Robert Gordon and his wife went to see their boy in the state's prison, they were perplexed in mind. "Better leave him to himself," they said, "and make him feel the enormity of his misdeed." They did not think that his wounded heart might need healing and soothing.

A greater astonishment awaited them when the time drew near for David's release. Robert Gordon called together a meeting of the church session and delivered to them the longest speech of his life.

"My brethren," he said, "I hae something on my hairt about which I want to speak to you. Ye wadna accept my resignation a year ago, when I thought that I ought to step down from my place as elder of this church because of the blot that came over our family name. I appreciate your confidence in me, and now I want to make a larger draft upon your sympathy and help. My laddie, as ye ken, will be let oot o' prison next week. I believe that the iron has entered into his soul, that he has come to himself, and that he is truly penitent. I do not mean to defend him or to make light of his sin. But oh, he was sair misguided His very simplicity regarding toil was his ruin. He seems determined to begin a new life, and I want him to begin it right here among his auld friends, who have kenned him since he was a baby. Noo, what I want to know is this: Will ye welcome him back among ye, in the New Testament way?"

The minister who was presiding asked, "What do you mean, Robert, by the New Testament way?"

"I mean," replied he, "the way laid down in the fifteenth chapter o' Luke."

"Would not that be a somewhat dangerous experiment?" inquired the minister.

"Surely God does not think so, seeing it is the way he follows wi' us."

"I have no sympathy with all this soft-hearted foolishness," spoke up Malcolm McPhail, who had driven more than one of his children from home by the severity of his discipline. "Robert Gordon, you will do your laddie harm if you do not make him feel the fire of your indignation, or if you keep him from reaping the full harvest of his iniquity."

"I would like to know," said Walter Keith, the

apostle John of the kirk session, "I would like to know if we are a body of Christians."

"I hope so," said Malcolm McPhail.

"Then let us act in a Christian way toward this puir laddie who comes back to us frae the far country."

"And kill for him the fatted calf?"

"Why not? There is good authority for that."

There was a division among them, and when reports of the meeting of session circulated in the community the same division of sentiment was extended over a wider area.

On the day of David's release his father met him at the gate of the prison. He hurried him to a hotel, where he dressed him in a new suit of clothes which he had provided beforehand. Then he took him to the depot and boarded a car.

When David recovered himself he asked, "Where are you taking me, father?"

"I am taking ye hame, my bairn. Where else should one who has fallen go wi' his bruised heart but to his ain mither?"

"Oh, I cannot go home; I have brought disgrace upon all—disgrace that can never be wiped out. I can never look my old friends in the face again. Let me go away where nobody knows me, that I may hide my shame and begin life over again, and when I have proved myself worthy of respect I will come back to you. I promise you that. God helping me, you will never more have cause to be ashamed of me."

"Na, na, my laddie, ye must fight your battle oot where ye lost it. It will be hard for you and for us; but your mither and I would never have an easy day if ye were to leave us. Besides, we want the joy o' helping ye in your struggles."

His father's wish had always been law to him; so he simply said: "I will do just as you say."

When they arrived at the village of Argyle, David was greatly agitated. "Father, let us go home by the back way, round by the south road," he whispered.

"Na, na, my boy, nae round-aboot roads for us; the straight way is best."

To the credit of the people of the Scotch hamlet be it said that they did not stand at their doors or windows staring at the returning prodigal. With a fine sense of propriety they kept discreetly out of sight.

When the house was reached David was startled to find that every window was lighted, and to see evident signs of life.

"If there is company in the house, I cannot go in and face them; let me stay out in the barn until they go away."

"You must come; your mither is waiting for you."

The meeting between the mother and her newly recovered child was almost too sacred for relation. She took his face into her hands and, looking steadily into his eyes, said: "Ye hae washed away your sin in the waters of repentance; your een is getting clear and true again." Then, breaking out into the language of Scripture, she exclaimed, "This, my son, was dead and is alive again; was lost and is found."

When David was led into the parlor he found a number of his old friends and companions waiting to receive him. Their greeting was kindly; but their joy was of a sober and chastened sort. The old pastor was there. It was rumored that after the meeting of the church session Walter Keith had a long interview with him, and had convinced him that the Christian way of dealing with a penitent prodigal, although somewhat uncommon, was well worth trying. There were those who objected to his being present and giving countenance to such unheard-of proceedings; but when his course was once made clear he was not the man to turn aside. The modern descendants of the Scribes and Pharisees were, of course, conspicuous for their absence.

Without saying a word, Mrs. Gordon brought the family Bible and laid it on the table before the minister. He read, with great tenderness of tone, the fifteenth chapter of Luke's Gospel; and merely added: "We are here tonight because we want to make an application of this parable to a particular case. We want to show that it is not impossible to follow Christ's teaching; we want to try for once the novel experiment of making the divine method of dealing with sinful men the rule of our action."

It is many years since this incident took place. Almost all the actors in it have gone hence. David still lives. None of the evil prophecies regarding the harm which he was sure to receive from the reception given to him when he returned from the far country have come to pass. Nobly has he redeemed the past. What a comfort and stay he was to his parents in their declining years! And what a friend and helper he has been to tempted and fallen men! "When you bury me," he is wont to say to his friends—"when you bury me, put upon my headstone the words, 'Here lies a prodigal who was loved back to a better life.'"

THE THINGS OF THE FATHER.

Rev. E. Fenn Lyman.

IN the words "Know ye not that I must be about the things of my Father" (Luke 2:49), the emphasis falls upon the word *must*. But of what compulsion did Jesus speak when he said "I must"? Was it the dogged facing of a severe and heavy task, or was it something else? Man feels the irksome mandate of the moral law, and he says "I must," and in given determination he sets about his joyless task. He seeks to force himself toward his goal as the Spitzbergen glacier moves toward the sea, a slowly creeping, crushing, grinding valley of ice, whose progress is so slow and labored that the advance of a year must needs be measured by inches. Surely not such was the compulsion that Jesus felt when he said "I must." His was the warm compulsion of divine love, the joyous compulsion that the snow fields of the upper Missouri feel when the warm sun of April smiles down upon them, and the icy shackles fall off, and the trickling streams leap with joyous song down the mountain sides and the foothills, and in murmuring chorus sweep through the great plains, filling the vast river bank-full with an irresistible power. That is the invincible *must* of the divine life, and it was the surging of that strong constraint of love that Jesus felt when at this moment of his soul's awakening he consciously bared his heart like a broad continent to catch the full shining of his Father's sun-like nature, till each separate hill-top and valley of his being was streaming forth in unshackled responsiveness to that love. Here lay a thirsty barren world. His Father's business was to make it a garden. His nature was crying out in that word *must* to join with all his powers in that glorious work. How noble the enthusiasm of the divine boy Jesus as he stands at this moment of broadening vision!

But when we look upon this picture of Jesus' divine

love expressing itself, we sigh that ours is the human and not the divine love; ours the mortal and not the God-like *"must."* But we who are "made a new creation in Christ Jesus" are partakers of his divine nature.

"O soul of mine! I tell thee true,
If Christ indeed be thine,
No more makes he himself thy kin
Than he made thee divine."

And this deep new-born nature yearns to throw itself open to its Father, God, and to his sweet liberating influences. When the *must* of divine love—the compulsion of God's own nature thaws us out, it is worth more in a minute than all the prying and pushing and crowding of a million tons of the glacial drift of human effort exerted for a generation of time. Our human wills must still be set with all their powers to do God's will, but this compulsion of the divine nature to which we are made heirs by God's grace should catch us up in its own strong current and bear us joyously on to our Father's business. What a difference there is in acting through the "must" which moves the glacier, or through the "must" that speeds the merry, singing brook!

Alcester, South Dakota.

BLUNDERS MADE BY FAMOUS AUTHORS.

Milton in Error.

Till the dappled dawn doth rise,
And at my window bid good-morrow
Through the twisted eglantine.

Thus ends the forty-first line of Milton's "L'Allegro." The eglantine does not "twist," and Milton was mistaken in giving this name to the honeysuckle. The eglantine is the prickly sweet-briar of our gardens.

Where Shelley Was Drowned.

Drowned by the upsetting of his boat in the Gulf of Spezia.

So reads the epitaph on Shelley's monument erected at Christ Church, Hants, by his son, Sir Percy, and Lady Shelley; and dictionaries and encyclopaedias also perpetuate the error. The boat really foundered in the roads of Viaregio. The seaport of Viaregio is only fourteen miles northwest of Pisa, while the Gulf of Spezia, following the coast line, is distant not far short of fifty miles.

Byron's Blunder.

The last line of Byron's "Marino Faliero" reads:

The gory head rolls down the giant steps.

The steps alluded to are in the courtyard of the Ducal Palace, Venice, and are known as the Giant's Staircase, because of the colossal statues of Mars and Neptune on its summit; and by the "gory head" is meant that of Marino Faliero, one of the doges of Venice. Unfortunately this sovereign was decapitated before this stairway had been built; but it is a fact that he was beheaded in the palace.

Scott Makes a Mistake.

What purports to be the true scene of the murder of Amy is one of the chief points of interest at Kenilworth Castle: the ruins of Mervyn's Tower. Here Amy was lured to death by Varney, at the instigation of the earl. But in connecting the unfortunate Amy with that splendid ruin, Sir Walter Scott has given it an importance which is mere fiction. It is even very doubtful whether Amy ever saw the place; at any rate, Kenilworth was not given to Leicester until three years after her death (1560).

Victor Hugo's Mathematical Blunder.

Victor Hugo lays the scene of one of his novels in England, but makes the drollest blunders in regard to English life and customs. Like almost all Frenchmen, he mis-spells English proper names. For instance, he transforms the Firth of Forth into the First of Fourth!

The Story of Baron Munchausen.

The German soldier, Baron Münchausen, was not the author of the book of travels named after him. The absurdly exaggerated fictions in this book were written by an expatriated countryman of his, named R. E. Raspe, who published them in England in 1785. Raspe made the Baron the putative author, having become acquainted with the false stories which this officer related, and for which he became notorious, after returning from his adventurous campaigns in the Russian service.

Some of Shakespeare's Slips.

"Then our ship has touched the deserts of Bohemia," says Shakespeare, in "The Winter's Tale." The ship bearing the infant Perdita is thus pictured as being driven on the coasts of Bohemia, but Bohemia has no seaboard at all.

The couplet:

Peace, count the clock—
The clock has stricken three,

is found in the dialogue between Brutus and Cassius, in Shakespeare's "Julius Caesar." Yet clocks were not known to the Romans, though sun-dials were; and striking clocks were not invented till some hundreds of years after Caesar's death.

The Real Story of Robinson Crusoe.

Readers have formed an idea that because an unwilling dweller on his island through shipwreck, therefore Selkirk, the Scottish sailor, on whose marvelous adventures Defoe founded his fascinating story, must have landed there through like circumstances. The exact contrary is true. Selkirk had been roving about the Southern seas as sailing-master of one of the ships that set out on a privateering expedition under the famous navigator, Dampier, and being dissatisfied with his ship, desired to be put ashore. A few others joined him and they remained on the island of Juan Fernandez for several months until their vessel returned for them. But Selkirk's life-long aversion to discipline again manifested itself, and the next time his ship touched at Juan Fernandez he was put ashore by his own request, in 1704. All things that could be spared to make him comfortable were freely given—food, tools, clothes, weapons and ammunition. After the expiration of four years and four months, he was taken off by another privateer, the "Duke and Duchess." His sea-chest, cup, gun, etc. (which Crusoe saved from the wreck), created some sensation when they were exhibited in London on his return, in October, 1711. They are now in the Society of Antiquaries' Museum, Edinburgh. Robinson Crusoe, on the other hand, must have landed on some island east of Panama, and there is good reason to believe that it was the Island of Tobago. But Defoe blunders in locating Juan Fernandez Island on the eastern side of South America.

AT THE CHURCH

OUR PULPIT.

THE BREAD OF LIFE.

WM. DOUGLAS MACKENZIE, D.D.

TEXT.—John 6:11. Jesus, therefore, took the loaves and having given thanks he distributed to them that were sat down; likewise, also, the fishes, as much as they would.

The story of the feeding of these thousands of men by Jesus is the only miracle that is told in all the four Gospels; and the writer of this fourth Gospel evidently recounts it because there grew out of it that teaching which he describes to us in the last part of this chapter. Before his readers could understand how Jesus came to speak of himself as the bread of life, and what he meant by it, they must hear the story of the event on which that teaching was founded and which made that teaching relevant for the people to whom it was given.

He describes first the compassion of Jesus as he looked out upon the multitude that had hurried after him to see him do more miracles. Jesus at once understood the situation. These men were away from where they could obtain provisions; and if they were longer there, detained by him, they would indeed be in want and distress. So he turned to his disciples and spoke especially to Philip, saying: "Whence are we to buy bread that these may eat?" "This he said to prove him," to test him, and not only to test him, but to test the other disciples also.

1.—The Test.

It was a kind thing to test those men. Only when they were tested could they take in the lesson which he was about to teach them. Only by first showing them how helpless they were, only by bringing them face to face with the impending calamity for those people, could Jesus then proceed to work that which should be full of real instruction for them; not a mere dark, meaningless sign, but an event full of meaning, out of which they would receive fresh light upon the great problem of religion which they were constantly working upon at this time in their hearts and minds. Jesus said it to prove Philip, we are told; and the answer would indicate that there was some need for Philip to be proved, for Philip turned and said: "Two hundred pennyworth of bread is not sufficient for them that every one may take a little." He makes a rapid calculation, and seeing the great multitude of people, knows it will take all that and more to buy bread. He does not think of where they are to get it, which is what Jesus asked, but thinks of the cost, which was not what Jesus was concerned with. But he is a practical man, possibly what we would call a business man, who looks at the practical or business side of this transaction. He does not, first of all, consider whence this is to come, but how much it will cost; which seems to a great many people always the first and middle and the last question to ask about a thing. He is, then, a man of this practical business temperament, and that kind of business man who evidently has very little faith. Now, nowhere is faith more needed than in business life, on the part of those who would go far or build up large business concerns. A large number of men have great ability and yet occupy positions of mediocrity or inferiority in the business world, because they do not have faith enough. The man who goes forward and far is the man who has a living faith—faith in himself, faith that comes out of a careful study of the situation. This faith is not that gambling spirit that takes any risk, ignorantly, without calculation. That is a different attitude altogether. That is sin and immorality; it is sheer wickedness for any man to go and run plain, meaningless risks. Faith always has a reasonable element in it. Faith knows why a risk must be run and faith wants to reduce the risk. Faith looks in upon a man's own self and says, "I can meet the difficulty. I can disentangle the complexity of relations that have grown up around me. I know this man; that man I can count upon; I believe it can be done." The gambling spirit thinks: "I will risk it; I will risk the chance that it will come out all right." The man who makes business in the latter way ought to be put out of business altogether for the sake of the honest, faithful men, the men of faith and intelligence, who want to reduce the risks and who want to have as clear a certainty and as straight a path before them as possible in business life. The business man who has a living and a healthy faith is the man who knows himself, and knows the situation and the circumstances, and then goes forward with an earnest and humble confidence that, taking all the circumstances into consideration, and his own power and manhood, he can work the thing rightly.

2.—The Omitted Fact.

Now this man Philip did not take all the circumstances into the situation. He had not counted in everything that was to be counted in. He counted the multitude, then he counted up the number of loaves, then he counted up how much they would cost, then he thought of the man who was the treasurer of their little company, and of the few pence he had in the bottom of the bag, and said, "I suppose this will take perhaps (in modern terms) seventy-five or eighty dollars. We have not got that." He counted in the twelve men and the pence and the bag and the multitude and the loaves and remembered the distance to the nearest village. He forgot Christ! He forgot to take that circumstance into calculation, and accordingly his judgment could not be for that moment a safe and sound and businesslike judgment. He had not counted in all the facts; nay, he had missed out the greatest of them all. Jesus wanted to show that to them; that they had not learned how to count him in. This was the main matter to prove, to test, to find out—to see whether in their own hearts and minds, now, they had learned to count in himself into the very circumstances of their lives; if they had learned, when they were mapping out their plans, to take him into consideration and to see what difference he would make upon the whole vista of action that opened up before them. And Jesus, having tested them, teaches them in a very simple and a very glorious way, reveals himself as the active creator at work before their eyes.

3.—The Power of Thanks.

We are told that Jesus took the loaves and gave thanks. And gave thanks! I wonder if that is what worked the miracle. Gave thanks! He did not merely plead and ask and beg from God, but gave thanks. At the Last Supper, before he broke the bread he gave thanks. When he stood before the tomb of Lazarus, knowing what he was going to do and before he spoke the words that woke the dead to life, while the hush fell on that crowd also, he lifted up his voice to his

Father and said, "I thank thee." He gave thanks! Before Christ did anything great he seems always to have, in his spirit, given thanks. When the battle was still before him he gave thanks for the victory. When the task was still to be done he gave thanks that it was done. Before the dead woke to life he gave thanks that the life was there to wake the dead and call him forth. He gave thanks! You and I do not know much of the power of giving thanks. It is always that, that indicates a mighty and invincible faith, when we can give thanks.

Now, there are many people who in our own day are being put to the test by Christ; and in these two ways, I think: As to whether they are taking him into account, and as to whether they are giving thanks. For instance, I think in your own daily life, in your business, God is putting you to the test every day. Do you take God into account? He is putting you to the test each time that you make a new venture, each time you feel a fresh emotion. Are you taking God into account?

Even churches have to learn this lesson. I have heard of churches,—I have seen them in several countries and could name them to you,—that once were strong, and then they grew weak, and then when they were weak they got down into despair. They said: "We cannot do anything. There are only a few of us and the people around us do not want the Gospel. Religion is at a discount and there is no hope. We can not do anything. It would take a tremendous lot of money,—'two hundred pennyworth of bread!'—to be put into this affair to carry it on." They have said, "We will need to get a great preacher from some great center, a man who is known all over the country, or who would speedily become known, a man who would be a mighty organizer. A large figure, 'two hundred pennyworth of bread:'—we have not got it." I know churches like that. They counted their members, summed up their subscriptions and looked with sinking hearts at the great, indifferent, dying mass of the world and said, "We can not do it."

What was the fault in those churches? What was wrong? These were the facts: they did not have that miserable two hundred pennyworth of bread and they had that vast, indifferent and yet soul-unfed, hungering multitude. What had they omitted? Did they take Christ fully, heartily, frankly, into consideration? Did they believe that the very power of the Son of God was in their midst? Did they believe that the spirit of Jesus, the crucified and eternal One, their Saviour, their Lord, who can raise men from the dead, was in their midst? Did they have hearts hot with the love of him? The world needs its Christ, and "Christ to the world we bring." In what mood were they? With what measure of faith were they at work? I have known one or two of these churches that today are full. They began to fill when they discovered that Christ, the giver of bread, the multiplier of a few loaves, was in their midst. When they discovered that the multitude around were hungering for the very bread he gives, then Christ made them the distributors of it, and the twelve men that doubted could feed thousands that were hungering. Today songs of rejoicing fill those buildings because they are giving thanks out of full hearts that the living bread is being broken to multitudes of hungering men and women. But you see they needed to take Christ into account.

4.—The Miracle.

How can I believe that this miracle ever took place? Not merely because the man who writes the description was an eye-witness of the scene, though that is a tremendous fact; not merely because we have two or three descriptions of the fact by eye-witnesses, with minute differences, which show that they are all remembering actually the same thing. The strongest reason of all is this: That the miracle is ascribed to Christ, the Son of God; not to a man but to Christ, the Son of God. He goes on in the last part of the chapter to describe himself, and his relation to this miracle, by calling himself the "bread of life," calling himself the "living bread." And he says that he came down from heaven. Now, if I am not going to believe that, then I differ from Christ and his own witness about himself; and that is about the hardest thing in the world to do. For myself I cannot do it; I believe his witness about himself. When he who lived so, and taught so, amongst men, who gave men the noblest truths and the holiest impulses, who gave to the human race the loftiest power it has ever found of a spiritual and moral kind, when he says, "I came down from heaven, I was sent from God," then I feel that it would be the height of rashness, the height of insanity in me to say, "I differ from you, O Christ, regarding your own origin." The Church has ever said, "We cannot doubt it and live."

5.—The Living Bread.

He came down from heaven, he says, and therefore speaks of himself as the "bread" and the "bread of life," the "living bread." He contrasts himself with that manna of old, that manna of Moses which was connected in their thoughts with the story of the wilderness, when Moses was their leader and prophet. Moses did not give it to them; it was His Father that gave it to them. That was not living bread; it just barely gave men life from day to day. But this is the bread of life. It comes from heaven in order to enter into and become the property of men and in so becoming their inward property and endowment, this bread is to them the bread of the everlasting life. He speaks of himself as the bread of life in order, I think, to show that he is to become the foundation of every man's personality, the foundation of every man's soul life. He uses, to illustrate his relation to man, this bread which we have come to call the "staff of life"; the simplest, commonest form of food, the basis, after all, of all social life, without which everything else is but ornament and extraneous, but which is itself the essential thing in every form of human society everywhere. When the ordinary bread that we eat is received by us it becomes the basis of our physical life. It enters into and becomes ourselves. We assimilate it into our very blood. It passes through our veins and nourishes every part of our physical self. It becomes the very basis of our personal life. Christ says that he, himself, is necessary to every man as to his eternal life, as to his soul's life, just in that way. He is to become the basis of our personal life. Can anything be more complete than that which is the basis of your life?

6.—How to Eat this Bread.

But how is this bread of life to be received by us? How does a man come into possession of it? Christ, towards the end of the discussion, says that men receive this bread of life when they believe on him; that is, when they take him into account; when they give to his claims the assent of their intellect, the homage of their will; when they give to his claims, to himself, the love of their hearts; when they give to him the complete submission of their whole self, their whole nature. In this act of believing on him, a man is taking him into account in everything. Then Christ says, he has been received, he has been taken into the very substance of that person's life. He is then as intimately

united with that person as the bread that I eat is united henceforth with my physical self. It seems to me that there is no more compact, solid, vivid way of putting it this morning than by just saying that it is to take him into account.

But, then, what does believing on Jesus Christ mean? It means understanding the fact that he had come down from heaven and that he was able and willing to give that bread, and taking that into account. That is faith; that is believing on him. Jesus Christ means to say that the man who in this way takes him into account, believes on him in this way, does receiveth him into the very depths of his being. There is nothing at once more sublime, more awful, more glorious, more inspiring, and, just because it is all these things, there is nothing more absolutely sure than this, that when you and I thus take Christ into account, he—ah! think of it,—the very God enters into our very self and henceforth we no longer live but he in us. The divine and the human bound up in this wondrous union,—he, the basis of our life, our life the flowering out of his energy in our soul!

Brethren, let me in his name this morning say to you, "Oh! brother, friend, believer in Christ, fellow-member in this church, open your heart! Take him into account. Count him henceforth into your life, always, in everything. Believe that he is already in you; that he is already there where your affections have their springs, there where your thought has its root, there in the dark machinery of the soul where the will carries on its mighty operations. Take him into account, receive him to your trust and, behold! he is already living in you."

BIBLE SCHOOL.

ABRAHAM AND ISAAC.

LESSON FOR AUGUST 25, 1901: GENESIS 22:1-14.
Golden Text: By faith, Abraham, when he was tried, offered up Isaac.—Heb. 11:17.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

ELIAS A. LONG.

Time and Place.

The time is commonly reckoned at B. C. 1871. Isaac, who had been born within a year after the destruction of Sodom, is now a young man. Abraham is 125 years old. Abraham at this time lived at Beersheba, a place some forty-five miles south of the present Jerusalem. Here there was a fine well, which gave the place its name.

Trusting God to the Utmost.

Sometimes we think our faith in God is perfect until there comes a great, mysterious wave of trial leading us to cry out: If God is love, why does he permit this? To so trust him that faith holds true, in the extreme test, is the hardest lesson we have to learn. It was just here that our Master in his last great struggle in Gethsemane was the weakest; yet in which he triumphed in that profound expression of faith, "Nevertheless not my will but thine be done." Abraham must learn—we must learn—to sum up every prayer with these words. The old patriarch had given up much for love and faith in God. He had parted with home and nation in Chaldea. He had given up kindred in Haran; lands in Canaan to Lot; rightful money to the king of Sodom; ease of body and mind to the rescue of his nephew, but his self-surrender must be put to a severer test than any of these. Here is his precious long-waited for son Isaac, dearer to him than life itself, the joy and solace of his declining years; would he trust God in a supreme test in which love for this one is cast into the balance through offering him as a sacrifice? It is none other than such an extreme trial to which Abraham now is put, and which forms the basis of today's very interesting lesson.

God Wants Living Not Dead Sacrifices.

To Abraham came a command which was discerned as meaning that his late won gift, Isaac, was to become a sacrifice on the altar of burnt offering. God indeed meant that Abraham was to offer his son, but not as a bloody, material sacrifice. What he designed to teach was that the offering which is acceptable to him is the body, will and heart as a holy, living sacrifice. Rom. 12: 1. That Abraham in his day should have understood the call as demanding the death of his son, was not unnatural. God often permits our ignorance in spiritual, as in material, things to lead us into the severest trials and the most helpful discipline of our lives. Ps. 73: 22; I Tim. 1: 13. Abraham now for "many days" was situated with abundant leisure, ease and prosperity. Ch. 21: 34; 24: 1. He had ample time for meditation in the things of God. The thought presses upon him: "What shall I render unto the Lord for all his benefits towards me?" Ps. 116: 12. "How are all the families of the earth to be blessed in me?" "Have I done enough for God in the daily offerings which out of my plenty have cost me so little?" With such thoughts the news must frequently have reached him of some Canaanitish neighbor offering his first born as a sacrifice to propitiate the wrath of the terrible fire god. 2 Kings 16: 3. It was an age when the idolatrous idea of human sacrifices prevailed and was commended by public opinion as the highest token of religious devotion. See 2 Kings 16:3; 17:17; 21:6; Judges 11:30, 31; Micah 6: 7; etc. How natural that to Abraham's conscience there should have come the "accusing thought" (Rom. 2: 15) "Am I not willing to do as much for the God of love as my neighbors do for their detestable dieties?" Can I do less than give that which is most precious to me?" Then comes the command, perhaps as the still small voice of conscience—which is a voice of God—and accepted by Abraham as requiring him to offer up Isaac in death. While he thus is moved to stop not short of making an offering as bloody as those of his neighbors, God's real design was different. "Lay not thine hand upon the lad" vs. 12. And in that unmistakable mandate there was set forth once for always a protest against human sacrifices, while the spirit which prompted the giving up of all to God was commended and accepted.

V. 1. At Ease in Zion. "After these things." After the departure of Ishmael and the covenant with Abimelech, as related in the previous chapter, leading down to Abraram's prosperous, peaceable settlement for "many days" at Beersheba. But to be "at ease in Zion" (Amos. 6:1) often is a condition when the discipline of trial most is needed. * * * "God did prove Abraham" R. V. Abraham "was tried" the inspired apostle says. Heb. 11:17. God tries us to bring out the good (Deut. 8:2); but he never tempts any man to do evil. James 1:13. Temptation proceeds from the malice of Satan. This whole life is a testing and an education in testing.

V. 2. Test Assumes Form. "And he said." Just how God spake we do not know, but plainly it was not by clear command as in verses 11 and 12. Possibly it was the "still, small voice." (Kings 19:12; Rom. 2:15) which his children even now plainly hear urging them to duty and to sacrifice, and these sometimes not unmixed with mistakes and discipline. * * * "Take . . . thine only son Isaac." The name Isaac means "laughter." He was the only son of promise; the only son by Sarah; the only son left to Abraham in his home. * * * "Land of Moriah." The mountainous portion of Jerusalem then known as Jebus or Salem,

the city of Melchizedeck. * * * "Offer him there." Abraham thought that to offer Isaac meant to kill him, but as verse 12 shows God meant differently. The force of this awful test as accepted by Abraham is seen as we consider that in obeying it he had to contend (1) against his own devoted parental love; (2) against reason, for would not this be to slay the future blessing to mankind? (3) against faith, the very "substance of things hoped for" (Heb. 11:1) in this son of promise. Yet this man of faith offered neither argument nor excuse. If Isaac must die he "counted that God was able to raise him up even from the dead." Heb. 11:19. He trusted that "somehow or other God will provide." V. 8. Sometimes in our greatest trials we can observe no sign of divine love, no reason, no good prospect, but only can say "I know in whom I have believed." 2 Tim. 1:12.

V. 3. "He Staggered Not." "Abraham rose up early." To not a single soul dare he confide his purpose. Gal. 1:16, 17. He started early, a necessary course to avoid the oppressive heat of the Oriental midday. * * * "Saddled . . . ass . . . clave the wood." The ass was loaded with the wood required for the offering. * * * "Went unto the place." In that terrible journey doubtless again and again as the hours wore away Abraham rehearsed all of God's past dealings with him, but only to find strength in his purposes of faith. Rom. 4:20.

V. 4. The Mountain. "On the third day." The time required to pass over the 45 miles to Moriah. A day's journey in the leisurely pace of the east is from 16 to 20 miles; a Sabbath day's journey 2,000 yards. Acts 1:12. * * * "Saw the place afar off." Beheld the mountains round about Moriah. Ps. 125:2.

V. 5. Abraham's Gethsemane. "Abraham said . . . abide ye here." Like Christ in Gethsemane he would be apart from his attendants in his agony and communion with God. Matt. 6:6. * * * "Will go yonder and worship." Isaac alone goes with him, but not yet to share this great sorrow. * * * "And come again to you." Abraham fully expected to perform the awful act of slaying his son, but his clear faith as fully expected that God would raise him from the dead. Heb. 11:19. In confidence therefore he says to his servants that they will "come again." His faith tells him that God's promise concerning the increase of his family through Isaac cannot fail. Acts 2:24. But Abraham's experience helped him; had not God, after his many doubts, given Isaac as promised? Do our experiences help our faith?

V. 6. 7. Heroism of Faith. "The wood . . . and laid it upon Isaac." The father was very aged; the son young and strong, so he could tug up the hill with the fagots. * * * "He took the fire . . . and a knife." The vessels containing live coals as they had no matches in those days. * * * "Where is the lamb?" The tenderness of this scene is only to be surpassed by that of Calvary.

V. 8. 9. Mountain-Moving Faith "God will provide." All ahead must have looked dark and forbidding to the father's eyes, save the one bright star of faith that shined above the great "mountain" in his path. The words in answer to Isaac's question could hardly have been spoken evasively, for the crisis was drawing too near to attempt further evasion. * * * "So they went both together." Isaac, reposing in the faith of his father, said not another word. "He is brought as a lamb to the slaughter and as a sheep before her shearer is dumb so opened he not his mouth." Isa. 53:7. * * * "Bound Isaac and laid him on altar." The scene changes from words to action, which indicates more forcibly than words that Isaac himself is to become the victim. Had there not been the most perfect harmony in the faith of the aged father and of his strong young son in submitting, the trial could not have gone through. No one could dwell in the atmosphere of Abraham's trusting heart without being infected with his faith. Ch. 18:19. Faith kindles faith as fire kindles fire. So our faith and love and virtue and heroism have the power to influence others. Every person is made either stronger or weaker for his contact with others.

V. 10. Hope Thou in God. "Abraham stretched forth his hand." As the last crucial moment for action comes a voice within must have said, "Hope thou in God, for I shall yet praise him for the health of his countenance." Ps. 43:5. All can yet be undone and pass away like a dream. * * * "Took the knife to slay." Then instantly he is thrilled by a voice out of heaven, such as never before had met his ear.

V. 11. Voice out of Heaven. "Angel of the Lord." It was the voice of the Lord himself, even of Jesus, as we may see by V. 16 comparing with Acts 2:25, 36; Phil. 2:11. * * * "Called . . . out of heaven." Now with a distinctness and directness that could not be mistaken. Matt. 3:17. Abraham is notified that it is enough. His offering of the heart's best, this living sacrifice, is regarded as a complete offering. See Golden Text.

V. 12. The Stayed Knife. "Lay not thine hand." The voice from heaven interposes at just the right instant. The Lord's angel forbids the deed of murder. He forever condemns the inhuman superstition towards which all ancient ceremonials of sacrifices perpetually tended. Both father and son truly shall return to the waiting servants, as Abraham in faith had intimated. V. 5. * * * "Now I know thou fearest God." Abraham was tried, not to convince God of what he already knew (Chapt. 18:19), but that he might show to others to the end of time, how by faith he had honored God with that which was dearest. * * * "Not withheld son from me." Here was the actual demonstration that nothing in the world was dearer to Abraham than God and here was the deathblow forever to the offering of human sacrifices. No sinful flesh can serve as a sacrifice to redeem from sin. The Sinless One, the Lamb of God, alone could do that and until the fullness of his time the blood of sinless brutes, without blemish, could serve through continual repetitions as substitutes. Heb. 7:27.

V. 13. Substitution. "A ram caught . . . and offered him." At the opportune moment God provided a beast, which he would accept as a burnt offering at the hands of Abraham; a principle amplified under the Mosaic economy of the acceptance of animal sacrifices for human sins." All such represented "the Lamb slain from the foundation of the world." Rev. 13:8.

V. 14. The New Name. "Jehovah-jireh." In memory of his deep experiences Abraham called the place by this new name which means "God will see" or "God will provide." God had provided. Abraham's trial gave him a new name for God. In applying the name to the place he erects a memorial, which all may read, to the deeds of the true God. * * * "Of the Lord it shall be seen." Abraham learned that when his limited vision could not see the spiritual vision of God saw. So when we cannot see, the Lord not only will see, but as we offer our bodies a living sacrifice he will provide. As we offer our time he sees to it that a day in his service is more satisfying than a thousand spent in the pleasures of sin. As we offer our talents he sees to it that we are fitted to become rulers over cities. As we offer our money or lands he provides that we get a hundredfold more of that which satisfies the soul. Ps. 107:9.

PRAYER MEETING.

FREDERICK F. GRIM.

HEAVENLY MANSIONS.

John 14: 1-3; I Cor. 5: 1-10.

LET us picture for ourselves the scene of gloom and sadness in that upper chamber where Jesus had met for the last time to eat the Passover with his disciples. At this time he taught them the lesson of humility, and in a very striking and powerful way symbolized the significance of his life work by instituting "the Communion." Judas had gone out into the darkness of the night. The traitorous deed was soon to be accomplished. The crisis in the life of the Master was fast approaching; nay more, was at hand. Defeat was facing him, but its consummation was victory. Shame and ignominy were to be turned into glorification. The cross leads but to the crown.

His disciples were agitated. Their hearts were filled with fear and terror. He must needs speak to them of his departure. Peter was unable to understand why he could not follow him at once. He insisted that he was ready. But alas! Peter's impulsiveness does not have in it the quality of endurance. If he could not stand, what was to happen? The treachery of Judas adds darkness to the scene. If their trusted leader—the head of the kingdom—was to leave, what was left for them? No institution, no prestige, no influence, no

army! Ignominious defeat, as far as human eye could see, alone awaited them.

The Divine Comfort.

"Don't give up. To be sure I am going away, but then just trust me. Don't be troubled and dismayed; God still reigns and I am one with him. You believe in him, why not believe in me? Don't worry and vex your soul, but cast all your care upon him." "Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance and my God."

It was not for some selfish purpose that he was to leave them. He was not to live in luxury while they were left to struggle and toil. But he was still to work. He was to make all ready for them.

With a filial relationship comes the idea of a home—a house with many mansions—a most beautiful figure in which to express the heavenly idea. "The image is derived from those vast Oriental palaces in which there is an abode not only for the sovereign and heir to the throne, but also for the sons of the king, however numerous they may be." John in his Apocalyptic vision has given us a picture of wondrous beauty—shall we say of the renewed earth? If that be true, heaven cannot be less glorious.

If so much loveliness is sent
To grace our earthly home,
How beautiful, how beautiful
Must be the world to come.

With Him Forevermore.

Without doubt this "building of God eternal in the heavens" will satisfy our esthetic taste. And yet all this is but the feebleness of our earth-born speech. External attractions cannot constitute heaven. How many a palace adorned with all that luxury can afford is a veritable hell on earth. It is Christ's presence that makes heaven. He can transform a cottage into a "paradise regained." The great discovery of the present time is that Christ is here, giving us glimpses of that which is to be. What a family reunion it will be! Heavenly companionship is ours to enjoy if we but acknowledge a Father's love and a Father's care. Eye hath not seen, ear hath not heard, neither hath it entered into the heart of men what God has in store for them who love him.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

DAILY PRAYER.

Topic for August 25, Psalms 34: 1-22.

I WILL bless the Lord at all times; his praise shall continually be in my mouth." The best part of prayer is praise. I fear we often forget this. We need to turn back to the Psalms of God's ancient people to learn this lesson of praise. There is no hymnal that can compare with the Hebrew psalmist's scroll of song.

The criticism of our modern Church hymns, by a certain Prof. Somebody, which has been going the rounds of the secular and religious press recently, is so sweeping in its assertions that it needs no answer, but if it shall bring us to a fresh comparison of our modern Sunday school and Church songs with the best of Israel's sweet singer, it may serve to show us the superiority of the book of Psalms. Not that I would advocate the use of the Psalms in singing, not exclusively at any rate, but I would advocate a much more general use of the Psalms in our devotional reading. And I certainly would not advocate the use of Watts' paraphrase, but the much more beautiful rendering of the Revised Version, or the old King James version.

But how shall we pray continually, or without ceasing? I think the true secret of prayer is in what may be called

The Attitude of the Soul.

This is possible even with very busy people, and without this attitude of the soul there is no real prayer or praise. It is in cultivating this condition of mind, and establishing the attitude of the spiritual nature, that the "quiet hour" serves its chief purpose. It is possible to read the Bible and pray every day without much cultivation of the spiritual attitude, and therefore without making any very perceptible progress in the divine life. The praise that is continually in the mouth must have a continual supply back of it in the hidden springs of the spiritual life. And it is this hidden and eternal—this attitude of the soul—this continual turning of the heart and life to God, that constitutes true prayer. The attitude of the body and the environments of life have little to do with cultivating and maintaining this spiritual state. Most of us imagine they do, and excuse ourselves on the ground of our environments; but the spiritual is superior to the merely local if we will have it, so that we may bless the Lord "at all times" and have his praise continually in our hearts. I know the difficulties of maintaining this spiritual attitude, and I count not myself to have attained, but I have caught a glimpse of the glory of the presence of the Lord, possible for every believer. What we need is to cultivate the mind of the spirit.

Prayer Not Selfish.

I wonder sometimes if we are not selfish in our prayers. Prayer ought to expand the soul. This is one sort of "expansion" that I think we need not fear. "O magnify the Lord with me, and let us exalt his name together." It somehow exalts us to exalt the name of the Lord together. I like that familiar expression, "Let us unite in prayer." Do we really thus unite in prayer?" Prayer desires for others what we ourselves have found. "O taste and see that the Lord is good." The spiritual mind cannot be satisfied with enjoying its blessings alone. The cloister and the cell are no part of the true spiritual worship of the Church of Christ. Jesus went into the mountain apart to pray, but only that he might gain quiet and bodily rest for further service, for we are told that they pressed upon him so that he had not time to eat or sleep. We need the mountain stillness and the morning hour as a preparation for service.

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

BY THE REV. ALEXANDER SMELLIE, M. A

ABRAM AND LOT.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them."—*Matthew* 7 :12.

Monday—Genesis 13: 1-9.

The choice of Sodom for his home was Lot's greatest mistake. He is the type of that class of men, always a large class, who are determined by one rule alone, by the consideration of worldly advantage. He saw a quick road to wealth, and that was enough for him; at once he turned aside into Bypath Meadow.

But this was a perilous road. Lot must shut his eyes to the moral risk, if he would grasp the material advantage. He must endanger his soul. So it will be, if I

am governed by the greed of gain. Spiritual disaster lies inevitably in front of me.

And this was a selfish road. Lot recognized no duty to Abraham, no gratitude, no modesty. He was prompted by nothing higher than the eager wish to benefit himself. May I be kept in mercy from forgetting others in my anxiety to do myself good.

Tuesday—Genesis 13: 10-18.

If I make Lot's choice, I cut myself off from all that is best in life. Of my own accord I enter a society in which there is nothing that will really satisfy. The men and women round me now are shallow, superficial, worldly. These are not the associates who should be mine. But I shall despise myself more than I despise them. I shall think with sorrow of the high thoughts which visited me once, and of the hopes that now I have no means of fulfilling. I am in bondage to the circumstances I have myself chosen. It is my disappointment, my bitterness, my shame, that I have lost my old comrades, my old ideals, my old homelier and godlier ways. I have sacrificed what is best to what is lowest. I have gained the world, but I have forfeited the health and prosperity of the soul.

Therefore let me stay with Abram in the tents up among the hills, and do not let me descend into the enervating and contaminating Cities of the Plain.

Wednesday—Genesis 14: 5-16.

The attack, the capture, the captivity, are God's warnings to Lot that he should never have made Sodom his home. But see how Lot neglects the warnings. For, instead of returning with Abram and abandoning the district of his adoption, he goes back to Sodom.

So it is too often with me. Because the admonitions of God are not very loud, I pay little heed to them. I tell myself that Chedorlaomer might have come to the tents on the hillside as well as to the house in the city. I silence the unobtrusive voice which speaks to me for my good. I assure my heart that I am not being rebuked and condemned at all. And I continue, persistently, rebelliously, in the wrong course.

But I should be influenced by God's whispers as well as by God's thunders. Conscience, quick, tender, sensitive, taught by the Holy Ghost, should be as mighty and royal a power as any angel set in my path with a flaming sword in his hand. If only my eyes were single, my whole body would be full of light.

It is my own truest interest to hearken to every solemn counsel of my Lord. If I will not be profited by his lesser chastenings, he has more awful judgments in store. If Chedorlaomer does not drive me from Sodom, heaven's fire and brimstone will.

Thursday—Psalm 1.

At first I content myself with walking in the "counsels of the wicked." It is an occasional companionship. It is a meeting only now and again. For awhile I was with them, and then some better influence calls me away—the remembrance of my mother's prayer, a sentence in a letter from a friend, a verse of the Bible suddenly shot into my mind. But by and by I "stand in the way of sinners." They have gained a greater power over me. I love them too well. I linger in their society. The poison is working; my condition is more fixed and hopeless by far.

And, at last, where do you see me? I am "sitting in the seat of the scornful,"—at home with those who laugh at God and Christ and heaven and hell. I have joined their ranks; I am one of their number. Their resorts are mine; their jeers are mine; their seared conscience and withered heart are mine. O dreary ending of a dreary journey!

Friday—Hebrews 11: 25-26.

The pleasures of sin last only for a season. They have no solid foundation. Ignorance is one of their foundations; I do not see them in their real character, or I should take little delight in them. And carelessness is another; I will not pause to consider. And false and flimsy hopes are a third; I imagine that all will go well though I am far from God and far from righteousness.

Then, too, these pleasures are dependent on my circumstances. In the bright summer they may be sufficient. But the winter comes. I fall sick. I lose my bosom friend. My property is suddenly snatched from me. The fig tree does not blossom, and there is no fruit in the vines. Do they satisfy me now? Nay, I know them for tinsel and fraud.

And they will be torn to shreds at last. They are like the ice palace of the Czars. It glitters in the frosty sunlight of the short days. It looks a desirable home. But with the return of spring it "vanishes into naught." The pleasures of sin cannot abide the day of the Lord's coming, and, if my home is among them, I am houseless and orphaned in that day.

Saturday—Matthew 6: 24-34.

Without the kingdom of God and his righteousness, I am poor, though all else should be mine. I recall the Cæsars of Rome. They ruled from the Euphrates to Gibraltar, and from Scotland to the sands of the Sahara. They had slaves, soldiers, palaces, wealth which I could not count. Were they happy? No. Augustus grew morose and melancholy in his age. Tiberius fled from Rome to conceal himself in the little island of Capri. Nero had to hide at last from his enemies in a miserable hut outside the city. My heart is restless without God.

But with the kingdom of God and his righteousness, I am rich, though nothing else should be mine. Here is a slave of one of these emperors—a boy captured by the legionaries in the pinewoods of Britain. He is in a foreign country. He is destitute of human friends. He is the chattel of a hard taskmaster. But he goes singing about his work. Why? Because God is his Father, Christ his Elder Brother, the Holy Spirit his Teacher and Comforter. His are "the pure lilies of eternal peace." I had rather fill the slave's menial place than be imperial Cæsar on his throne.

Sunday—2 Corinthians 6: 11-18.

Let me make the severance utter and complete between myself and the kingdom of unrighteousness and darkness and Belial.

Perhaps I omit to keep guard over my inner life on one particular day; I am advanced now in my Christian course, and I imagine that I may relax my carefulness somewhat. But just then temptation presents itself, and after years of consistent and gracious living I go down.

Perhaps there is a duty I leave unfulfilled for once—a service which I might have rendered, but from which I shrink. I plead that it is dull, uninteresting, tiresome; I must have something gayer and brighter once in a while. And thus I rejoice the enemy, and make sad my Saviour and Master.

Perhaps I forsake my attitude of expectant waiting for my Lord's appearing. I do not bring all my thoughts and words and ways into the light of His Throne, before which I am to stand. But when I have laid myself down to sleep, and my lamp is not burning, there is a cry, "Behold, the Bridegroom cometh!"

"Who would fail for one step withholden?" To the last step of the last day let me run the race and fight the good fight.

CHRIST IN THE LITERATURE OF THE 20TH CENTURY.

Prof. Edwin Mims, Ph. D.

Synopsis of address at Epworth League Convention, San Francisco.

AS poetry becomes more and more the expression of the spiritual life, poets will find in Christ the best material for artistic purposes. Within the nineteenth century a larger and fuller interpretation of Christ has come. He is no longer a limited or circumscribed being; rather he is the richest, fullest personality of history. In such books as Henry Van Dyke's "Gospel for an Age of Doubt," and Dr. Gordon's "Epoch of Faith," one can see that men have a finer vision of Jesus than ever before. Science and criticism have to be accepted in so far as they prove facts, but they have not obscured the face of the Master which decomposes but to recompose.

There was a time when Christ was the subject of art and literature; the Pre-Raphaelites in art, and Dante in poetry formed in the Christian religiou the most beautiful and truest art.

But the Christ of mediaeval art lacks humanity, lacks richness. With the triumph of the Renaissance and the Reformation has come a new sense of the value of humanity and the dignity of human reason. We are beginning to see with Phillips Brooks, however, that the interpretation of all modern movements is found in the human and divine Christ.

One poet of the nineteenth century points the way to the future. Wordsworth, Shelley, Carlyle, Tennyson and Emerson have all contributed to the spiritual interpretation of man and nature, but Browning is the author who has put into art the beautiful idea of the Incarnation. In "Saul," "Cleon," "Death in the Desert" and a dozen other poems, he has expressed in art the central truth of the world—

"I say the acknowledgment of God in Christ
Accepted by the reason, solves for these
All the problems in the world and out of it."

Durham, N. C.

ABOUT LITERARY CELEBRITIES.

Sir Edwin Arnold, the author of "The Light of Asia" and many other works, has become practically blind. Perhaps few men can show such strong individuality and strength of mind as the talented editor of the London "Daily Telegraph." While he was taking honors at Oxford, he found time to learn Sanscrit, "for a personal pleasure," he said, and when he left college and became a teacher in a school at Birmingham, he made up his mind to go to India, where he obtained the appointment of principal to the Government Sanscrit College at Poona. Before he was thirty he had been through the Indian Mutiny. He loved India, he reverenced Orientalism, he was a mystic, but at the same time a man of the world.

Tennyson was fond of telling stories in the Lincolnshire dialect. The following examples are from his lately published "Life," a work of absorbing interest: A Lincolnshire farmer, coming home on Sunday after a sermon about the endless fires of hell, and talking to his wife, said: "Noa, Sally, it woan't do, noa constitootion cud stan' it." Another was of a Lincolnshire minister praying for rain: "O God, send us rain, and especially on John Stubbs' field in the middle marsh, and if thou doest not know it, it has a big thorn tree in the middle of it." Yet again: Speaking of American poets, Tennyson said: "I know several striking poems by American poets, but I think that Edgar Poe is, taking his poetry and prose together, the most original American genius." When asked to write an epitaph of one line for Poe's monument in Westminster churchyard, Baltimore, he answered: "How can so strange and so fine a genius, and so sad a life, be expressed and compressed in one line?" And this: On Mr. Lowell asserting that "Wordsworth was no more an 'artist' than Isaiah," Lord Tennyson answered: "I consider Isaiah a very great artist—everything he says is complete and perfect."

Browning was a good poet, but an exceedingly bad reader, and not a good conversationalist. Augustus Hare, in the last volume of "The Story of My Life," says of Browning: "I never heard any one, even a child of ten, read so atrociously. It was two of his own pieces, "Good News to Ghent,' and 'Ivan Ivanowitch,' the latter always most horrible and unsuitable for reading aloud, but in this case rendered utterly unintelligible by the melodramatic vocal contortions of the reader." Very few authors are able to read their own writings in public. It was painful to hear even Dickens when he appeared first in public; but, in his case, he knew his inability and mastered the art of public reading, until he was a passably good reader.

ILLUSTRATIONS.

A little child was one day playing with a very valuable vase, when he put his hand into it and could not withdraw it. His father, too, tried his best to get it out, but all in vain. They were talking of breaking the vase, when the father said: "Now, my son, make one more try; open your hand and hold your fingers out straight, as you see me doing, and then pull." To their astonishment the little fellow said: "Oh, no, pa, I couldn't put out my fingers like that, for if I did, I would drop my penny." He had been holding on to a penny all the time! No wonder he could not withdraw his hand. How many of us are like him! Drop the copper, surrender, let go, and God will give you gold. —John MacNeil.

A charming story is told of the child of a well-known French painter. The little girl lost her sight in infancy, and her blindness was supposed to be incurable. A famous oculist in Paris, however, performed an operation upon her eyes and restored her sight. Her mother had long been dead and her father had been her only friend and companion. When she was told her blindness could be cured her one thought was that she could see him, and when the cure was complete and the bandages were removed she ran to him, and, trembling, felt of his features, shutting her eyes every now and then as if to make sure that it was he. The father has a noble head and presence, and his every look and motion was watched by his daughter with the keenest delight. For the first time his constant tenderness and care seemed real to her. If he caressed her or even looked upon her kindly, it brought tears to her eyes. "To think," she cried, holding his hand close in hers, "that I have had this father for this many years and never knew him."

General & Church News

CONFERENCE OF CHRISTIAN WORKERS.

Realizing that there is always advantage to be gained by the Christian worker in looking through some one else's eyes and from another standpoint than one's own, a conference has been planned, to meet at Sea Cliff, on the north shore of Long Island, at the beginning of September. It is hoped to bring together in this way those engaged in Christian work of any kind, who seldom have opportunity to meet and exchange news and methods, and who know but little of the work outside of their own fields.

Bible study will be given a place each morning, and for the first three days will be in charge of Professor Frank K. Sanders, of Yale. Twilight services similar in spirit to those on Round Top, Northfield, are to be held at a spot remarkable for its natural beauty.

At the opening session, August 31, Rev. Russell H. Conwell, D. D., will speak on "The Unused Missionary Power in the Churches." Sunday, September 1, is to be young people's day, when it is hoped Rev. Francis E. Clarke will make an address. Sunday-school work occupies Monday, and on Tuesday brotherhood work; Wednesday is to be given to the consideration of practical work in the city—rescue, settlement and kindred forms of Christian activity; Thursday, the closing day, will be devoted to world-wide missions. Rev. Arthur T. Pierson, D. D., is to speak on that day. On Wednesday Hon. Samuel J. Barrows makes an address on the topic, "Jesus as a Penologist." Among other speakers announced are to be found the names of Rev. Philip S. Moxom; Rev. Madison C. Peters, D. D.; Rev. A. H. McKinney, Ph. D.; Rev. Lester Bradner, Ph D., etc. Ample accommodations, including board and lodging, will be arranged for at $1 to $1.50 per day on application to Rev. George W. Carter, Ph. D., at Sea Cliff, N. Y.

THE BROTHER OF THE KINGDOM.

From July 21 to August 2 was held in Marlborough, N. Y., the ninth annual conference of the organization bearing the above title. It is interdenominational, and is formed upon the following basis: "The Spirit of God is moving men in our generation toward a better understanding of the Kingdom of God on earth. We form ourselves into a Brotherhood of the Kingdom in order to establish this idea in the thought of the Church, and to assist in its practical realization in the world."

The scope of this brotherhood is indicated in its program for this conference. There were four series of addresses, one on "Present-Day Questions of Reform," in which Arthur W. Milbury spoke on "Tenement Improvement" and Hon. S. J. Barrows, of the Prison Association; another on "The Church in Modern Society," its institutions and life, catechetical instruction, etc.; a third dealing with such questions as "The Place of Christ in Modern Theology" and "The Kingdom of God as a Christian Cosmology," and a fourth using as object lessons the sociological experiments of the early Anabaptists and of the Pilgrim Fathers. A twilight devotional service on the hilltop closed each day.

At a business session the principles of the brotherhood were formulated and discussed, and then submitted to a referendum of all the members. A public meeting is to be held during the winter in order to bring the purpose of the brotherhood before a larger constituency. Co-operation with the Brotherhood of Andrew and Philip was arranged for, and correspondence is to be entered into with leaders of the Kingdom movement in England, France and Germany.

The work of this brotherhood in the past ten years gives promise of helpfulness for the future.

ACCROSS THE WATER.

A great loss has befallen New Testament scholarship in the death of the Rt. Rev. Brooke Foss Westcott, bishop of Durham, whose writings have long been accorded deference as the work of an acknowledged authority on the subjects of which they treat. Among his best known books are "The Bible in the Church," "The Gospel of the Resurrection," "Christus Consummator," "The Historic Faith" and commentaries on the Gospel and Epistles of John and the Epistles to the Hebrews. With Dr. Hort he edited what is regarded as the standard text of the Greek New Testament. He was a member of the New Testament Revision Company.

Sunday schools in Great Britain have only of late years reached an attendance which compared at all favorably with that in the United States. In 1818 there were less than 500,000 enrolled in the Sunday schools there. Now the number is 6,000,000. To stimulate the work of the teachers and to bring the young people in larger numbers to enter on a Christian life, a national mission is to be held during the first three months of next year. The British National Sunday School Union is making the preparations for this movement, of which great things are hoped.

Methodism will have in London next September the most representative gathering it has ever had. It is peculiarly fitting that such an assembly should meet in the historic Wesley Chapel, City Road. Nearly 300 delegates from the United States and Canada are expected to attend this Ecumenical Conference; thirty of them are bishops, nine of whom are connected with the African M. E. church. The opening address at the conference will be given by Bishop Charles B. Galloway.

The Baptist Union of Wales will not enter the National Free Church Union so long as united communion services are held by it. The place where specially they meet their Lord is the one place where they cannot fraternize with other Christians.

Rev. John Spurgeon, father of C. H. and James Spurgeon, and grandfather of Thomas and Charles Spurgeon, celebrated his ninety-first birthday recently, delivering an address at the laying of the corner stone of a new wing of the Baptist church in South Norwood, near the home of the late C. H. Spurgeon. Another grandson, Mr. Spurgeon Page—recently returned from a mission in Africa—delivered an address at the same time, "rejoicing that he was permitted to proclaim the glories of his grandfather's God."

"Ian Maclaren" (Rev. Dr. John Watson) delivered recently an address before the Manchester Baptist College on "Clinical Theology." He thought it not enough that the candidate for the ministry be instructed and become proficient in what are known as theological studies, but he should have a familiarity with the practical work of the ministry—the pastorate—before being thrust into it. He urged that when a student has finished the prescribed course of study he should attach himself for one or two years to an older and an experienced pastor, and thus learn what is to be done in the ministry, and how to do it. This pastoral work he called "clinical," since it contemplates helping those who are sick in mind and soul as well as in body. Dr. Watson believes that the churches are less disposed than formerly to seek a pastor who is simply a great preacher. They demand, more and more, pastoral work, and seek men who will do it, even though they may not be so great in the pulpit as are some who are of no account elsewhere.

CHICAGO AND VICINITY.

The Presbyterians of Maywood will soon break ground for their new church. It will be of brick and will cost $10,000. Their former building was burned last March. The pastor, Rev. George A. Campbell, expects the new edifice to be ready for occupancy by the first of November.

St. Andrew's Methodist Episcopal congregation are erecting an attractive edifice at the corner of Wabash avenue and Fiftieth street. The exterior design is being executed in plain brick of a dark chocolate color, with broad white mortar joints, terra-cotta ornamentation, and slate roof. The interior will be finished in oak and have a seating capacity of 750. The chapel parts will be finished in Georgia pine and have a seating capacity of 450. The entire structure will cost about $18,000.

Rev. J. Knox Montgomery, of Charlotte, N. C., has accepted the call of the Garfield Boulevard (Eighth) United Presbyterian church, and will enter on

If You Are Tired Use Horsford's Acid Phosphate.

Dr. M. H. Henry, New York, says: "When completely tired out by prolonged wakefulness and overwork, it is of the greatest value to me."

his new duties on the first Sunday in September.

Dr. J. H. George, the new president of the Chicago Theological Seminary (Congregational) will also occupy the chair of homiletics, assisted by Rev. William M. Lawrence. Dr. Warren J. Moulton, instructor in biblical studies at Yale University, and Professor Shailer Mathews of the University of Chicago will divide the work formerly in the hands of Professor George A. Gilbert.

Emmanuel Methodist church, at Forty-fourth and Park avenues, is holding dedicatory services August 11-18. The church was organized in 1897 as a mission Sunday school.

The installation of Rev. C. B. McAfee, D. D., as pastor of the Forty-first Presbyterian church, is announced for September 24. The moderator of the presbytery, Rev. W. P. Merrill, will preside. Rev. Dr. H. A. Johnston, former pastor, will preach the sermon and Rev G. W. Wright will offer the prayer of installation. The charge to the pastor will be given by Rev. J. A. Vance, D. D., of the Hyde Park church, and that to the people by Professor J. Ross Stevenson of McCormick Seminary.

Baptist.

Ruggles Street church, Boston, has been compelled from motives of economy to give up the male quartet which for twenty-three years has sung regularly in that church. During the last ten years not one member of it has been absent a single Sunday. The quartet has been favorably known even beyond New England.

Contributions in the state of Missouri for home and foreign missions show marked improvement over last year. For the ten months of the fiscal year ending October 1 there is an advance of $1,500.

Rev. Thomas Stephenson has decided to return to the pastorate of the First church, Pueblo, Colo., and give up the work of state secretary and general missionary.

Thirty have united with the church in Janesville, Wis., since Rev. Richard M. Vaughan took charge May 19, and others are awaiting baptism.

Rev. C. D. Case, Ph. D., has received seventy-five new members during the first year of his pastorate with the First church at Terre Haute, Ind. The membership has now reached nearly 900.

The annual report of the Baptist Missionary Union shows that 579 of the native churches under its care are self-supporting. Of these Burma has 495, Assam 57, India 14, China 6, Japan 1 and Africa 6. The number of outstations is 1,335 and of schools 1,347, with 36,428 pupils. The denomination has 479 foreign missionaries, with a church membership of 112,163. Baptisms on the foreign field in the last year numbered 12,099.

West Park Baptist mission, St. Louis, held services in its new chapel August 11. The building and ground cost $10,000. It will not be dedicated until the return of the Rev. Dr. Williamson, pastor-elect of the Third church.

Rev. Fred D. Hale, pastor for five years of the Third church, Owensboro, Ky., has accepted a call to Bales chapel, Kansas City. With the church he is leaving 885 persons have united during the five years.

Congregational.

The Center church, Torrington, Conn., has made a net gain of ninety resident members for the year, and heads the list of Congregational churches in the country in this respect. The total additions for the year were 109. This is in spite of the fact that Rev. Dr. Chamberlin, the pastor, has been out of health for a large part of the year.

Special meetings held in East Tallassee, Ala., in May have shown results in a doubling of the membership of Liberty church. The Sunday school, organized in April with forty-eight attendants, has grown to 148, with an average attendance of 115.

The North church, Columbus, O., has long been under a burden of debt. Efforts to remove it were not very successful, so the pastor, Rev. W. Leon Dawson, left his pulpit to the care of his deacons while he undertook the canvass. The necessary amount—$4,000—has now been subscribed.

Three Congregational pastors were on the ground at the county seat of Kiowa county, Oklahoma, to get lots and commence church work. They have a tent.

Home Missionary Superintendent Daley of South Dakota does not stop work on account of the heat. He organized two Sunday schools July 20 after a drive of forty-five miles with the thermometer at 103 degrees in the shade.

Bethlehem church, Los Angeles, has public baths connected with its institutional department, thus supplying a great want. For the month of July 3,000 were admitted to them. Second-hand clothing is given to those in actual need, but to those having employment it is sold at low rates.

At Wardner, Idaho, a series of meetings were begun July 1 on the street in front of the largest saloon and billiard hall in town, from 7:30 to 8:30 o'clock every night. A baby organ was used. Two or three hundred men gathered round the speaker at each service—90 per cent non-church-goers. There is evidence of good results. The meetings have since been held in other places.

At Lawton, Okla., during the opening of the Indian lands, Rev. C. H. Bente, of Seneca, Kas., was on hand with a large number of his former Kansas parishioners—a nucleus for the first Congregational church at Lawton (Fort Sill). A large new tent bore the words, "Congregational Headquarters." There was a choir of young men, and Chaplain Hammond gave a large number of hymn books for their use.

The North church, Columbus, O., has been enabled, by the aid of sister churches, to cancel an indebtedness of $4,000.

Rev. E. Munson Hill, D. D., pastor of Calvary church, Montreal, and a graduate of Beloit College and Andover Seminary, has accepted the position of principal of the Congregational College at Montreal, just vacated by Rev. J. H. George, who comes to Chicago as president of Chicago Theological Seminary.

Fifteen new Sunday schools have been established in North Dakota since the beginning of the year, and at least six church organizations are already under way.

The Disciples.

The Disciples are active in Colorado. One is conducting the Bible studies at the Rocky Mountain Chautauqua, fifty miles south of Denver, and another presides at the Boulder Chautauqua. Three union Sunday-school teachers' meetings are held each week in Denver, for Bible study, under the auspices of the Superintendents' Union, and are conducted by a Disciple. The president of the Ministerial Alliance of Denver is a Disciple, and so is the treasurer of the Arapahoe County Sunday School Association.

Miss Madge L. Kent, of Chagrin Falls, Ohio, a graduate of the School of Pastoral Helpers in last year's class, has been employed as assistant to Rev. G. H. Farley, of Pleasantville, Ky., who preaches for three country churches.

Rev. W. W. Warren died July 31 at his home in Osceola, Mo. He served in the state legislature as representative of St. Clair county.

Christian Memorial church of Rock Island has extended a unanimous call to the Rev. Thomas J. Shuey, of Valparaiso, Ind., to become its pastor. It is believed that Mr. Shuey will accept the call.

St. Louis will soon have four new pastors in the churches belonging to the Disciples: John L. Brandt, of Valparaiso, Ind., at the First church; G. B. Ireland, of Wabash, Ind., at Carondelet; Paul H. Castle, of Centralia, Ill., at the West End, and Howard T. Cree, of Maysville, Ky., at Central church.

Michigan has 1,000 members in the Christian Women's Board of Missions.

The Church Extension Board is aiming

A CHANGE BREAKFAST.

Getting Ready for Warm Weather.

As the warm days approach it is well to give some thought to an easy way to prepare breakfast. A food that is already cooked and simply needs to be treated with a little cold milk or cold cream, is ideal on that point, and such a food can be found in Grape-Nuts, at 15 cents per package.

It is sold by all grocers, and is so highly concentrated that not more than three or four teaspoonfuls are required for the cereal part of the meal. This makes the food very economical and does not overtax the stomach with a great volume.

at "a half million by 1905." This board assists congregations in obtaining a church edifice by timely loans at a low rate of interest—just enough to cover the cost of handling. At the present time there are about 2,700 homeless congregations needing buildings.

Since 1875 the members of the Church of Christ in Southern California have increased from 1,000 to 5,000, with thirty-three church buildings and property valued at nearly $200,000.

At the Christian convention at Santa Cruz, Cal., a committee from the Baptist convention at Twin Lakes proposed cooperation between the Baptists and Disciples, so that in small towns and villages duplication of church plants may be avoided. They also proposed that the two bodies unite in upbuilding a college and seminary so as to have one strong institution instead of two lesser ones. A committee of five was appointed by the Christian convention to confer on these points with a similar committee from the Baptists, to be appointed by their state association in the autumn.

Rev. M. L. Bates, who resigns at Newark, Ohio, to accept a call to Warren, has built up a strong church in the five years he has been at Newark. From forty members it has increased to 450, the Sunday school from twenty-five to 300, and the debt has been reduced from $7,200 to $3,000.

Extensive preparations are being made for the missionary convention in Minneapolis in October. This embraces the Foreign Christian Missionary Society, the American Christian Missionary Society, the Christian Woman's Board of Missions and the Church Extension Board.

Mrs. Phœbe C. Dunn, of Marion, Iowa, has left by will $1,000 to Drake University, $1,000 for church extension, $1,000 for the Home Missionary Society, $500 each to the Home for Aged Women and the Home for the Friendless, Cedar Rapids, Ia., and $200 for the Christian church at Hammond, La. Property in Marion, valued at $3,000, is deeded to the Christian church in Marion.

Rev. Cecil J. Armstrong has resigned the pastorate of the South Side church, Lexington, Ky. The membership has almost doubled in the nearly two years he has been there.

The Central and First churches of Lincoln, Neb., have united. Rev. T. J. Thompson is pastor.

Episcopal.

Rt. Rev. Dr. Abram Newkirk Littlejohn, Bishop of Long Island, died very suddenly from apoplexy August 3, at Williamstown, Mass. He was consecrated bishop in 1869. The year previous he had been elected Bishop of Central New York, but declined the office. He was 76 years old.

Rev. H. Percy Silver, rector of St. John's church, St. Louis, has been appointed as a chaplain in the regular army and assigned to the 30th infantry, stationed at Manila.

The Episcopal church has made good progress in Montana the past year. There has been a net gain of fifty-nine baptisms and an increase of forty-seven confirmations and 155 communicants. The Sunday schools have gained twenty teachers and 242 pupils. There has been an increase of $150 in gifts for missions in Montana and $100 in gifts for general missions, while returns for parochial purposes have grown $5,335. There is an increase of $27,891 in the value of church property.

Rev. Frederick William Taylor, D. D., of Springfield, Ill., was consecrated August 6 as Bishop Coadjutor of the diocese of Quincy. Six bishops participated in the ceremonies.

The Lenten offerings of Episcopal Sunday schools for missions amounted this year to $101,247.42.

Methodist.

Saloons have been driven out of Jamestown, O., by a vote of 223 to 106. Rev. U. G. Humphrey, pastor of the Methodist Episcopal church, led the fight.

The Campbell Avenue M. E. church, Detroit, has exerted a beneficial and refining influence over the neighborhood by the work of its members in turning an unsightly vacant lot adjoining its building into an attractive flower garden, laid out in the form of a Maltese cross. It is said that not a single child has injured or picked flowers from it.

Rev. Frost Craft, pastor of the First church of Decatur, Ill., has been chosen as pastor of Trinity church, Denver, to succeed Rev. Camden M. Cobern, who comes to Chicago.

During the past year Methodists in Cleveland have paid off indebtedness on their churches to the amount of $150,000. There are thirty-one Methodist churches in Cleveland. There is still $92,700 to be raised to clear them all of debt.

Presbyterian.

Jefferson Avenue church, Detroit, has secured the Rev. W. H. Culver, of Brighton, Mich., as "boys'" pastor, a new plan of work among the boys and young men of the congregation.

In Michigan the Presbyterians have increased their membership in the last six years from 29,725 to 31,747. Alma College has an endowment of $250,000 and an attendance of over 300 students. Michigan Seminary, at Kalamazoo, has about 100 young lady students, and is well equipped with buildings.

The Minutes of the General Assembly show that the additions to the Presbyterian church by profession of faith during the past year were 54,252, a trifle lower than the average, and the net increase 17,699, which is considerably more than usual and more than double that of two years ago. The total membership now is 1,025,388. Sunday school enrollment also shows a slight gain, and stands at 1,058,110. Every board is out of debt. Gifts to Home Missions reached a little over the million and a quarter mark; those to foreign missions a little over $900,000. The most notable increase was in the gifts to schools and colleges.

Rev. J. D. McCaughry, Ph. D., of Ottawa, has accepted a call to the Park church, Streator, Ill., which has a membership of 550 and a Sunday school of 750.

At Stout, Iowa, a church has been organized and an edifice costing $2,000 erected.

The church at Clinton, Iowa, under the care of Rev. J. K. Fowler, D. D., is making good progress. Twenty-four new members were received at the last communion, nineteen by profession of faith. A home department has been organized in connection with the Sunday school.

The Young People's Christian Union of Eighth Church, Allegheny, Pa., recently voted to expend $100 to start a reading room and gymnasium in the basement of their handsome new church, for the use of the young men of the church and vicinity. It will be ready for use in a few weeks and be open each week day evening.

Rev. Albert A. James has been pastor of the Fairforest church, S. C., since 1851. No less than five churches have been organized within the bounds of this church, and he has the care of all of them. Although 77 years old, he preaches usually at two places every Sunday. He has never taken a vacation. He has had many calls to more remunerative parishes, but has declined them all. In all these years his salary has not averaged over $500 or $600 per annum, with no manse.

Rev. Ira C. Tyson, D. D., of Pueblo,

BREAKFAST ON DRINK.

Coffee Makes Many Dyspeptics

"Coffe and I had quite a tussle. Two years ago I was advised by the doctor to quit the use of coffee, for I had a chronic case of dyspepsia and serious nervous troubles, which did not yield to treatment. I was so addicted to coffee that it seemed an impossibility to quit, but when I was put on Postum Cereal Food Coffee, there was no trouble in making the change, and today I am a well woman.

"One of the lady teachers in our public schools was sick and nervous. Frequently the only thing she took for breakfast was a cup of coffee; I urged her to try leaving off the coffee and use Postum instead. Went so far as to send her a sample from my box and give her directions. She now uses nothing but Postum Food Coffee and told me a short time ago that she was perfectly well.

"It is easy to make good Postum, once a person becomes accustomed to it. Put four heaping teaspoons to the pint of water and after it comes up to a boil, see that from that time on it boils fifteen or twenty minutes, then use good cream and you have a drink that would be relished by the Queen. Be sure and put a piece of butter size of a pea in the pot to prevent boiling over." Mrs. Lizzie Whittaker, Kidder, Mo. Postum is sold by all first-class grocers at 15 and 25 cents per package.

Col., died July 22. His active ministerial life covered thirty-eight years. In 1881 he was moderator of the Synod of New York.

Bellevue College, Nebraska, is to have a new hall for boys, a duplicate largely of the Lowrie hall for girls. When the new one is completed this college will have four residence halls, capable of accommodating 150 students. A Bible school is to be held there from August 12 to August 19, Rev. Drs. William J. Erdman of Philadelphia, Matthew Lowrie, Joseph J. Lampe, Alex. G. Wilson and Stephen Phelps being the instructors.

Open-air meetings were held by Presbyterian ministers and laymen at El Reno, O. T., during the registration rush. On Sunday, July 21, twenty persons expressed their desire to begin a new life, and six confessed that they had backslidden, but wished to make a new start.

FOREIGN MISSIONARY ITEMS.

A co-operative measure among the Congregational, Presbyterian and Baptist bodies of Japan is that of a union hymn book. Rev. George Allchin, who has just come to this country with his family on furlough, had the satisfaction of seeing this plan well advanced before leaving. He has been an earnest advocate of the idea of making a common list of hymns a help to a larger Christian sympathy.

There has been a marked increase in the circulation of the Scriptures in Japan during the past year. The total circulation for 1900 was 137,422 copies of Bibles, Testaments and portions, an increase of 39,000 copies over 1899. The increase in the sale of books on commission, as distinguished from colporteurs, is also gratifying. There were 4,264 sold in the country last year, and 1,402 during the first quarter of 1901. As regards the printing of the Scriptures, Japan has already come to take a high place among the nations. Within the past few years, besides the large editions printed for use in Japan, many thousands of copies of the Scriptures have been printed for circulation in other lands. These issues represent the Chinese, Korean and Thibetan languages, besides two of the dialects of the Philippine Islands.

More than 600 people attended the funeral of Mackay, the pioneer missionary of Formosa, and of these more than 200 were non-Christians who respected him. All the Europeans in north Formosa were present, including diplomatic agents. The mourning and lamentation of the native converts, and especially the pastors whom he had trained, are described as being most extreme.

The 3,400 children now in the care of the missionaries of the American Marathi Mission cost $68,000 a year. The American Board, while in sympathy with this labor of love, does not hold itself responsible for this money. The burden of the $68,000, therefore, falls on the individual members of the small band of missionaries connected with the Marathi Mission. Men and women with salaries just sufficient for their own needs have therefore assumed an expense twice as great as the American Board gives that mission for its general work.

Encouraging news comes from China as to the change of feeling towards the missionaries. Dr. McCartney, a missionary of the Methodist Board, reports that during a journey of 2,000 miles through the interior he had not once heard the epithet "foreign devil," a remarkable fact, for it was in constant use before the Boxer uprising. Rev. J. W. Lowrie, of the Presbyterian Board, writes of a great chance at Pao-Ting-Fu, which was one of the centers of the recent uprising. Here the Boxers destroyed the mission property and caused the death of several of the missionaries. Mr. Lowrie recently held a memorial service on the ruins of the mission buildings, and the Chinese officials expressed to him great regret for the destruction of property and the murder of the missionaries. They also offered the mission sixteen acres of land for the establishment of a new station. Encouraging reports come from other missionaries, though disorder still prevails in some quarters.

General.

The Illinois Christian Endeavor convention will be held at Danville October 3-6. Secretary John Willis Baer of Boston, John R. Mott of New York, Rev. Cleland B. McAfee, D. D., Professor Herbert L. Willett and Dr. S. A. Wilson are on the program.

The Hebrews of New York laid the corner stone of another edifice for the Mt. Sinai Hospital in New York city recently, and the address of the day was delivered by a Christian, President Seth Low of Columbia University. He said: "I hail with joy everything that brings men of different creeds together in a world so full of mystery and so hedged about by the unknown. Men cannot always see eye to eye, even as to the vital things in life, but at least they can recognize that, however much they differ, it is a human eye that looks and a human soul that is troubled or illumined by the vision. I count it not the least of the services which our hospitals have rendered to this community that not one of them asks, when a sick or wounded person is brought to its doors, whether he is Jew or Gentile, Protestant or Catholic."

The pastors of the Baptist, Congregational, Episcopal and Methodist churches of Hingham, Mass., have been holding an out-door conference on the extension of the Kingdom. Addresses were given on Bible Study, Home and Foreign Missions, and Young People's Work.

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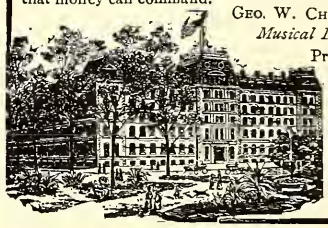

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summer work of the churches is adopted by the First Reformed church of Brooklyn, the Memorial Presbyterian, Grace Methodist and the Sixth Avenue Baptist. These churches unite to hire a resident pastor to attend to parish duties, and noted pulpit talent is engaged for the Sunday services, held in one of the churches.

Union twilight services under the auspices of the Congregational and Methodist churches are held in the park at Gowrie, Iowa, with a union young people's meeting immediately following.

The Forest Avenue church, Kansas City, Mo., is freed from debt. The amount was $5,100. A jubilation meeting was held July 7. Rev. A. W. Kokendoffer thus concludes his ten years' work there.

A new church has been recently dedicated at Pond Creek, Oklahoma.

The Mt. Vernon, Mo., church, Rev. C. E. Brown, pastor, has received fifty-six additions from a series of meetings held in a large tabernacle, H. C. Patterson being the evangelist. From 800 to 1,000 people gathered every night to the services.

A home mission rally was held in a tent one mile east of Ladoga, Ind., July 7. Two thousand people were present and over $100 was given for home missions.

There have been thirty additions to the church at Battle Ground, Ind., within the past eight months, under the ministry of Rev. A. W. Jackson.

Rev. Mr. J. H. MacNeill, who has been pastor of the First Church of Christ at Muncie, Ind., for about three years, has tendered his resignation. It will take effect the last Sunday in September.

After twenty-five years of labor the Church of Scotland's mission at Blantyre, south of Lake Nyassa, Africa, has a most encouraging state of things to report. In addition to the admirable industrial, medical and educational activities, the spiritual outlook is gratifying. In the native church at Blantyre there are 367 communicants and 164 Christian children, making a total of 531 native members, and no less than thirteen schools and 729 scholars. In the church, which is a handsome modern structure, not surpassed, if equaled, by any similar erection between the Cape and Cairo, and is entirely the workmanship of the African converts, the whole mission, teachers and scholars, Europeans and natives, gather for prayer daily. Besides worship on the Lord's day, communion is celebrated monthly, when natives and Europeans sit down together—a spectacle rarely seen elsewhere in Africa.

Dr. John G. Paton has returned to the field of his life-work in the South Pacific, after a vacation of two years spent mainly in pleading the cause of missions. In twenty-two islands of the New Hebrides the people are now under Christian instruction, but there are still from 40,000 to 60,000 cannibals left in other islands of the group, as against 18,000 Christians and 3,000 church members. A hindrance to the work is the traffic in laborers for the plantations in Australia and New Caledonia, which is often a form of kidnapping and slavery.

Open-air Sunday evening services, in which the Methodist, Baptist and Presbyterian churches of Rolfe, Iowa, unite, are held on the lawn of the Presbyterian church, and are well attended.

Five churches in Marshall, Mo., have united in a series of meetings led by Rev. Dr. H. M. Wharton for four weeks in July. Some 200 persons have been added to the membership of these churches. Every night the great tent was crowded with from 2,000 to 2,500 people, and this when the thermometer reached 110 degrees during the day. There was no excitement.

Several of the central city churches of Syracuse, N. Y., unite during August and are supplied by President Stewart of Auburn Theological Seminary, who preaches in the different churches by turns and presides at the mid-week prayer meetings of the church where he preached the previous Sunday. He also attends to calls for visiting the sick or conducting funerals.

DAILY EXCURSIONS TO BUFFALO AND NEW YORK.

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Alone in His Glory.

(From the Washington Star.)

A New York man, who has written a book, was telling about it the other day to a friend who had once done him a service.

"By the way," said the author, "I would be delighted to give you a copy of my work if you care for it."

"I should be more than pleased to have it," was the reply; "especially if you will write your name in it."

"All right. There is a bookstore just around the corner. If you will accompany me we will go there and get it. I don't happen to have a copy in my office just now."

After they had stopped to glance at some of the new things in the book store the author hailed a clerk, and, pushing his chest out very far, asked for the novel that he had written.

"Yes, sir," the clerk said. "We have it around here somewhere, I believe, but you are the first one who has ever asked for a copy, and it may take some time to find it. Wouldn't something else do just as well? We have a great many better books at the same price."

Some Boston people and certain Englishmen who are afraid our language is being corrupted by uneducated Americans think "kick," when it is used as a synonym for object or complain is slang. In the First Book of Samuel, second chapter and twenty-ninth verse we may read:

"Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in mine habitation?"

Mr. Miyaki, who came as the representative of the Y. M. C. A. in Japan to the jubilee convention, spoke of his country as "the empire of the rising sun," emphasizing the work of Christian women in that country, and paying a beautiful tribute to his own mother, who was one of the first fruits of Christian instruction in Okayama, where the Pettees and Carys have labored so faithfully. "It is a blessed thing to have a good Christian mother" seemed to mean more from Japanese lips than when spoken by an English voice. He has been for ten years pastor of a church in Osaka, a city of 75,000 souls, where there are four Kumiai churches, all self-supporting. He is also principal of the girls' school in Osaka, now twenty-three years old.

ON TO BUFFALO.

Those who are planning an inexpensive trip to the Pan-American Exposition will be interested to learn that the $9.00 excursion tickets from New York to Buffalo and return which the Lackawanna Railroad has been selling on Tuesdays only will hereafter be sold on Tuesdays and Thursdays. This rate is only $1.00 more than the regular one-way fare. Tickets are good to return any time within five days.

For those who wish to remain longer there is a $13.00 ticket which is sold every day and is good to return within fifteen days.

Neither of these tickets will permit a stop-over. The stop-over privileges may be had, however, on the $16.00 excursion tickets which are good for return until October 31st. These same rates apply to Niagara Falls, so that by purchasing tickets to the latter point, visitors may enjoy a trip to the Falls without additional charge.

The New York stations of the Lackawanna Railroad are at the foot of Barclay and Christopher streets. They are reached by surface cars connecting with practically every surface line in the city. Sixth and Ninth avenue elevated lines are within a few minutes' walk.

A beautiful guide to the Exposition is issued by the Lackawanna Railroad, which will be mailed on request accompanied by four cents in postage stamps. Write for one to T. W. Lee, General Passenger Agent, New York.

AS WE GROW OLDER.

We begin to notice irregularities in our bodily functions, which we have never noticed before. Rev. Jos. Moss, of Lick Creek, Illinois, himself an octogenarian, says: "I was down with kidney disease and general debility. The Blood Vitalizer has completely restored me to health. I am thankful to God for this wonderful medicine. Although past eighty-one years old, this remedy has helped me wonderfully. Dr. Peter's Blood Vitalizer rejuvenates the old and makes the weak strong. Special agents sell it, or the proprietor, Dr. Peter Fahrney, 112-114 South Hoyne avenue, Chicago, Illinois.

LOW RATES TO BUFFALO PAN-AMERICAN.

The Nickel Plate Road are selling tickets at exceptionally low rates to Buffalo and return, good for 10, 15 and 30 days. For particulars and Pan-American folder of buildings and grounds, write John Y. Calahan, General Agent, 111 Adams St., Chicago. 'Phone Central 2057. City Ticket Office 111 Adams St.

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We have a strong body of Professors and Instructors, twenty-four in number. They are for the most part specialists of large attainments and are thoroughly abreast of the times.
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Expenses are very moderate. Good table board can be had for $2.00 per week, club board for $1.25 to $1.75. Room rent for 50 cents to $1.00 per week. Tuition for four to five dollars per term for each study. The three leading items of board, tuition and room rent may be reduced to about $125.00 for the college year of 38 weeks.
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Under the auspices of the T. W. Phillips' Loan fund an industrial department is being established that will assist about fifty young people. It is believed that students admitted to this department may reduce the entire expense of the year, including tuition, to about $90.00, and those who do considerable work may reduce expeuses to sixty or seventy dollars. Send for catalogue to E. V. ZOLLARS, Hiram, Ohio

THE HOME

Lonely? No, Not Lonely.

Lonely? No, not lonely
While Jesus standeth by;
His presence fills my chamber,
I know that He is nigh.

Friendless? No, not friendless,
For Jesus is my friend.
I change, but He remaineth
True, faithful to the end.

Tired? No, not tired
While leaning on His breast;
My soul hath sweet possession
Of His eternal rest.

Saddened? Ah, yes, saddened,
By earth's deep sin and woe;
How can I count as nothing
What grieved my Saviour so?

Helpless? Yes, so helpless,
But I am leaning hard
On the mighty arm of Jesus,
And He is keeping guard.

Waiting? Oh, yes, waiting.
He bade me watch and wait;
I only wonder often,
What makes my Lord so late.

Happy? Yes, so happy,
With joy too deep for words,
A precious, sure foundation,

Cool and Happy in Summer.

"Oh, dear, is it not frightfully hot? How do you ever stand it?" asked Mrs. Brown one day at noon, as she dropped into her neighbor's darkened parlor on her way home from a "bargain hunting" expedition down town.

"Take a fan," said her hostess, hospitably, "and rest a while. You do not find it warm here, do you?"

"No," admitted the other, wiping her flushed cheeks, and fanning vigorously as several bundles fell from her lap on the floor, "it is cool here, and you look it; how do you manage it?"

"Ah! that is my secret, but I will be generous and give you the recipe."

"Please do, for you know that Mrs. Jackson, Mrs. Jones and I were talking of you the other day, what a wonder you are, and how you never fret about the heat, but go on in the even tenor of your ways, and seem to get some good out of this hot old town."

"I see you have guessed the secret, or part of it; that is, I never fret, or rather I try not to do so. In the first place, it worries poor Mr. Lee, and you know since we lost our money, he is very sensitive about keeping me and the children in town in summer; but I tell him we are well and are having a pleasant time in spite of circumstances."

"Tell me more," again interrupted the visitor.

"Well, to begin with, I never go out in the hot part of the day, unless most urgent business calls me, for you know one need not go to the markets or provision stores more than once a week at most; orders left or sent on Monday will be carried out for the remainder of the week, the man coming every day with the things, or to receive fresh commands. The same way about the groceries, the butter, milk, eggs and fruit—all are left here daily so that no unnecessary journeys in the hot sun are required, and besides such a system of housekeeping, when you have but one servant, is a comfort."

"But I always supposed that way of keeping house was more expensive."

"No, I fancy not; that is, if you keep yourself informed of current prices, and that is easy enough, for a glance at the papers, or an occasional trip to the stores upon a cool day, usually makes one up to date in what things should cost."

"But the children, how do you manage them?"

"Fortunately, our little yard has a tree in it, and we purchased two cart loads of sand, and an old awning, and now Billy and Kitty think themselves at the seashore, and all day long they revel in the sand with their spades and buckets. I got the idea from the Children's Play Grounds, and it works like a charm."

"I have heard of it; my May has been begging me for a sand pile lately; she said all the children come in and have larky times in your yard."

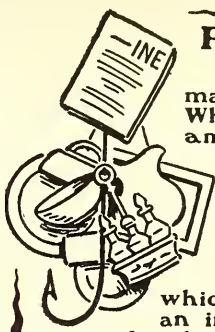
"That they do and are welcome to. Send May and Edna in any day; they are good little things and no trouble; in fact they are all so amused I never hear any but the happiest sounds of laughter, through the windows, which encourages me in my work."

"But their clothes."

"Clothes," the hostess laughed; "they don't wear any to speak of. Kitty has a couple of gingham frocks, which have been washed so often there is no more color left to come out, and Billy a pair of overalls, these they wear over their little drawers and shirts, and they need no petticoats, or even shoes and stockings. They are bathed, of course, every afternoon, and dressed like small Christians again, and then after an early tea we take them car riding, or sometimes we start still sooner and take our supper along and have an impromptu sail or picnic in the country somewhere. In fact, every evening we do this, and so the children sleep well, and it is good for their father and me, too."

"But your servant's day out?"

"That never worries me a bit. She simply leaves out a little repast for us after an early dinner, and you know all my silver and valuables are in the Safe Deposit in summer, so I do not have to think of those things, and we shut the house up in the most independent manner and go where we please."



Prizes Catch

many women. What do prizes amount to? Not worth considering. Cannot pay you for poorer work, greater expense and risk to clothes, which you get with an inferior washing powder. Any woman who uses PEARLINE has a prize, and will save enough to buy more and better knick-knacks.

Pearline Saves 652

"How easy it sounds, as you tell it."

"No easier than it is; the great mistake we Americans make is never giving ourselves rest from our so-called duties. Now, I let the house keep itself in summer, and have no rigid rules, except that we shall eat only the best and healthiest food for the season. You notice that my furniture, ornaments and pictures are covered, so no everlasting dusting."

"They look so cool, too, with your pretty pink cheese cloth covers," sighed the visitor enviously.

"Yes, it is pretty, I think, and I never pretend to keep down carpets or rugs, either, in summer, and the matting you see is cheap, yet durable, and is attractive looking."

"It is lovely," said the other more admiringly, "and you yourself are even more charming in your delightful simple little blue gown."

"Five-cent lawn I made myself, and easily laundried, for you know I find the conventional shirt waist even a grasshopper's burden in the dog days; therefore, all my gowns are on this order, plain and cool in appearance."

"Just the kind men love."

The hostess smiled. "So Mr. Lee says; he declares I am a picture when he comes home from his office, and I serve him with iced tea, or some cool refreshing beverage. Is not that a compliment for a ten-year-old husband to pay?"

"Indeed it is, and I don't wonder you deserve it; accustomed, too, as you were, to have your lovely trips to Newport and Bar Harbor, to be contented now is a miracle."

"Oh, well, I dare say I would like a bit of gay life again, but as I can't have it just now, this town experience is not half bad so long as we keep well, and, at all events, poor Mr. Lee is not at the mercy of his restaurant or club. Besides, we both like the Bohemian side of life occasionally, and find it in these car rides, sails and roof gardens, for sometimes after the young ones are safely in their little 'downeys' he and I go out for a regular spree and discover out-of-the-way parks and

queer streets, and thus see town from different aspects."

"Then you must have a good maid to leave your children in her care so often."

"Indeed I have. Hannah is a treasure, and I hope she, too, enjoys this hot summer. I see that she has a carride quite often, and we try to throw in her way some little pleasure."

"Dear me, I must go, but you have given me some useful hints how to make the best of things," said Mrs. Brown, gathering her bundles together as she bade good-bye to her friend who had discovered how to be cool and happy in town.—Mrs. Russell Wetmore in the Observer.

Epitaphs in a Tyrolean Churchyard.

A German traveller has discovered some quaint epitaphs in a Tyrolean cemetery.

On a tombstone in a valley of Tux was this inscription: "In pious remembrance of the honest widow Anna Kriedl, forty years long." A miller is thus remembered: "In Christian memory of H——, who departed this life without human assistance."

A farmer whose initials only are given, and who appears to have been the author of his own epitaph, has this memorial: "Here rests in God, F. K. He lived twenty-six years as man, and thirty-seven years as husband."

On the tomb of a man who fell from a roof and was killed are these words, "Here fell Jacob Hosennkopf from the roof into eternity."

This wail of a desolate husband caps the climax: "Tears cannot bring thee back to life, therefore I weep."

Bray's Enemy.

"Please, Mr. Joynes, there's a little boy at the back gate to see you."

"At the back gate? Bring him in, Peter."

"He won't come in, sir; says he's awful busy, and hasn't got time."

"How big is he?"

"About as big as my fist, sir," said Peter.

The good-natured gentleman went out to the back gate. "Well, countryman," he said, pleasantly, "what can I do for you?"

The small boy—he was a very small boy—took off a soft, dirty hat and held it behind him. "I've come to tell you, sir, that Bray's got to be killed."

"Bray, my big Newfoundland dog? And who sent you here with that information?" asked the gentleman, losing all his pleasant looks.

"Nobody sent me," answered the boy, stoutly; "I've come by myself. Bray has runned my sheep free days. He's got to be killed."

"Where did you get any sheep?" asked Mr. Joynes.

"My sheep are Mr. Ransom's. He gives me fifteen cents a week for watching 'em."

"Did you tell Mr. Ransom that Bray had been running them?"

"No, sir; I telled you."

"Ah, that is well. I don't want to kill Bray. Suppose I give you fifteen cents a week for not telling Mr. Ransom when Bray runs his sheep; how would that do?"

As soon as the little shepherd got the idea into his head he scornfully rejected it. "That 'ud be paying me for a lie," he said indignantly. "I wouldn't tell lies for all the money in the world."

When he said this, Mr. Joynes took off his own hat and reached down and took the small, dirty hand in his. "Hurrah, herdsman!" said he. "I beg your pardon for offering you a bribe. Now I know that the keeper of Mr. Ransom's sheep is not afraid of a man four times his size, but that he is afraid of a lie. Hurrah for you! I am going to tell Mr. Ransom that if he doesn't raise your wages I shall offer you twice fifteen cents and take you into my service. Meantime, Bray shall be shut up while your sheep are on my side of the hill. Will that do? All right, then. Good morning, countryman."—*Sunbeam.*

It's His Customer.

A New York merchant called to a little bootblack to give him a shine. The little fellow came rather slowly for one of his guild, and planted his box down under the merchant's foot. Before he could get his brushes out another large boy ran up, and calmly pushing the little one aside, said:

"Here, you go sit down, Jimmy."

The merchant at once became indignant at what he took to be a piece of outrageous bullying, and sharply told the newcomer to clear out.

"Oh, dat's all right, boss," was the reply. "I'm only going to do it for him; you see he's been sick in the hospital for more than a month, and can't do much work yet, so us boys all turn in and give him a lift when we can."

"Is that so, Jimmy?" asked the merchant, turning to the smaller boy.

"Yes, sir," wearily answered the boy, and as he looked up the pallid, pinched face could be discerned even through the the grime that covered it. "He does it for me—if you'll let him."

"Certainly; go ahead"; and as the bootblack plied the brush the merchant plied him with questions. "You say that all the boys help him in this way?"

"Yes, sir. When they ain't got no job themselves, and Jimmy gets one, they turns in and helps him."

"What percentage do you charge him on each job?"

"Hey?" queried the boy—"don't know what you mean."

"I mean what part of the money do you give Jimmy, and how much do you keep?"

"Bet your life I don't keep none; I ain't such a sneak."

"You give it all to him?"

"Yes, I do. All the boys give up what they get on his job. I'd like to catch any feller sneaking it on a sick boy."

The shine being completed the merchant handed the urchin a quarter, saying:

"I guess you're a pretty good fellow, so you keep a dime and give the rest to Jimmy."

"Can't do it, sir; it's his customer. Here you be, Jim."

He threw him the coin and was off like a shot after a customer for himself—a veritable rough diamond. There are many such lads, with warm and generous hearts under their ragged coats.

The House Mother's Prayer.

A friend from the interior writes: "In a little old book of daily readings, 'Bogatzky's Golden Treasury,' I have read today, for the twenty-fourth year, a delightfully simple and helpful prayer. Long since it was copied upon a card and placed in a corner of the glass upon my bureau, and many times I have copied it for my friends, especially for busy mothers, that they also might be helped by its practical thought:

" 'Lord, preserve me calm in my spirit.

" 'Gentle in my commands.

" 'And watchful that I speak not unadvisedly with my lips.

" 'Moderate in my purposes.

" 'Yielding in my temper.

" 'And at the same time steadfast in my principles. Amen.' "

Here is a suggestion from *The Union Signal* that may be helpful to some one: "Even though you do not live in the crowded tenement in the stifling city, the summer days find you feeling faint by the way. You are so busy that your pleasant home and surroundings cannot help you. The King's business requires such haste that you have hasted too much and waste of your own powers has ensued. For the work's sake you need a dose of fresh air yourself. Listen: For the next week eat at least two meals a day out of doors. Do not make work of it. It is play. Sandwiches, a dish of peaches, some 'boughten' cookies and lemonade is a delicious out-of-door menu. In lieu of dragging out the heavy table spread a small dry goods box with a napkin or so. Plates, spoons, glasses, napkins—a lap-lunch under the sky and nerves responding to the balm of air and trees and sky. Quite worth while —for the work's sake, you know!

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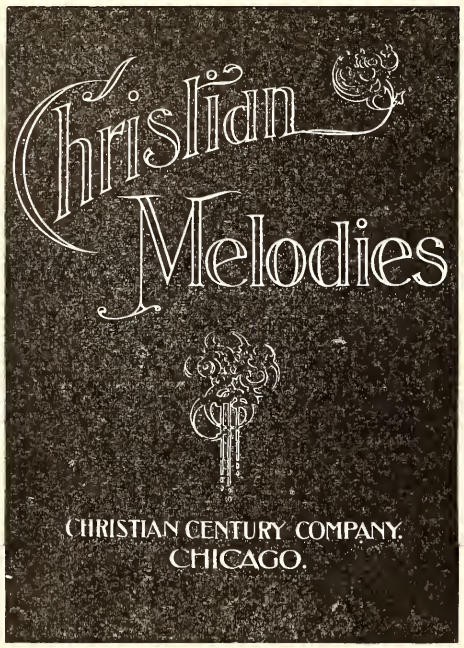

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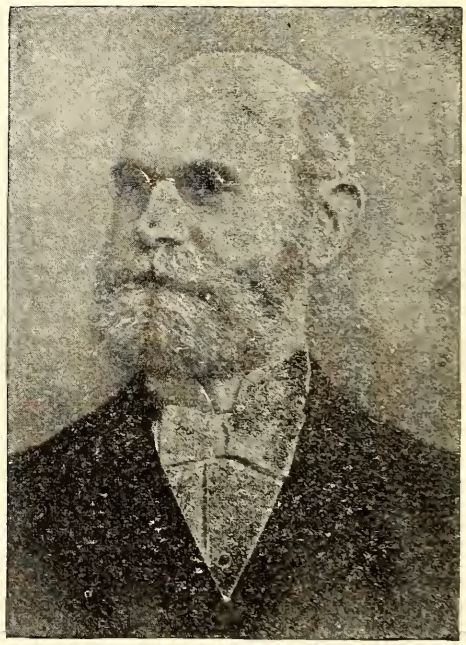

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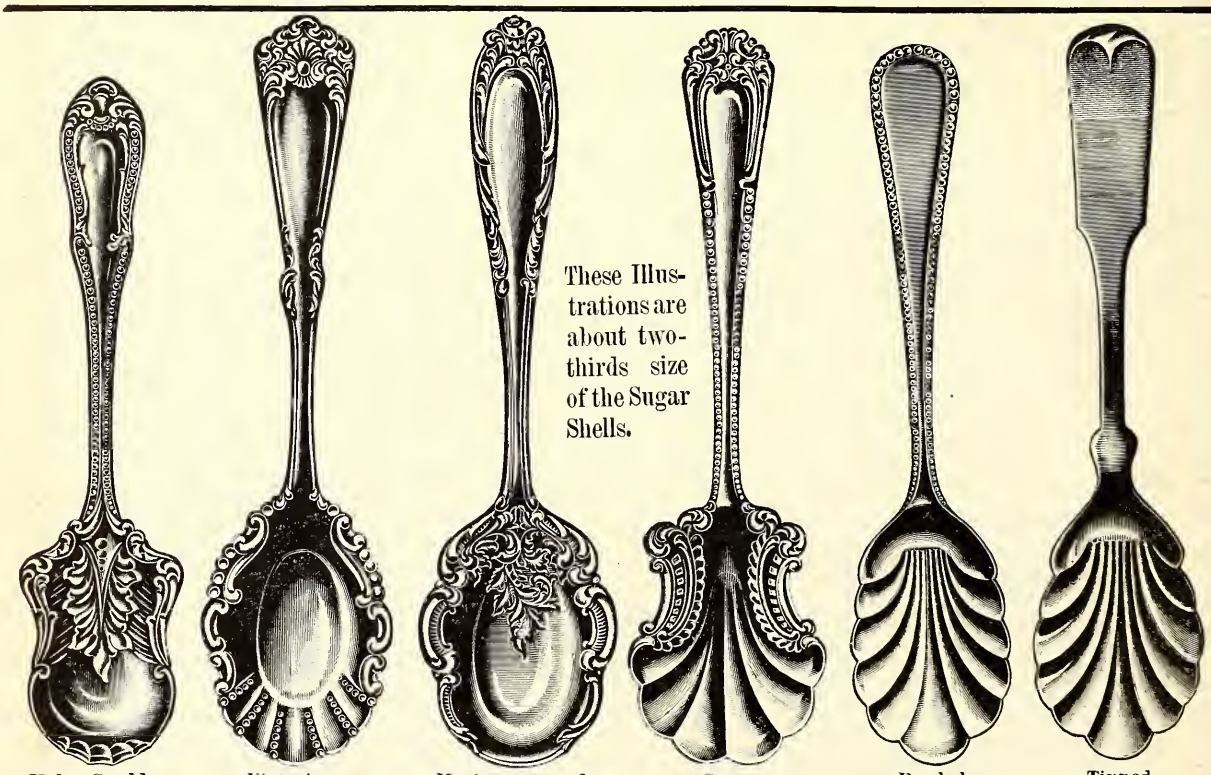

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THE CHRISTIAN CENTURY.

Vol. I. Chicago, August 22, 1901. No. 14.

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The Rambler

Christological Tendencies of the Times

The City of Palaces

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Volume I. Chicago, August 22, 1901. Number 14.

EDITORIAL

STATEMENT OF PRINCIPLES:

The Christian Century is published in the interests of essential Christianity. It is the organ of no party; the advocate of no ism. While welcoming the ascertained results of modern Christian scholarship, it stands for the great evangelical verities which are the foundation stones of the Christian system. It seeks to be tolerant in spirit, practical in aim, and warmly sympathetic towards all the present day problems of religious thought and life. It also aims at being at once a clearing house and medium of communication between the different denominations, so that they may by free and fraternal expression of opinion become better acquainted with one another and may be led to join forces in more aggressive work for the advancement of the Redeemer's Kingdom.

THE PROMISE OF CHRIST.

THE words of Christ's invitation, "Come unto me," were addressed to a world which he knew to be laboring with a certain measure of success, but which in the last issue found no true satisfaction in its endeavors. Wherever there is labor without sufficient sense of compensation in the joy the work produces, it is because the task is of less importance than the worker. The greatness of the soul is such that the enterprises it undertakes must adjust themselves to high ideals, or else it soon becomes weary, as a child who tires of his toys. Jesus understood that men were laboring in the various realms of their activity and with certain consciousness of achievement, but oppressed in reflective moments with a consciousness of inadequate return, of wasted time, of highest results unachieved, and of supreme efforts not demanded by the task. This failure to find rewarding satisfaction in one's work, this sense of a drag upon one's effort, this lack of adjustment to one's ideals, is the secret of evil in human life, for failure of adjustment is sin. It is from this sin that Jesus came to bring deliverance. His promise is rest to the soul. That rest is to be found not in ceasing to labor, but in finding a labor which brings the reward of harmony between the soul and its task. The consciousness of a labor so great that it is worthy to occupy the highest faculties of our nature is in itself a satisfaction and rest. This adjustment is the promise of Christ.

Without the leadership which Jesus introduces into life, a man is out of harmony with himself and his environment; that is, he is out of harmony with God. In this condition he has violated one of the fixed laws of all life, and these laws of life are only the methods by which God is accustomed to work. The relation of the soul to its environment is analogous to the relation of the plant or animal to its surroundings. In the proper soil and with the proper nourishment the plant grows and produces its legitimate flower or fruit. In suitable temperature and with the right food the animal reaches a normal growth. But a rose out of adjustment with nature, in a soil which does not yield nourishment, or in a climate too cold, fails of this adjustment and loses its life. An animal fitted for the temperate or torrid zone misses its vital articulation with its sources of life when removed to the frigid zone, and perishes. A human life unnourished by the springs of being which are in God possesses but a precarious and declining existence, for the true atmosphere of the soul is God; "ye are complete in him." It is this failure of adjustment, this lack of nourishment, which devitalizes human life. In God we live, normally, and move and have our being. Outside of the sphere of fellowship with him there is no true and vigorous life possible. It is because men seek to live without him that they limit their growth and stunt their natures. They are seeking to feed upon lower and unsatisfying things a nature which is nourished only when allowed to thrive in the atmosphere of God. It was this vital mistake which Jesus came to correct. He called men to him, that in the circle of his life they might breathe the atmosphere of God and grow into perfect stature and power. Failure to obtain this vital connection with God is sin.

In this very fact of separation from the source of life lies the secret of that fact of human experience which is clothed in such variety of figures in the Holy Scriptures and which has been discussed in all theological inquiries regarding sin. Frequently in popular definition sin is made to consist in certain particular acts. Rather does it lie in the attitude of the soul toward God, in its lack of touch, in its failure to find itself nourished by the resources of being which lie in him. It is not this or that particular act which constitutes sin in human life. These acts are but the expression of the dominant temper of mind. It is the willingness which man displays to live apart from God that constitutes sin. It is the failure of response to the will and purpose of God which makes up the fact of sin.

At first sight such a definition appears to remove something of the spectacular terror which has been

cast over the word "sin" in the popular theologies. And yet it is rather a change of view-point than a transformation of the essential fact. Whatever change has come over the definition of sin within the past few years has served at least to remove the ground from under two mistaken views on the subject, widely at variance with each other, but held with a certain tenacity even yet.

The first is that the whole human race is by nature depraved and rendered totally unable to apprehend the purpose of God or to co-operate in its realization. Man is born as a child of wrath, says this theory, and until supernaturally regenerated rests under the displeasure of an angry God, in whose scheme of government the eternal punishment of such sinning life would be amply justified. Man can do nothing of himself. He is totally depraved. He thinks no good thought, and plans no righteous action until the divine energy is imparted and he rises to his new task with a power bestowed of God. He was helpless before his regeneration. His regeneration itself is of God, and therefore moral responsibility is lessened if not obliterated. The other view stands at the opposite side of the circle and possesses the elements of a cheerful optimism which, equally with the other view, disregards the facts of life. The postulate of this type of thinking is that sin is no serious fact in human life after all. It is rather a misfortune to be easily condoned. Sin is only a half step towards righteousness. Man sins in the act of becoming good. God is too kind to condemn any one, and, for that matter, we are all of us too good to be condemned. This loose, limp and lavender conception of sin is as truly at variance with the teachings of Holy Scripture as the implacable theories of the darker Puritanism. Both views are inconsistent with the teachings of Christ and with human experience. Sin can only be understood in the light of Jesus' teachings. His vision of sin showed it to be an awful fact in the life of man, so awful indeed that he exhausted the vocabulary in the attempt to portray its blackness and its far-reaching consequences.

The figures which Jesus used to describe sin are the most lurid in the language. And its consequences he portrayed in equally graphic terms, such as "the worm that dies not," "the fire that is not quenched," "the outer darkness," "weeping and gnashing of teeth." And certainly we must concede with all men who give our Lord the slightest recognition as a teacher of truth, that he knew more of the matter than any one else who has ever spoken in the name of God. To him sin consisted in the attitude of disinclination to accept divine companionship and guidance. The deliberate choice of the soul not to permit God to have his way with it constitutes sin, and this attitude can only have such consequences as persist until the attitude itself is changed. These consequences will be eternal if the free choice of the soul does not intervene. It is not a question of specific acts to be punished by severe chastisement, but rather of eternal principles at work in the soul itself to fashion its destiny in accordance with its own free choice. The words, "Well done, good and faithful servant," are only the ratification of a determined and persistent course of action deliberately chosen by the man himself. The words, "Depart from me," are equally the confirmation of the will to depart registered in the choosing soul.

The promise of Christ brings the vision of the life of companionship with God made possible through regeneration. But this regeneration itself is not the mysterious thing which theology has been concerned to make it. That there are mysteries in the spiritual life, no one will doubt who has the slightest acquaintance with the baffling problems connected even with physical life; and yet the great facts of religious experience lie on the pages of the Holy Scriptures above the line of misinterpretation. The regenerated life is the highest form of changed experience which human nature can enjoy. New life is mediated through new affections. The regenerated man is so made by the power of a new love working in the soul. The vision of God in Jesus Christ is the method of winning him to this new love. The Word becomes flesh in Christ that we may see God living in terms of our own life. That suffering and pardoning life of God expresses itself through the life and death of Jesus, and that life and death are one great redemptive fact. They cannot be separated, for each interprets the other, and both thus united constitute the vision of a life in perfect adjustment with God, and full of the most rewarding experience. It is this life, both as an ideal and as an object of affection, that allures and charms the soul. The atonement is the adjustment of the human life with God in the act of so falling in love with the life of Christ that the possession of that life and its incarnation once more in our own nature become the supreme passion of the soul.

The life of service and of love is thus made the norm of our own lives. And in this process the divine love manifests itself and we follow it in the person of our Lord, who draws us to him as he promised. We love him because he first loved us, and that love constitutes the fire that burns away the barriers that have separated us from God. The love of God thus revealed meets our answering love, and every act of obedience is an act of love. Faith is love in the act of apprehending and possessing God. Repentance is love in the act of forsaking sin and choosing righteousness. Baptism is love in the act of public consecration and obedience. The acquisition of a Christian character is love in the process of becoming like the object loved. Christian service is love in the act of carrying out the purposes which the loved one holds as the objects of his own life.

Thus regeneration is the genesis of a new life which

is adjusted to God, and is the secret of peace and of power. The new life is not merely a reformation but a transformation. The soul is no longer conformed to this world, but transformed by its own renewal. And now for the first time it is able to prove in its own experience what the good and acceptable and perfect will of God is, his divine purpose for all human life. With the regenerated life come new affections, slowly perhaps, but surely. One wishes to be like Christ, and he comes by gradual steps to acquire the tastes and the affections that were in Christ Jesus. A new standard of conduct is set up, not what the world approves, not what others approve, but what Christ approves, and it now becomes the norm of all behavior. The tasks which Jesus undertook now become the rewarding tasks of our own life. Rest, peace and joy are elements which, not without patient and constant effort, and yet with certainty as experience matures, come to be the real assets of the soul. Life is in process of adjusting itself to God. The tasks which had seemed unprofitable because they were less valuable than the soul itself are now transfigured as they become the means for the achievement of the kingdom of God. Seeking first that kingdom and its righteousness, we suddenly discover that the commonplace tasks have grown satisfying and have harmonized themselves in adjustment to a new center of things, related to which they all have their legitimate place; and withal a consciousness of power is growing within us because, vitally connected as we are with the source of life, that life flows through us in resistless tides, and we can do all things through Christ who strengthens us. The will has thus been harmonized with the will of God. It has not lost its freedom, it has rather gained it by accepting the highest control. Liberty is not freedom from restraint, but the consciousness of working in harmony with the highest will. And thus the life of Christ has all the elements that link God and man and display each at his best. Christ is man at his most divine point; he is God in his most human aspect.

"Thou seemest human and divine,
The highest, holiest manhood Thou.
Our wills are ours, we know not how,
Our wills are ours to make them thine."

LAKE GENEVA.

BY THE RAMBLER.

"Come forth, O weary denizen of town,
Bathe in the sunshine, breathe the balmy air,
Shake off the toils of traffic, and lay down
The life-long burden which you seem to bear.
Wait not for death to break thy prison bars,
And send thy ransomed soul to paradise;
But seek, betimes, the free glad life beneath the stars.
For thee Nature has spread a rich repast,
Ambrosia falls like manna from the skies,
And nectar flows in every wayside rill."

LAKE GENEVA is only two hours distant from Chicago. It has won the title of "The Queen of Wisconsin Lakes," and Wisconsin has lakes to the number of about ten thousand. It is nine miles long and from one to two miles in width. It has thirty-two miles of clean, pebbly shore line, and its clear, cool waters are fed from numerous springs which flow into it from the wooded hills by which it is surrounded. Camp Collie, at which the Rambler sojourned for a brief season, is described as "situated on a promontory, built in the ice ages, and crowned with ancient forest trees; just such a height as a Norman duke would have chosen for his castle." It is at any rate a good place for a summer camp—pleasant, picturesque and restful. It is pre-eminently a home resort.

The pet of the camp was "Baby." Baby is a Baltimore oriole. A high wind pitched her out of her nest when she was in the downy stage. A kind-hearted lady found her and mothered her, giving her undivided attention. She gathered grasshoppers for her, dug angle worms and chewed peanuts, supplying her with an elaborate cuisine. She got books on birds and found out everything that was to be known regarding the habits of orioles. Her untiring devotion met its reward. Baby reciprocated her affection; she refuses to leave her; although she has free range of the woods she has fixed upon a roosting place upon a tree near the cottage of the only mother she has ever known and will come to her at call. She is perfectly devoid of fear and will perch upon the shoulder or outstretched hand of any one who speaks to her. Once she flew on a passing steamer after a friend and was carried around the lake. At another time when chased by the hawks she took refuge on the shoulder of a gardener, burying her head in his whiskers. He caught her and put her into a cage, where she was found and identified by one who returned her to her owner. When the orioles left the woods a few days ago on their southward journey they coaxed Baby to accompany them, but she was satisfied with her present quarters and refused to budge. Her foster parents mean to take her with them when they return to the city. She is to have the freedom of the house, and one room containing a growing tree and flowers is to be especially set apart for her use. Would that every human baby were as well cared for as this baby oriole!

The Y. M. C. A. camp (begging the Visitor's pardon for the abbreviation) is the center of religious life in the lake district. A succession of conventions are held in it during the summer months. When the Rambler visited it the Secretarial Institute and the Athletic Association were both in session. It was a delight to see eighty young men engaged in their sports, finishing up with a plunge into the waters of the lake, where they seemed to be as much at home as on the solid land. There cannot be much of the morbid about the religion of these vigorous young fellows.

At this camp the Rambler heard two sermons, one by a layman, an eastern secretary, the other by a St. Louis pastor. The sermon by the layman, which was on the subject, "Be ye doers of the word and not hearers only," was simple, direct and practical. The speaker struck out from the shoulder. His words were like a bugle blast summoning the hosts of the Lord to action. The sermon of the city pastor was good of its kind, but the kind is not good. It had a suggestion of the free use of commentaries or college note books. The subject was, "The Means by Which God Restores His Banished." It was handled in a very conventional way. The atonement of Christ was represented as being the means of *securing* God's mercy, instead of *expressing* it. The one sermon made the Rambler feel as if he could not preach again, the other restored his waning courage.

A visit to Holiday Home, or the Fresh Air Fund, as it is generally called, had in it elements of uncommon interest. There were eighty boys present. These were gathered from the settlements and Sunday schools

of the city. They stay at the home for two weeks. When they arrive they are bathed and arrayed in a new suit of clothes. They have a good time, boating, bathing and playing. To see them put to bed in the evening is a sight worth remembering. Some of them at first hardly know the use of a bed, and to sleep between its clean, sweet sheets is to them a foretaste of heaven. The boys are followed by a relay of girls, and these in turn by a relay of tired and sick mothers, seamstresses, scrubwomen, some of whom have not known what it is to have a holiday before in all their hard, bare lives. The attendants say that great as is the pleasure given to the boys and girls, it is not to be compared with that given to those hard-working women in whose dull lives this outing is a green spot.

No less interesting was the visit to the encampment of the McCowen Oral School for young deaf children. This outing for these unfortunates is provided by Mrs. M. A. Ryerson, president of the Society. The improved methods in the education of dumb children were illustrated in the class exercises at which the Rambler was privileged to be present. The dumb are literally made to speak. They watch the motions of the lips and reproduce them. They also write down on the blackboard the equivalents of these motions in sounds. They are able to make fine discriminations, some of them giving all the variations of the vowel sounds with great exactness. These results involve much patient, loving work on the part of the teachers. Why should there not be as much patient, loving work expended in the development of moral defectives?

A trip to Lake Geneva is incomplete without a visit to the Yerkes Astronomical Observatory, which contains the largest telescope in the world. It is situated on a fine plateau on the northwest shore of the lake, one hundred and sixty feet above the water. Its massive dome is a conspicuous figure in the landscape. The observatory itself was erected in 1897 and is 326 feet long. It is in the form of a cross. The dome is ninety feet in diameter and is moved by a driving clock propelled by electricity. The telescope, which is forty inches in diameter or about six inches wider than that of Lick Observatory, weighs sixty tons; the other moving parts weighing twenty tons additional. The observatory is part of the University of Chicago, and is open to visitors on Saturday afternoons. An attendant demonstrates the method of operating the telescope, dome, and rising floor, but no permission is given to make observations with the telescope.

Michael Angelo once went into the studio of a young artist who had just executed a statue to stand in the public square. Angelo saw its grave defects and pointed them out to his young friend. The exultant artist did not appreciate the criticism of his work, and supposed the greater man to be moved with envy. So he told him. In the dim obscurity of his workshop he could not see the defects which were so apparent to the aged critic, and in passion sneered at the opinion given. "Well," said Angelo, not the least disturbed, "the light of the public square will test it."

"The light of the public square will test it." Ah, yes! The light of the public square is to test every human life. Eternal blaze shall pour upon it, and defects unseen by the poorer light of earth will grow to ghastly deformities. The light of the public square will test it!

A DECLARATION OF SPIRITUAL INDEPENDENCE OUT OF PLACE.

THE sum of all earth-born philosophy is that man is sufficient unto himself. In Stoicism this philosophy reached high water mark. Stoicism was the richest and ripest fruit of paganism. In an age of universal decay and corruption it found acceptance among the nobler minds who sought to resist the effeminating influences by which they were surrounded. Of the Stoic it could be said, "His mind his kingdom, and his will his law." He was self-contained, self-restrained, self-reliant. He stiffened his will to meet with stolid indifference the joys and ills of life. Happiness was not necessary and might be dispensed with; pain was an evil and ought to be triumphed over; sentiment was weakness; weakness sin. With the Stoic the end of discipline was apathy. Salvation was by suicide.

As a tendency or force, Stoicism has always existed, although it may not have been always taught as a philosophy. It marks an upward movement of soul. It shows what man at his best can attain. It shows "how sublime a thing it is to suffer and be strong." But it shows also the limitation of human strength; it shows the folly of self-sufficiency and self-complacency. The three noblest Roman Stoics, Seneca, Marcus Aurelius and Epictetus, all confessed that they failed to gain the entire conquest of self. In the strain of life's storms their philosophy gave way, and when overwhelmed with a sense of weakness they knew no source of strength higher than themselves.

From the lips of a finite, fallen mortal a declaration of spiritual independence comes with poor grace. No man is absolutely independent. The roots of man's life are in God. The deepest fact in his nature is his dependence upon the Unseen Power, from whom he draws his life. It is not self-reliance that is needed so much as it is reliance upon God; it is not trust in native strength so much as it is trust in divine strength. When the evil day comes it is better to open the heart to the sunshine than to bare the breast to the blast. When the storm of passion rages it is well to have a stronger hand than our own upon the helm. When the consciousness of weakness is most keenly felt then is the time to keep ourselves in closest connection with the unfailing source of strength. Happy are those who, when they come to the end of their own strength, are able to say, "When we are weak, then are we strong."

It is cold comfort to say to the weak, "Be strong; for to be strong is to be happy." A friend wrote to Coleridge urging him to give up the use of opium. "You bid me rouse myself," he answered. "Go bid a man paralyzed in both arms rub them briskly together and that will save him." "Alas," he would reply, "that I cannot move my arms is my complaint and misery." The struggling soul must be directed to look beyond himself. Instead of rejoicing that his own mountain stands strong; conscious of his weakness, he is to be "strong in the Lord and in the power of his might." Instead of hugging the delusion of his independence he is to "Wait on the Lord and be of good courage; and he shall strengthen his heart."

More helpful than all wisdom is one draught of simple human pity that will not forsake us.

INDIFFERENCE TO CIVIC OBLIGATION.

There is nothing in which the ordinary citizen is so remiss as in the performance of his civic duties. Everything that involves sacrifice of ease and comfort he sedulously avoids. He follows the line of the least resistance. An illustration of this is furnished by the action of the citizens of Columbus, Ohio, to whom, under the system of "referendum," was submitted an important proposition regarding the city sewers and electric light plant. There are 35,000 voters in Columbus; on the questions at issue only 6,000 votes were cast. Dr. Washington Gladden, who is one of the aldermen of the city, is well known as a student of political and social problems. He has been giving at great sacrifice a large part of his busy life to public affairs. This lack of interest in things so important has pained him. He has called attention to the fact that, whereas "on the day before the election on this question from twelve to fifteen thousand persons attended a horse race on a track near the city, only 6,000 voters would go to the polls when a question of the gravest importance involving the finances, credit and health of the city was to be decided at the ballot box." There is no duty before the Church in the present day more imperative than that of enlightening and arousing the consciences of men so that, in the fear of God, they will endeavor to discharge to the full their social responsibilities.

VACATION RELIGION.

It is told of a certain professing Christian that on one occasion when he was not walking in the straight and narrow way he said in defence, "I have served the Lord for twenty years, and it is a hard thing if I cannot now take a day off." A true Christian does not want a day off. He is an ear-bored servant who has given himself to the Lord for ever. His religion is portable; he takes it with him wherever he goes. He cannot leave it behind him for it is part of himself. Of old, Christians were scattered by persecution and they went everywhere preaching the word and disseminating Christian influences. Today they are scattered by the love of travel and the cities send their population over the country, and even to earth's remotest bounds. This changed condition of social life suggests the possibility of a new form of evangelization. To this it is being more and more adjusted, as witness the growth of summer assemblies. And many a struggling country church is given heart of grace by the thought of the reinforcement of strength which is sure to come with the return of the summer visitors. The scattering of forces is not all loss.

And, even when weary workers relax a little, and forego some of the more active forms of Christian service, the cause of Christ may be a gainer thereby. Not only is strength recruited in times of pause, but a new perspective is gained, new purposes are nourished, and new plans are formed. The work which was growing irksome is resumed with redoubled hope and vigor. Knowing their need of rest the Master said to his disciples, "Come ye apart and rest awhile." We are to rest "awhile." Rest must needs be brief, and to be enjoyed must be deserved and must be preparatory to further and better service. But the secret of true rest is found in the Master's word of invitation, "Come apart, not go apart by yourself, but come apart with me." In communion with him the soul finds its true center of repose

CHICAGO NOTES.

The project of running a line of steamers from Chicago to European ports has been temporarily abandoned. The undertaking itself has been found to be feasible, but the high rate of insurance, especially on the St. Lawrence, has rendered it unprofitable. That, however, is a difficulty which can be overcome. Nothing can hinder our great inland city from achieving its destiny and becoming a seaport. And with that will come an increase of influence in the world's affairs.

The tremendous power yielded by the confessional is illustrated by a recent event. A robbery of jewelry had baffled the police when a Roman Catholic priest brought to the owners the looted treasure, amounting in value to about $7,000. The thief troubled in conscience had confessed his crime, and had made restitution. Protestants have no use for the confessional; they believe that while men ought to confess their faults one to another, they ought to confess their sins to God only; yet it may be questioned whether in their system they have sufficiently recognized the instinctive desire of sin-burdened hearts to seek relief by pouring their plaint into a sympathetic human ear.

Frank Howard Collier, a well-known character, has just died. He was a victim of what is known as "circular insanity," which resulted from a blow on the head, received from a political antagonist several years ago. An examination of his brain showed that there was an extosis or bony growth on the inner table of the skull. This was a source of irritation and accounted for the paroxysms of rage to which he was occasionally subject. We are just beginning to learn how intimate is the relation of the physical to the moral nature. Moral conditions have often a physical root, and physical conditions have often a moral root.

The attempt which is being made by the Business Men's League of Chicago to stop bookmaking on the Harlem race tracks is not prompted by any religious motive, yet it is in favor of good morals all the same. The president of the League says: "Most of the men taking part in this fight are doing so in a spirit of self-protection. Any number of us hire salesmen whom we cannot afford to have betting on the races. We have grown tired of shortages among our employes and propose to make a business fight of it." If in any way the gambling evil can be checked, all good people will rejoice.

The ministry is not the only profession that is overcrowded. In the city of Chicago there are 4,403 lawyers or one for every 450 people. The average income for members of the legal profession does not exceed $750. Yet the rate of increase in the law schools in the country is very large, being no less than 343 per cent from 1875 to 1899. It is a fact full of significance that while there has been a large increase in the number of law and medical students during the past few years the number of theological students has decreased. It behooves the Church to find out the causes of this condition of things and the remedy.

It is not merely the individual, but society that suffers by every idle, every selfish, every mean, unjust man.

CONTRIBUTED

HEREDITY.

There is no thing we cannot overcome.
Say not thy evil instinct is inherited,
Or that some trait inborn makes thy whole life forlorn
And calls down punishment that is not merited.

Back of thy parents and grandparents lies
The Great Eternal Will! That, too, is thine
Inheritance, strong, beautiful, divine,
Sure lever of success for one who tries.

—Ella Wheeler Wilcox.

CHRISTOLOGICAL TENDENCIES OF THE TIME.

W. J. LHAMON.

No. 2—Reductio Ad Absurdum.

IT IS a well-known bit of history that the Romans shortened their sword that they might lengthen their empire. Their unparalleled experience in the art of war proved the long sword inefficient as compared with the short one. The stern logic of practice reduced the former to an absurdity and proved the superiority of the latter.

If the reader can be kind enough to indulge an analogy so far-fetched, we are bold to say that something of the same sort is taking place among the creeds of Christendom. Constantly of late we are shortening the creeds of the Church that we may lengthen the kingdom of Christ. We have all but proved the futility of scholastic and high-sounding statements of faith as compared with "the simpler statements of the Galilean fisherman and the beloved disciple." This reduction to an absurdity (let us repeat the phrase) by the stern logic of practice is among the most interesting and hopeful signs of a complete return to the Christianity of Christ. It is a Christological movement not to be ignored by those who would get the gage of religious thought at the junction of these centuries.

1. Experience has proved the futility of creeds as fashioned at length by human capacity. The statement is very bold, and one must rely for its justification upon facts that are patent and formidable. And here is such a fact; there is not one of the great doctrinal symbols of the historic Church that commands the united allegiance of those whose allegiance Christ himself commands. In other words, many loyal followers of Christ reject one or other, or many or all, of these historic creed formulas. There are Christians who are and who are not Trinitarians; there are Christians who are and who are not Augustinians or Calvinists; there are Christians who are and who are not Arminians; there are Christians who are and who are not Socinians. It is so of the whole circle of credal statements. The time was when one must subscribe to the Nicene creed or be denominated a heretic. Now one may be a devout follower of Christ, and be so esteemed, though he chooses to be reverently silent regarding that ancient and sublime symbol. He may humbly decline to enter into the mysteries of the Godhead which it seeks to probe and to explain; he may find himself ill at ease with it because of the questions it raises and does not settle; he may find fault with it because it goes so far and no farther, or he may feel some disturbance because of a suggested pantheism in it; but in any case, it is generally conceded that he may present himself a living sacrifice at the altar of Christ, and be accepted there.

And as to Calvinism, how are the churches over whose heads that symbol hangs to convince the world of its utility when half of them do not believe it and are seeking to have it revised into something less grim-visaged and terrible? If there is one current fact which above all others reduces the creating of creeds to an absurdity, it is this present wrangle of the Calvinists among themselves, some to retain the outgrown creed, and others to get rid of "the old hard shell." And to an onlooker it is one of the strangest conundrums, why they do not throw aside utterly that old, entirely too long, and blunted and dulled relic of mediæval barbarism, and seize the short and vital and "two-edged sword" of the Savior himself.

If a third example of the futility of lengthy formulas may be cited, let it be (reverently spoken) Lutheranism. The Augsburg Confession, the Smalcald Articles, and the Formula of Concord were children of the storm. They came forth from the conflict with Romanism. They are polemic. If ever they were useful they are so no longer. Who among the devout followers of Christ cares now to wield this long sword about total depravity, and human incapacity of will to do God's will, and transubstantiation, and progressive sanctification, and vicarious sacrifice? The really vital factor in the work of Luther was his Pauline doctrine of justification by faith, and his attempted return to the Christianity of Christ. "Luther's single aim," we read, "was the reformation and revival of Christianity, and the restoration of the whole Church in its universal form to primitive and scriptural purity. Denominationalism he knew not. His conception of the Church comprehended catholic Christianity." Luther was entirely too great a man to be a Lutheran. He said: "I beseech you above all things not to use my name; not to call yourselves Lutherans, but Christians." In spite of this, his followers lengthened their creed by the dogmatic insertion of such doctrines as are named above, and departed correspondingly from the creed of Christ, so that in the very face of the great man's serious protest, one of our most gifted Americans has cried out:

"Lutheran, Papal, Calvinistic * * *
All these creeds and doctrines three extant are,
And still the question is where Christianity may be?"

2. It is well known that many of the Lutheran pulpits today refuse to be denominated by Lutheranism, and many of the Presbyterian pulpits by Calvinism, and many of the Anglican pulpits by the Thirty-nine Articles. The necessary inference is that these doctrines have lost their hold upon the thought of the pulpit, and though the sacred desk stands nominally for this or the other of them, the man has passed beyond them. He quietly ignores them. He, being really alive and thoughtful, and seriously seeking a message to his age, has found something better to preach. Thus many a denominational congregation finds itself really married to Christ, but yet like a bride who has forgotten to take the name of her husband.

3. The logic of all these centuries has its conclusion in a reductio ad absurdum so far as the extra-biblical

creeds can go toward unifying the body of Christ. To our human, blundering way of progress something is always gained by discovering how not to do things. And surely so many long, long centuries of failure in uniting Christ's followers through credal instrumentalities should teach us that it cannot be done that way. He who prays for the union of Christ's own as Christ himself prayed for it must long since have ceased to offer up his supplications at the shrine of Rome, or Augsburg, or Westminster, or New Haven. There is not one single predominating ism today. In the nature of the case there can be no such thing. The ism, by very virtue of its being an ism, is presumably under-done or over-done, or one-sided, or eccentric, or somehow fragmentary, and whatever is fragmentary can command but a fragmentary portion of men. To command the allegiance of men universally the creed must be universal like the equations of algebra and the laws of the triangle. None but such a universal creed as springs immediately from the life of the universal man, who called himself the Son of Man, can be universally accepted, and can be therefore the center of unity.

So far from uniting, the creeds have divided, and they have perpetuated divisions. They have been the apples of discord of the theological ages. In their present age and decrepitude, with failing vitality, and the proof patent that they are futile, they still do what they can to hold apart the fragments of the Savior's body. Even when men have learned philosophical humility in the presence of the Infinite, and when out of very reverence they would refrain from such dogmatism about God, and the eternal decrees of God, as Augustine and Calvin indulged in, they yet many times cling traditionally to the dogmatism which philosophically they repudiate, and so it comes to pass that traditionally the creeds live and perpetuate their mischief though philosophically incapacitated for such service.

But the logic, the inductive logic, of their failure is before us. The mischief of their fragmentariness is patent. As hinted in a previous article, the philosophical method by which they grew has been displaced in practical ways by a more fruitful method. Their history and the tendencies of the time are against them. Their displacement as authoritative formulas of faith bodes well for the future of the kingdom of Christ. Their passing clears the way for a return to the New Testament presentation of Christ. The return to the New Testament Christ means immediately his presentation of man to man, of God to man, of faith, repentance, forgiveness, sanctification, and life eternal. This is Christology.

We are quite aware that the foregoing would be robbed of much of its force if Christianity were to be considered (as too many, alas, seem to consider it) an experimental science, or one among the various systems of philosophy. Then we might experiment as we do in chemistry, or speculate like stoics or schoolmen. But if Christianity is a revelation, if Christ is final, if his yea is yea and his nay is nay, if his work is a perfection rather than a fragment, then our attitude must be changed entirely. Then our mission is to declare rather than to invent a Gospel. Then we have no business to sit down to peculiar speculations of our own liking, and to the framing of doctrines, and the declaring of dogmas with anathemas quite unsweet, but our whole business is to be the message-bearers of our Christ and our King. The Church is his, the disciples are his, the heralds are his, the message is his. The King's runners are coming; they are beautiful upon the mountains; they bring good tidings of great joy. Let the dogmas stand aside or they will seem more impertinent henceforth than ever in the past.

THE CITY OF PALACES.

BY W. M. FORREST.

INDIA should be governed from a palace, not from a counting-house; with the ideas of a prince, and not with those of a retail dealer in muslins and indigo." So spake Lord Wellesley more than a century ago, and he proceeded to build the stately Government House which now ornaments the capital of India. It was completed in 1804 at a cost of about $875,000. The grounds occupy nearly six acres and lie at the northern end of the spacious park which separates the commercial quarter of the city from the European residence section.

"Princely ideas" must have found congenial soil in the minds of Briton's sons in Calcutta. Little by little unsightly and noisome swamps were reclaimed and transformed into the beautiful "maidan" or park that is now so great a blessing to the city. Spacious buildings for merchants and for government offices were erected, while southeast of the park native huts were cleared away, broad streets were laid out and lined with trees, and many a truly palatial residence was built in its beautiful grounds. There live the favored government officials, the successful professional men, the prosperous merchants of the city. There may be seen the pretentious English Cathedral, and the "Palace" where dwells the "Lord Bishop." In various places may be seen other spacious churches for the convenience of the English-speaking populace. Everything betokens civilization, comfort, prosperity.

Passing from this beautiful district into the public park in the cool of the day, one can witness a gorgeous pageant. The park lies along the river bank for several miles, and noble ocean ships and smaller craft are seen moored or plying up and down near by. Along the broad drives sweep hundreds of carriages, from the gorgeous barouche of the Viceroy, and the almost equally luxurious equipages of titled natives and wealthy citizens, to the ordinary hired cab. All fashionable Calcutta is there, and everybody else who is able is glad either to ride or walk about and enjoy the cool air and gay sights. In the beautiful Eden Gardens, which lie at the end of the park nearest the Viceroy's palace, is a band stand and every evening there is music to delight the throng of visitors. Noble trees of many kinds, choice flowers in rich variety, sweet music by skilled musicians, fashionably attired men and women, high-spirited horses, and costly carriages—what need of missionaries here?

Come with me in the early morning. It is the cool season and the morning air is chill. We begin our walk northward. Soon all palaces are left behind and we see only mud hovels lining the streets. Those wretched-looking bundles of dirty rags by the wayside are men who have lain there in the damp and chill all night. The throngs that are met a little later and grow ever thicker and thicker are men and women going to the toil which will pay them a few cents a day. That building full of kneeling men is a mosque of the "False Prophet." Yonder shrine before which so many stop to do obeisance contains a debased and debasing symbol of a Hindoo god; those paint marks on ears and

foreheads indicate his devotees. Many such will be passed before you will find a native church.

And as the day advances, the sun pours its fierce beams into the streets and lanes as we proceed northward. You marvel at the dense crowds that block the way, crowds such as you can see perhaps nowhere else except in China. There is no fashion here; only half-naked women, and three-quarters naked men, and four-quarters naked children. There is no music here, only the chatter and jabber of strange voices. There is no fresh air here; only the stench of plague-stricken districts.

By and by strange sights witnessed on every hand call to mind scenes from an old and familiar book. Yonder goes a wretched paralytic, borne of four. There is a man, blind from his birth, begging by the way. Just now has passed a poor old woman having a spirit of infirmity, bowed together and able in no wise to lift herself up. Then you meet a sorrowing procession, bearing the dead body of a young man, perhaps the only son of his mother, and she a widow. Next a leper is seen, with his face eaten into a horrid semblance of a jack-o'-lantern; while on every side are the hungry multitudes who are as sheep without a shepherd. Yes, it is all so like what the Master saw in the streets of Palestine cities, when he was moved with compassion. And, even as in his day, it is so largely the result and so wholly the symbol of sin's ravages and the soul's deformity.

And it is to these lost sheep that the missionary must go; it is for these that churches and homes and schools must be built. Multiplied are the Christian activities in India's sin-cursed capital, but they cannot do a tithe of the needed work. Many a missionary society in America is truthfully told that all its income could be profitably expended in the city of Chicago. How much more, then, might the like be said of this city, with its manifold miseries, its gross idolatries, its benighted multitudes, its festering corruption! None but Christ could have the love to desire to make such a city his own. None but the servant of Christ could have the courage to undertake to win it for him. Naught but the spirit of Christ in his Church will prompt it to give the men and the money for the accomplishment of the task. Happy the church and happy the people who shall have a part in the regeneration of the city of palaces and of hovels.

Calcutta, India.

COURTESY.

THE REV. ARTHUR B. PATTEN.

WE ARE known by the spirit we show. Courtesy is one of the choicest marks of a gracious and graceful spirit. It has recently been defined as "politeness originating in kindness and exercised habitually." Here, then, is one of the loftiest standards of life. To be courteous is to be polite, always, and out of kindness of heart. So real courtesy is not veneering of etiquette, but rather a deep virtue of soul. And it is more than adaptation to social usage; it is one of the highest applications of social good-will. It is good-will in manners. Only courtesy as thus defined can redeem manners and make them a vocation as well as an art. Surely manners can never become a fine art until they fulfil a vocation of service. We are not to be courteous for the sake of being polite; we are to be polite for the sake of being courteous. We must realize with Tennyson that true "manners are not idle, but the fruit of loyal natures and of noble minds." True courtesy is not a thing of spots or spasms. It is pervasive and perpetual. It is always on its good behavior towards all classes and conditions of men. To be polite to one's superiors only is the mark of a snob or a spaniel. To be polite within one's set only is to be clannish rather than Christian in manners. To let one's politeness stop anywhere short of universal and uniform courtesy towards high and low, rich and poor, is to stop short of being a gentleman. It is said that James Russell Lowell was as courteous to a beggar as to a lord. He was once seen holding an engaging conversation with an organ grinder, reviewing scenes in Italy, with which they were both familiar.

A greeting, a pleasant word, a hand-shake, a "beg-your-pardon," a kind look, sitting along to give some one a seat on the cars, noticing a child, giving precedence to an older person, saying good-morning genially to a servant in your home—such trifling attentions constitute courtesy. But let them become the prevailing habit of the life, and trifles will have made perfection. Courtesy is thoughtfulness in trifles.

"It was only a glad 'Good-morning!'
As she passed along the way;
But it spread the morning's glory
Over the live-long day."

Some of us, who are not too ungenerous to be courteous at all times, are often too absorbed or absent-minded. A preoccupied head will often cheat a courteous heart of its opportunity. Courtesy must become self-controlled thoughtfulness. Thou shalt think of thy neighbor at the same time that thou thinkest of thyself! Often we are not courteous simply because we are stupid. Not to be versatile enough to think of yourself and somebody else at the same time is to be stupid.

Then there are people, not ungenerous at heart, who fail to be courteous because they are bashful. It is so easy for diffident people to blunder. Nothing but the sense of courtesy as a mission can overcome bashfulness. Nothing but the sense of courtesy as a method of service can conquer diffidence. Courtesy considered only as an art is likely to render diffidence more diffident, if not confusion worse confounded. For a person, who feels awkward, to think of appearing beautiful, for beauty's sake, is not at all easy. The bashful man must enter society not to shine, but to serve. He must forget himself in the sense of social good-will. Brotherly love must cast out fear. To be born courteous is to be one of nature's favorites; but to become courteous against odds is to be one of God's friends.

To feel courteous, we must keep sweet, always. To make other people feel our courtesy, we must be thoughtful and genial everywhere. And then, as Lord Chesterfield once said, "A man's own good-breeding is his best security against the world's ill-manners."

"How sweet and gracious, even in common speech,
Is that fine sense which men call courtesy;
Wholesome as air and genial as the light,
Welcome in every clime as breath of flowers,
It transmutes aliens into trusting friends,
And gives its owner transport round the globe."

So. Hadley, Mass.

"Yes, I consider my life a failure." "O, Henry, how sad! Why should you say that?" "I spend all my time making money enough to buy food and clothes, and the food disagrees with me and my clothes don't fit."—Life.

MARRIAGE.

THERE are some marriages which remind us of the poor fellow who said, "She couldn't get any husband and I couldn't get any wife, so we got married." The proverb, "All marriages are made in heaven," ought to be changed into "All *true* marriages are made in heaven." To put upon heaven the responsibility of those marriages regarding which heaven was never consulted seems hardly fair.

True marriage is the union of two lives, the union of two hearts. It is a spiritual union, the end of which is the perfecting of the natures of two people who have made choice of each other as life companions. Temperamental differences there will be, but the fusing power of a common love will make discordant elements unite; the friction of every-day life will smooth down many angularities of disposition. Care should be taken, however, that individuality be not rubbed out. Oneness of sentiment upon all things is not desirable. Variety is the spice of life, and enough individual distinctiveness should be left to save domestic life from insipidity. A lady was once expatiating to Archbishop Whately upon the singular felicity of her conjugal experiences. She affirmed that in thirty years of married life her husband and she had never once differed in opinion about anything. To which statement the good Archbishop compassionately replied, "It must have been very stale, madam."

But love must not have too much to do in the way of adjusting differences of temperament. The points of agreement ought to outnumber the points of difference. The story is told of a preacher who asked John Wesley what he thought of his marrying a certain woman, well known to both. Wesley advised him not to think of it. "Why," said the other, "she is a member of our church!" "Yes," was the reply. "And you think her a truly Christian woman?" "Yes," said Wesley, "I believe she is." "Well, then, why not marry her?" "Because," said Wesley, "because the Lord can live with a great many people that you and I can't live with."

Human nature is the same after marriage as before, and yet the close relationship which marriage involves is not without its risks. Some people, like gunpowder and fire, are safe only when apart. A Scotch couple had just repeated their chronic quarrel, when the wife called the attention of her surly lord to the example of the cat and dog slumbering peacefully before the fire. "Aye, but tie them together and *then see!*" was the ungracious reply.

There is something radically wrong when the poetry of life is changed after marriage into commonplace prose. The things that called forth love before marriage will call it forth increasingly after marriage. The common mistake of young people is that they expect too much from each other. They are not angels, and need constantly to bear and forbear, the one with the other. Very wholesome was the Quaker's advice to his son on his wedding day: "When thee went a-courting, I told thee to keep thy eyes open; now thee is married, I tell thee to keep them half shut."

Mutuality, reciprocity, identity of interests are essential to the happiness of wedded life. When a clergyman once said to a happy pair whom he had just united in matrimonial bonds, "You are now one," it was the wife who inquired, "Which one?" Vain man boasts that he has Scripture authority for being the *head,* but as the old saying has it, woman is the *neck* by which all the movements of the head are controlled. Said a bachelor philosopher: "My friend conducted his future wife to the altar—and there his leadership came to an end."

Marriage has its laws, which, if kept, blessing follows, but which, if broken, entail a fearful curse upon the transgressor. Because the ends for which marriage was ordained are great and good, the consequences are terrible in the extreme if it be perverted and abused. No other relationship in life possesses greater power to ennoble or to debase, to bless or to blight. "There are two rocks in this world of ours," says Robertson of Brighton, "upon which the soul must either anchor or be wrecked; the one is God, the other is the sex opposite to itself." A step involving issues so important and far-reaching as those involved in matrimony ought certainly to be taken "discreetly, reverently and in the fear of God." But how thoughtlessly and wantonly do many rush into this most sacred relationship. They marry in haste and repent at leisure.

Sad indeed was the plight of that Scotch lad who, after running his head into the matrimonial noose, returned to the officiating minister and asked him if he could not undo the knot. He was told that it was impossible to go back upon the step which had been taken and that it must be for better or worse. The youth insisted that the marriage could not hold good for "the wife was waur than the deevil." The minister demurred, saying that it was quite impossible. "'Deed, sir," said the poor lad, "the Bible tells ye that if ye resist the de'il he flees frae ye, but if ye resist her, she flees *at* ye." Said a minister to one similarly afflicted, who was seeking the same remedy, "We should be yielding and forgiving; there are no divorces in heaven." "That's the reason," said the sufferer, "why I am so anxious to get a divorce here."

Look before you leap. "Be cautious! Be cautious! Be cautious, and evermore be cautious! Be not too cautious!" With these words a humorous old parson was wont to preface the marriage ceremony: "My friends, marriage is a blessing to a few, a curse to many, and a great uncertainty to all. Do ye venture?" No objection being made to the venture, he then said: "Let us proceed."

HAMISH MANN.

PENTECOSTAL BLESSINGS IN JAPAN.

PENTECOSTAL blessings are following the desire for Christian union in Japan, which has materialized to the extent of an enthusiastic interdenominational co-operation for the purpose of an evangelistic movement co-extensive with the Empire. The work has been progressing some months, and after a brief respite during the hottest months, will be resumed in the fall.

One cannot but believe that a move which has resulted in such immense profit to Japanese and foreign workers alike, will have convincingly demonstrated, to some extent, at least, how large a blessing might be expected from the permanent "corporate union" for which many have been praying.

In the capital city, Tokyo, the fourteen *ku* or wards, with their almost one and one-half millions of people have been thoroughly canvassed, house by house. Fifty-two churches have co-operated; seventy-four

workers in the capacity of leaders; twenty-seven evangelistic bands of 360 members; bills, posters, tracts, Bibles and song books have been distributed to the number of 913,510; prayer meetings, preaching services and street preachings have been attended by 100,000 people; collections have summed up yen 1,357; converts and inquirers, 5,307. After meetings for the thorough instruction of inquirers are being held.

Miss Wirick writes: "Thousands of people have come out to these meetings every night. The houses would not begin to hold them and they would rise up dozens at a time, and profess a desire to become Christians. At a thanksgiving prayer-meeting, 600 were present, and $100 given as a thank-offering. I wish you could have seen the zeal of the young Christians,—boys and girls,—from all the churches, walking the streets with flying banners, distributing tracts and announcements of the meetings. It has been so beautiful, so wonderful! I wish I could make you feel the depth of all the blessing we know and feel in this work. From three in the afternoon till eleven and twelve at night were the usual hours spent in work. The most and greatest of this was done by the Japanese. They are having what they call after-meetings, where all inquirers are being taught, and daily many are being added to the churches. No jeering and scoffing at the meetings—men come to *hear!* We do rejoice and praise the Lord for all these blessings and souls ready to receive Him." L. D. G.

EXPOSITORY HINTS.

Drifting.

WE ought to give the more earnest heed to the things which we have heard lest haply we drift away from them." (Heb. II:1.) We quote from the Revised Version. The writer of these words was evidently impressed with the thought of the possibility of the soul breaking loose from its moorings and being driven upon the rocks, or drifting out into the ocean wastes of doubt and despair. Hence he says: "Take heed; hold on firmly to the things of Christ; see that the cable of faith is strong; see that your anchor can stand the strain of the storm; see that it is cast into good holding ground." The condition described is a very common one.

(1) Many are drifting away from the simple faith of childhood. The scientific, rationalistic spirit of the present day largely accounts for this. We put a query where our fathers put a full period. We seek to prove things *before* holding fast to them instead of proving them *by* holding fast to them. If in gaining knowledge we lose faith, what doth it profit?

(2) *Many are drifting away from the ancient faith of the church in the word of God.* They look upon the old Bible as outgrown; and too often they give it up without a struggle or without demanding a better one in its place. And because spiritual life is nourished by truth those who drift from Bible teachings sooner or later drift from Bible morality.

(3) Many are drifting away from "the things of Christ." They are being carried away from the simplicity of the gospel by the desire for religious novelties. "The things of Christ" may mean the things spoken of by Christ or the things concerning Christ. In either case the revelation of God which culminates in Christ is forsaken.

(4) *What is our duty in view of our danger?* We ought to *give heed;* to give *earnest* heed; to give *more* earnest heed to the things of Christ. Whatever else we may let go we are to hold on as with a death grip to the things of Christ. The things of Christ are the essential things. He is the living truth. Not from his lips alone, but also from his life do we receive the final revelation of God to man. Faith is often held with difficulty. The gulf streams of this world are strong and treacherous; there are sudden gusts, deceitful undercurrents, raging storms. Our ship will often strain at its anchor, but if we are firmly fixed upon the things of Christ our anchor will hold. It will neither break nor drag, and we shall outride every storm.

CHINESE PROVERBS.

"A wise man adapts himself to circumstances as water shapes itself into the vessel that contains it."

"Misfortunes issue out where disease enters in—at the mouth."

"The error of one moment becomes the sorrow of a whole lifetime."

"Diseases may be cured, but not destiny."

"A vacant mind is open to all suggestions, as the hollow mountain returns all sounds."

"He who pursues the stag regards not hares."

"If the roots be left the grass will grow again."

"The gem cannot be polished without friction nor the man be perfected without trials."

"A wise man forgets old grudges."

"Riches come better after poverty than poverty after riches."

"A bird can roost but on one branch."

"A horse can drink no more than its fill from the river."

"Who swallows quick can chew but little."

"You cannot strip two skins off one cow."

"When the pond is dry the fishes will be seen."

"He who wishes to rise in the world should veil his ambition with the forms of humility."

"The gods cannot help a man who loses opportunities."

"Dig a well before you are thirsty."

"The full stomach cannot comprehend the evil of hunger."

"Eggs are close things, but the chicks come out at last."

"To add feet to a snake."

"To win a cat and lose a cow."

"I will not try my porcelain bowl against his earthen dish."

"He who toils with pain will eat with pleasure."

"Borrowed money makes time short; working for others makes it long."

"Those who cannot sometimes be deaf are unfit to rule."

"Early preferment makes a lazy genius."

"Large fowls will not eat small grain."

The MSS. of various successful books have been declined by publishers before finally reaching a resting place; but when one considers the natural fallibility of judgment regarding any matter of popular taste and liking, it is really not extraordinary that new writers should quite often make a success in one publisher's hands even although others have hesitated to make the venture.

A short time since, a young author whose book had just been accepted was talking to his publisher, and

Mr. John Habberton, the genial author of "Helen's Babies," happened to be present. The publisher finally turned to the young writer, saying, "Your book has one great element of weakness, which, however, I hope may not be fatal." "What is that?" replied the startled youth, with almost a gasp of consternation. "Well, it has not been rejected by enough publishers; it takes at least four or five rejections to make a phenomenally successful book." The puzzled look of dismay on the young man's face gave way to a smile as his critic turned to the veteran author at his side and asked, "Wasn't that the case with 'Helen's Babies?'" Mr. Habberton, with the courtly bow which his friends knew so well, and which is only one of his many charms, promptly responded, "It was rejected twenty-one times!"

Can any one of our readers give answers to the following questions in authors' names? For instance:

Why does Frances Hodgson Burnett? Just because Robert Burns.

What drove Oscar Wilde?
What gives you Bliss Carman?
Where does John Strange Winter?
Why was Jonathan Swift?
What was Miss Edgeworth?
Who gave Francis Bret Harte?
What did Leigh Hunt?
Through what land did Miss Glasgow?
Did "She" make Rider Haggard?
What exercise made Thomas Hardy?
Why does Edgar Saltus?
Where did Septimus Winner?
Why did Thomas Dunn English?
Whom did Hall Caine?
Who took John Ruskin?
For what does Anthony Hope?
What girl would not Lovelace?
What made Motherwell?
What made James Whitcomb Riley?
How much is Hezekiah Butterworth?

PLEASANTRIES.

He was about eight years old and was looking over the bookshelves for something to read. A bound volume in red attracted him. It was Pope's "Essay on Man." He read it for a few minutes and then threw it down. "It may be easy on man," he said, "but it's hard on a boy."

A lady, well known as a writer of books on history, told us a few days ago that she once sent to a girls' school an examination paper, in which she asked, "Why did Henry VIII quarrel with the pope?" One girl wrote in reply, "Because the pope had commanded him to put away his wife, under pain of transubstantiation."—*Christian Life.*

A public library in a London district has a custodian who is devoted to literature, but not to fine white linen. The other day a notice was posted up on the door of the library as follows: This library will be closed next week for cleaning the librarian.

In a few hours the period between "cleaning" and "the librarian" had been deftly expunged.

A well-known critic recently wrote a bitter attack on the work of a celebrated novelist. After it was published, the novelist, a good-natured man, wished to meet the critic who had assailed him, and asked a common friend to bring him up to dinner some evening. When invited the critic replied: "I certainly shall not go! He simply wants to heap coals of fire on my head; and do you suppose I am going to hold the scuttle for him?"—*P. McArthur.*

Sir Morell Mackenzie at an "at home" chanced to converse with a celebrated authoress, who introduced herself with these words: "I am John Strange Winter." Sir Morell did not read novels and gazed at her wonderingly. She added, "'Bootle's Baby,' you know." "Yes, yes, of course," he answered soothingly. He afterward remarked to his hostess that the poor lady was very mad, indeed. First she had told him that she was a man, then that she was somebody's baby.

Annoyed by the injury done to one of his trees by the driver of the local 'bus, Mr. Kipling recently wrote a vigorous letter of complaint to the 'bus owner, who is also landlord of an inn. The landlord laid the letter before the select company of the bar parlor, who advised calm indifference. Also a Croesus among them offered 10 shillings in cash for the autograph letter. Both advice and cash were accepted. A second and stronger letter followed; and this also found a purchaser, this time at £1, as befitted its increased violence. Boniface again said nothing. To him next day entered Mr. Kipling, briskly wrathful. "Why didn't I answer your letters, sir? Why, I was hoping you'd send me a fresh one every day. They pay a deal better than 'bus-driving!"—*Boston Times.*

"What ten books would you take if you had to pass the rest of your life on a desert island?" "Oh, I wouldn't take books at all. I'd take things to eat."

"How do you get your books off that high shelf over the door?"

"Oh, I fish them down with this hook-handled umbrella."

"How do you put them up there again?"

"People who borrow my books never bring them back."

The most amazing bull of all the list ever collected or perpetrated is not Irish but English. It is that which appears twelve times a year on the title page of a London magazine, "The Fortnightly Review. Published monthly."

The late distinguished churchman and historian, Dr. Stubbs, was a profound scholar, but possessed withal of a fund of dry humor. Here is a story of him in the Pall Mall Gazette: "Dr. Stubbs was once addressing an audience of Reading high school girls at a prize distribution (he excelled at a prize giving), and expressed his regret that he no longer had leisure to devote to general literature. 'Indeed, my dear young friends,' he added, 'there is but one book which I now find time to dip into at all. Its name begins with a B. Perhaps you can guess at the title.' 'Bible,' came the instant response. 'No, Bradshaw,' gravely replied the bishop." It was on Stubbs and his eulogistic brother historian, Freeman, that Thorold Rogers made an epigram:

"While ladling butter in alternate tubs,
Stubbs butters Freeman, Freeman butters Stubbs."

AT THE CHURCH

OUR PULPIT.

REV. J. A. ADAIR.

THE SAMARIAS OF LIFE.

He must needs go through Samaria.—John 4:4.

A GLANCE at the map of Palestine will show that it comprised three provinces, Galilee, Samaria, and Judea. Of these, Samaria was the central province, Galilee lay upon the north, and Judea upon the south. The traveler in passing from Judea into Galilee had no choice but to pass through Samaria. It was this necessity which confronted Christ when he formed the purpose to retire for a season from Judea and inaugurate his ministry in Galilee. The pious Jew in making this journey would have taken a detour through the hill country of Gilead and Bashan and by a circuitous route would have reached Galilee without passing through Samaria. But Christ, with whom time was precious, had little desire to respect the trivial and useless regulations of the Jewish ceremonial law. He accepted the inevitable and passed through Samaria. It is perhaps needless to enter into a full explanation of the reason why Samaria was esteemed a land whose atmosphere was considered contaminating. In large part the enduring enmity between Jew and Samaritan is to be referred to the bitterness which naturally exists between rival races in an uncivilized society. The Samaritans were a conglomerate people formed from a remnant of Jews which were left behind by Shalmanezer when he had taken Jerusalem and had carried a considerable portion of the ten tribes into his kingdom between the Euphrates and Tigris rivers. Palestine then became a dependency of Babylonia and was colonized from the mother country by a host of heathen colonists. The new and foreign population introduced new manners and customs and laws. But in no respect was there observable so radical a change as in religious faith and practice. The polytheistic rites and ceremonies of the Assyrians became grafted on to the monotheistic worship of Israel. Eventually the Samaritans reared for themselves a temple upon Mount Gerizim and the political and religious rupture between them and the purer Israelites of Judea became complete. Hence the Jew despised the Samaritan. He considered him no better than a dog, and many of those who were extremely pietistic in their religious devotion declared that they would sooner touch the vilest leper than the best Samaritan. Hence the Jews had no dealings with the Samaritans, and between Judea and Samaria there existed the bitterest enmity.

It was not in the declared province of Christ's mission to carry the gospel to any but to the lost sheep of the house of Israel. Salvation's chiefest privileges were for the Jew. But on the other hand, when Christ's journey lay through a Gentile country he hesitated not to pass that way and to preach as the opportunity came to him the gospel of the kingdom of God. The geographical necessity which confronted Christ did not appall him and he immediately planned to pass through Samaria. Yet the text half intimates that the journey was anticipated more with feelings of aversion than of pleasure. Be that as it may, before Christ there lay the heathen dissolute Samaria. He must needs go through it. What does the necessity which confronted Christ teach us? Christ's life was like our life in respect to its necessities and sufferings and most of its duties. He might have taken an angel's wings and reached Galilee in a speedy flight. But as our fellow man he accepted the inevitable and shouldered his burden and entered Samaria.

The first lesson we may learn is that God often guides his children through unpleasant places. Most men have radically wrong conceptions of life. Success in their thought and estimation is the laurel wreath which rests upon the brow of the shrewd and sturdy toiler for fame. Man is the architect of his own fortune and the carver out of his own earthly destiny. Disaster is the ill wind which happens to blow against him. Death is the hard and inexorable fate from which he cannot escape. So life is with them ever in the region of the improbable. Things happen to them. They come by chance, and it is through chance that the most terrible disasters of life are averted. Some are able to rise a little higher than this into the region of law. Things happen because in the nature of things they must happen and it cannot possibly be otherwise. Death must come, for man sees above and about him a law which declares that man is mortal. Trials must come, for they have been decreed to the human race. Disasters and bankruptcies must come, for that is the law of the financial world. So from the hardest trials of life man can only gain the consolation that it could not be otherwise. It is the hard fate of the world, the common lot of humanity. Some Samaria of difficulty lies before them. They see they must needs pass through it. The best they can do is to strengthen their limbs and lighten their load and plunge into their Samaria, saying, "It must be so; it could not possibly have been otherwise."

Now, all this is poor, wretched philosophy for life. A man is something more than a machine which may at any moment break its wheel and stop. He is better off than the weather-beaten ship which scuds away before the wind and may founder in mid-seas or strand upon the reef, or eventually may make the shore in safety. If life is a thing of chance, the only reason why I live is because no falling stone has as yet crushed me and no pestilential disease has as yet carried me off. Such a theory takes all the soul out of man and all the heart out of his work. And it is not much better for me to say that things happen because I cannot help them happening since they happen in the nature of law. Such a view makes a man a prisoner and we would all be awaiting the execution of the sentence which rests upon us. At the most we would be compelled to say: "It cannot be long before there will be wrecked upon me the vengeance of law and before me I shall behold the destruction of all that I hold as nearest and dearest to my heart." Such thoughts make life terrible in its present gloom and in its future anticipations.

And now I would turn to the human Christ and would ask him why he went through Samaria. Does he say that happened to be the shortest road into Galilee—a matter of chance, or I had to go that way, for there was no other road over which I had time to travel—a matter of human limitation and law. Ah, no, he says, I was guided that way. Behind the law, behind the chance, there was the purpose of a heavenly Father. He who set before me my life work bade me go

through Samaria. My friends, with how much grandeur does this thought invest life! The unpleasant places of life are in God's hand and under his control. Nothing can come to me in an accidental way. Everything has some end in view. He has some purpose which I cannot know. When Samaria lies before me I may know that God has put it there, and from him there will come grace to trudge on over its unpleasant ways and turn its desolation into a source of strength.

There is another thought in this connection. In these unpleasant places we are taught lessons of duty. There is nothing so uncommon among us as to ask, when unpleasant places lie around us, what is the meaning of these? Why must I go through Samaria at all? We fancy at such times that to know the mystery of God's leading would ease our pain, assuage our grief, and give our pilgrim feet new strength. So it would, my brother, and you need not remain in ignorance as to why God is leading you over roads which you would rather not travel. You may know the enigma of human bitterness and grief by biding God's time. Christ as omniscient knew why he must go through Samaria. There was a woman there who must be saved. She had found life to be a scene of unrest. Heaven was anxious to rescue her from her sinful past. So Christ passed that way with his gospel message and on Sychar's well he met the anxious soul. He spake to her and she listened and upon her troubled soul there fell the sweet, harmonious music of heaven. Our Samarias are to teach us lessons of duty. We are not quite so eager to learn them as Christ was. Man's unwillingness to do what God wants him to do is about as comprehensive a definition as I know of sin. In creed and in theory most men please God, but when it comes to duty, what one of us is there who does not most miserably fail? We do everything but our duty. God has to drive us sometimes to do that. There are men and women as needy as she who sat on Sychar's well, but how seldom do we exchange with them the word of greeting and bid them journey with us up to heaven.

Around about us there are scores of opportunities that the best of us never use. And it is the sad fact that most of us are compelled to go through some spiritual Samaria before we will ever confess our willingness to do God's will. Our friends are dying in their sins, but we have never volunteered to point them to the Lamb of God. One by one they must be taken from us, and in mourning over our remissness we first form the resolution to be a missionary to our own household. Or perhaps in our pride we have said we would not confess Christ before men. By-and-by the crape is hung upon our door and we say among our tears, I see it now, I will avow my discipleship before men. Or we have been so busy in getting gain and improving our business prospects that we have forgotten about the better and greater interests of the soul, and then mortgages have been foreclosed and our trade has dwindled and we pass through the Samaria of financial difficulty. But you come out the richer, for though you should be penniless, God and heaven are still your undoubted possessions. So we pass through the Samaria of trial to enter the heaven of peace and rest. Sensual souls may decry the trials which teach us duty as being the inflictions of omnipotence. Not so does the soul which has been in the furnace and has come forth resplendent and purified. He is thankful that there are Samarias of trial to hasten and gladden the day of eternal joy.

These Samarias are for our discipline. Christ had attained to perfection and needed not to reach it by the rough, hard path of discipline. Yet the experience of that Samaria journey sent him down into Galilee with a gladder heart. Nothing comes to us fortuitously. The most mysterious suffering is not accidental. The blackest clouds have God behind them. God means to work for our good; he smites to heal, he slays to raise again. The Samarias into which he sends us mean for us all discipline. We do not suffer because that is fated by law to be our lot. We suffer because the present suffering is working out for us an exceeding and eternal weight of glory. To the Christian all the sadnesses of life are the subdued notes, not the discordant ones, in life's true harmony. The disciplining influences of earthly providence are seldom appreciated at the moment we experience them. "Thou shalt know hereafter" is the law of all discipline. Therefore, the boy who is to become a philosopher troubles his head over words of one syllable. And the child imputes the cruelest motives to the father that chastises him, but learns eventually that love was behind the most overt exhibition of parental wrath. So it is not until the Samaria has long been past that we understand why we were led exactly that way.

The Scripture history fairly bristles with incidents of those who have gotten grace and gained glory through discipline. Take the life of Paul. You ask why he was mobbed in Jerusalem and half killed at Lystra and manacled at Cæsarea. You ask why, when he was hastening to Rome, the Euroclydon tempest blew against him and on a broken ship he was driven to a barbarous isle. You ask why, when Rome was reached, he was hindered by Providence from thundering in the Roman Forum about repentance of sins and justification by faith, and was compelled to preach with a tent-maker's bench for a pulpit to the few curiosity seekers that chanced to resort to him. Read as mere history, Paul seems to have been the object of the vindictive wrath of some cruel fatality. But listen to his glad refrain: "If I must needs glory, I will glory in the things which concern my infirmities." The meaning of all his trials was now seen. Such great things Paul had suffered for God's sake and thereby he became the mighty apostle of the Lord who speaks to us by his life across the lapsing ages of time. You ask again why Paul was not stricken down till he had imbrued his hand in Christian blood and manacled the best of men and women in chains and blasphemed the Name to which he sang eventually his sweetest praises. Again there comes the answer: For discipline. There was to lie behind him the dark and ruined past, so that by its remembrance he might be prepared for a better, grander future. And it is the same necessity which confronts us. The Mount of Beatitudes, the Hill of Transfiguration, the Holy City of Jerusalem, are only reached via rough, trying, unpleasant Samaria. But you need not repine, my brother. No hill shall be too steep for you to climb, no way too rough for the tenderest feet. Follow in God's leading. A brighter land than Samaria is just before you.

Finally, let me exhort you not to fear the Samarias of life. If you fancy you stand upon the border of that dreaded country, do not draw back from entering it. It is God who presses you onward; he will lead you through. 'Tis not all of life to be free from trial and to lead a happy-go-lucky existence of sunshine. 'Tis not all of life to turn it into a way of sorrow, a march to a crucifixion. It is all of life to make present sorrow work out heavenly happiness and to prevent the

somber joys of time from winning us away from the sublimer joys of heaven. Rest can never be appreciated without effort. The song in heaven has as its prelude the tear on earth. Samaria leads to Galilee.

Marlette, Mich.

BIBLE SCHOOL.

ISAAC THE PEACEMAKER.

Lesson for September 1., 1901. Gen. 26: 12-25.

Golden text: Blessed are the peacemakers; for they shall be called the children of God. Math. 5:9.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

ELIAS A. LONG.

Isaac the Son of Promise.

ISAAC, the son of Abraham and Sarah, was born at Beersheba, forty-five miles southwest of Jerusalem, B. C. 1896, according to the usual reckoning. He was a man of many attractive qualities, but was lacking in the rugged powers that gave Abraham and Jacob great prominence. He may be classed as a commonplace man, the least conspicuous of the three Hebrew patriarchs. Perhaps as a son of old age he was not physically as strong as the usual plains man type. We know that he was for many years afflicted with feebleness and loss of eyesight. As a child Isaac had been a rich blessing; his name, which means laughter, showing this. His faith and patience were manifest early in life as seen in his submission to be offered by his father; likewise that he was not consulted in the choice of a wife. Gen. 24:2. That he was not destitute of heroism was shown by his willingness to be offered at Mount Moriah, and equally in his daring to do right under the trying circumstances of today's lesson. His was a devout, gentle and refined mold of mind, indicated in part by his lonely meditations at eventide (Ch. 24:63) and the highly poetical strain of his blessing upon Jacob. Ch. 27:27-29. His action in meeting his estranged brother Ishmael at the funeral of their father shows commendable qualities. Gen. 25:9. That his influence was clearly on the side of faith in God is indicated by a New Testament writer. Hebrew 11:20. Isaac persevered in faith and at last gained the victor's crown. Math. 8:11; Luke 13:28.

The Living Sacrifice Exemplified.

In the last lesson it was seen that the Lord accepted the offering of Isaac as a living, not as a dead sacrifice. In today's Story of the Wells we find much instruction from the career of Isaac as indicating how the bodies of God's children in the ordinary acts of life may be offered as a sacrifice, holy and acceptable to God, "our reasonable service." Rom. 12:1. By the events reported we see that Isaac through self-denial appears in the divine role of peacemaker. He sacrificed inclinations dear to the natural man to become such. He followed the steps of Abraham's dealing with Lot. Ch. 13:9. Indeed, he was walking in harmony with the Divine One who long before had designed the Great Sacrifice, both living and dead, in the interests of peace. How reasonable, therefore, that Isaac, made in the divine image (Gen. 1:26) and in measure partaker of the divine nature (2 Peter 1:4), should offer up the peacemaker's sacrifice observed in our lesson. How greatly more valuable to the world was Isaac's life and example of self-denial than could have been his bleeding body offered in idolatrous fashion on Abraham's altar. Only as our lives are presented as living sacrifices are they capable of yielding the greatest blessing to the world and to ourselves. Luke 9:23.

V. 12. Seeding by Faith. "And Isaac sowed." From verse 1 we learn that famine prevailed in Palestine, the second calamity of this kind recorded. Ch. 12:10. For self-preservation, seemingly, Jacob started for Egypt, a land free from crop shortages. While on the way he received a command not to flee, but to remain in Gerar and there raise a crop. Verses 2, 3. * * * "In the same year." In that year of famine, Isaac with faith in the Lord's word sowed the land. Thorough tillage conserves moisture; it would tend at that time to help crops, where trusting to the rude tillage then in vogue, would involve continued disaster. Famines are mostly confined to heathen lands where improved culture is lacking. * * * "A hundred fold," a general term for a great yield. Matt. 13:23. * * * "The Lord blessed." They that sow as the Lord commands indeed find a joyful harvest. Psalm 126:6.

V. 13. "Godliness is Profitable." "Waxed great and went forward." He was getting ahead. Isaac in inheriting his father's property did not become a prodigal son. Luke 15:12. God blesses the labors of his true followers (Matt. 6:33). * * * "Grew until became very great." His success gained momentum. But he as well grew in grace and in the knowledge of our Lord. 2 Peter 3:18. The verses which follow show this. In his case the cares and riches and pleasures of life did not choke the seed of God's word. Matt. 13:22.

V. 14. "The World's Enmity." "Possessions of flocks and herds." Isaac's wealth consisted of sheep and cattle. He was very far from being a rich man in the modern sense. Many of us are rich without appreciating it. Paul considered himself a rich man. 2 Cor. 6:10. * * * "Philistines." Dwellers of the plains of Palestine, which land derived its name from this tribe. Like the Egyptians they were of another race, the descendants of Noah's son, Ham, while Abraham was of the line of Shem. * * * "Envied him." Isaac's prosperity incited the envy of those less prosperous, a common occurrence. Likely the cultivating of the soil was taken as an indication of permanent settlement. With increased riches, cares and anxiety increased; most of the envy, strife and wars of this world may be laid to the same cause. Ch. 37:11; 1 Sam. 18:9; Prov. 27:4.

V. 15. Acts of Hatred. "All the wells." Good wells possessed a value in that semi-arid land hard to be computed by those who have water in abundance. To make improvements by digging wells, in those early days of loose property rights, conferred a sort of ownership. * * * "Philistines filled them with earth," a common course in tribal warfare. Rather than have these signs of previous occupation remain they would rob the country of the much-needed water. One mark of Satan's work is that which destroys things of inestimable good. Note the vast destruction of useful food-grains in making alcoholic poison.

V. 16. The Diplomatic King. "Abimelech." A Philistine king of Gerar bearing this name as an official title. * * * "Go from us." Instead of pursuing guerilla warfare with one whose influence and power he feared, he comes with a diplomatic compliment to Isaac's greatness. Unenlightened as he is, he yet knew enough of human nature to understand the value of a kind and courteous request. * * * "They are mightier than we," because God had blessed his inheritance and his industry.

V. 17. The Living Sacrifice. "Isaac departed thence . . . dwelt there." Isaac had a right to dwell there, for Jehovah had said "unto thee and unto thy seed I will give all these countries." Verse 3. He had the power to dwell there, for in battle his herdsmen surely could have conquered the Gerar cowboys. But such success would have been the cause of strife for years to come, and he was a man of peace. Here then was presented the offering acceptable to God and blessed of him. Rom. 12:1. Isaac "departed thence" giving up (1) the human love of displaying power, giving up (2) home and property rights, (3) his new farming prospects, (4) the profit of his labor—all for peace. He indeed used weapons against his neighbors but only such as are by us to be employed against the world. 2 Cor. 10:4, 5. He learned that the meek should inherit the earth. Matt. 5:5. Like Abraham, in deal-

ing with Lot, he tried "giving up" and found that it worked well. Dr. Bushnell said, "If I had my life to live over again, I would not push." * * * "In the valley of Gerar." The country around Gerar some miles to the southwest.

V. 18. Honoring His Father. "Digged wells again." At first Isaac was permitted thus to improve the country unmolested and until possibly his industry was accepted as a sign of permanent location in Gerar. * * * "Philistines had stopped them" in violation of the covenant of peace entered into years before. Gen. 21:25-27. Even now men choke the wells of spiritual truth by their traditions, thus damming back the waters of everlasting life." * * * "Names by which father called them." Probably renewed the names as a partial security of title to them. His right to those old wells seems not to have been disputed.

V. 19. Living Waters. "Servants digged . . . in the valley." Isaac was wiser than to set his men digging wells on the mountain tops. Valleys of humility offer richer wells of blessing than the hilltops of pride. * * * "Found well of springing water." To dig new wells is as important as to open up old wells that have been filled up. The upspringing water is a figure of the living water which Christ gives to thirsty souls. John 4:14; 7:38.

V. 20-21. Trial of Faith. "Herdsmen of Gerar did strive." Like the Philistines they did not want this improver of the land with them. Doubtless, in part at least, it was a case of race hatred, such as generally exists today toward the sons of Abraham. All race hatred is wrong. But the world's hatred extends to others besides the descendants of Isaac. John 15:18-21. * * * "The water is ours." Yet Isaac had the promise of the land (verse 3) and had made valuable improvements. * * * "Called the well Esek," meaning "strife." As verse 22 explains, Isaac would rather give up his claims and move than to strive. * * * "Digged another well." The new well brought forth new opposition. * * * "Called it Sitnah," meaning hatred, spitefulness. The word is from the same root as Satan, an adversary or hater. The hatred of the men in Gerar seems to have grown into spitefulness.

V. 22. Faith's Reward. "Removed from thence," indicating further self-surrender. Four times Isaac thus departs, but instead of a trail of blood he left a trail of blessings, nothing less than wells in a dry land. Some of these wells remain unto this day. We, too, may open wells of blessing in life's desert places. * * * "Digged a well and so they strove on." He patiently went from well to well until he wore out their hatred. He overcame evil with good. Rom. 12:20, 21. People very soon tire of quarreling with those who rather than quarrel with them will walk away. * * * "Name of it Rehoboth." The name means broad, vast, wide domain. Here Isaac found room and rest before proceeding to his home at Beersheba. So we as peacemakers may find sweet peace and rest. * * * "The Lord hath made room." Isaac did not forget the hand that guided. He did not say "my power and my diplomacy hath made room for us" (Dan. 4:30), but he recognizes in it the hand of God. * * * "We shall be fruitful." An expression showing Isaac's faith in the promises.

V. 23. The Home Going. "Went up to Beersheba." He traveled to the paternal home, the place of his birth and where his father had passed his latter days. Around Beersheba clustered many memories dear to the contemplative mind of Isaac. Here he had passed his childhood, here he had married. This place, located at the southern border of Canaan, was one of the landmarks of the country, as Dan was at the north.

V. 24. The Comforter. "The Lord appeared." The Angel of the Covenant; the Messenger of Jehovah. Ex. 3:2. Isaac sought peace and righteousness and found the God of all comfort in a sense more real than ever before. * * * "The same night." We must recall what Isaac had given up to those who had insulted him. Very likely his servants complained of such yielding. But God brings him comfort and without a day's delay. He never withholds his blessings from the one who comes with a living sacrifice. Rom. 12:2. * * * "God of Abraham"—the same Almighty One whose care and companionship for Abraham had already become a tradition. * * * "Fear not." God's cheering word of comfort sounded forth from beginning to end of the Scriptures. * * * "For I am with thee." Here is an added assurance of the bestowal of perfect peace to the mind of this promoter of peace. But the same. "I am with you alway" comes no less surely to us. Matt. 28: 20; Hebrew 13:5. * * * "Multiply thy seed." A renewal of the covenant made with Abraham. * * * "For my servant Abraham's sake." The influence of men lives beyond their earthly lives. A man wants to think of his future influence, as well as of the things of time or of a monument of stone. We, too, have the power to send forth waves of influence for good or evil that will continue to widen out far beyond the limits of our earthly life.

V. 25. "Sacrifice of Praise." "Builded an altar there." The altar would carry with it the thought of forgiveness, consecration, prayer and worship. Like Noah and Abraham he placed God and worship first and in so doing sets up his standard as a worshiper of the one true God. * * * "Called upon name of the Lord." Isaac was a prayerful man. He offered the "sacrifice of prayer and praise. Heb. 13:15. Prayer and communion with God was the source of his moral strength. Worship with Isaac was not a matter of externals, but one of spiritual communion with the Lord. * * * "Pitched tent." The tent is the symbol of the nomadic life. "We daily pitch our moving tent a day's march nearer home." * * * "Servants digged a well." Their large herds and flocks needed much water. Religion, in Isaac's case, included diligence in business as well as fervency in spirit. He did not neglect the wants of the body. In Isaac's scheme of things work went with prayer. * * * "Let us make a covenant." V. 28. Isaac won his enemies. He had blessed them by returning good for evil, wells for strife; and now his influence becomes so great that in verse 28 we see them come seeking to make a treaty. Truly "when a man's ways please the Lord, he maketh even his enemies to be at peace with him." Pro. 16:7. The main lesson is the duty of giving blessing instead of cursing. May we be helped of the Lord to the end that we may be peacemakers even at the cost of personal sacrifice.

FIVE-MINUTE SERMON ON THE GOLDEN TEXT.

BY PETER AINSLEE.

JESUS CHRIST is the Prince of Peace and all who belong to him must contribute to peace-making. There is no choice in the matter. The choice comes on our deciding for Jesus Christ. Having decided, we accept his authority and become his servants. Our hearts are a part of his empire and we recognize him as the emperor of our lives. His doctrines are accepted without hesitation and his words are supreme. He is our master and we are his servants. Our dispositions may be opposed to peace-making, for some people are naturally quarrelsome, but we must practice the disposition of Jesus. Our's was necessarily wrong at the start, but his disposition is the model. Our disposition may be so deeply rooted that we may become discouraged, but keep at it. Our way is wrong. His way is right. We must give up all that is opposed to Jesus. It is like taking an ignorant boy and teaching him to speak correctly. His bad grammar cannot be taken from him as you would a bad tooth, but it requires constant practice to remove the wrong and implant the right. The disposition of peace-making has to be cultivated and that continually. You would not take impure food to one who is sick, then why tell one, who is easily irritated, some unkind remark that has been made about him. Bad thoughts in your heart do far more harm than bad food in the stomach.

The chief thing is to be a child of God and the chief characteristic of a child of God is that he is a peacemaker. We prove the first by the second. Nothing has priority of this. The highest distinction in the world is to be a child of God. This is not a thing of words, but it is actual living. God lives and his children must in some sense live like him. Nations quarrel and fight, and usually over a matter so small that if it were individuals, the court would find them guilty and perhaps give them thirty days in jail. We are only semi-civilized yet and we are unable to see that what is wrong for one man is wrong for ten thousand or what is wrong in an individual is also wrong in a

nation. Wars are wrong. Jesus taught "My Kingdom is not of this world; if my Kingdom were of this world, my servants would fight, but my Kingdom is from above," and again, "They that take the sword shall perish with the sword." Christians had better suffer, had better be wronged than to violate one of the chiefest principles of the Master. There must be individuals of peace before there can be a nation of peace. Now we are nearer a nation of bull dogs, always ready to fight, but when Jesus gets hold of the human heart we will count surrender a gracious thing —an unconditional surrender to the Prince of Peace. We become his and he becomes ours by our loyalty to him.

Our Father hear us as we pray and help us as we desire to live like Jesus. Amen.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

SPIRITUAL ACQUAINTANCE.

Topic Sept. 1. Ref. Job. 22:21-23.

THIS is a part of the great divine drama of human life. It has its problems, old as the sufferings and sorrows of the race; yet new and as perplexing as the unsolved mysteries of youth. How these old questions beat up against the soul, like the ceaseless surges of the surf along the shore. They throb in the heart-beat of the world today, despite our desperate commercialism. Multitudes rush madly on, without pause to hear or patience to heed. But still the old problems meet men everywhere in the midst of the busy mart, in the midst of abounding plenty and blighting poverty. And sooner or later, unless the soul has bartered its birthright for a mess of pottage, every man must struggle with one form or another of the manifold mystery of human existence.

Three Great Problems.

There are three great problems in this wonderful drama of Job, the suffering saint and the servant of God: The problem of sin, the mystery of human suffering and the struggle after God. The first and second we all have to meet practically, whether we will struggle bravely and victoriously, or drift with the current of environments, or the prevailing customs of social and religious life. It is the sorrowful truth that what appears to be the vast majority of mankind simply accept things as they are, and go on sinning and suffering, without seemingly much conscious effort to stem the tides of evil, setting shoreward on the shoals of time. Many have come to accept sin as a matter of course, and suffering, if not as a consequence, as something simply to be endured. There is the element of the pathetic in all this. It is just this that gives the drama of this ancient Seer its intense human interest. But it is not the larger truth. The problems of sin and suffering find their only sufficient answer in the solution of the deeper and nobler problem—

The Struggle After God.

This Eliphaz, the Temanite, was a conceited young fellow. He assumed to settle off-hand the perplexing problems of sin and human suffering. And spiritual mysteries were very simple matters with him. He says to Job, with vast assurance, as if he had settled the whole business: "Acquaint now thyself with him and be at peace; thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. If thou return to the Almighty thou shalt be built up, thou shalt put iniquity far from thy tabernacles." All this is glibly spoken, and there is much of spiritual truth in it. It is worth our while to heed young Eliphaz, who would have been a leader in the Christian Endeavor Society at Teman, down in Edom, if he had known of the Endeavor movement! Unfortunately he was born too soon. There are some in these last times who are like Eliphaz—they have sounded the deep things of the Almighty. The great spiritual mysteries are spoken of with glib lightness. They talk easily of things that the angels desired to look into but were not able. They speak of the "simple Gospel," of the forgiveness of sins, of sanctification, of the gift of the Holy Spirit, in the cant phrases of the times, with wonderful confidence, but often with little real evidence of spiritual knowledge or acquaintance with the Master of men. They are not insincere but superficial. Spiritual stupidity, unthinking, seemingly utterly unconcerned about the profoundest questions of spiritual life, is something terrible. Spiritual superficiality is almost as bad—they are characteristic of the age. I don't want to be pessimistic and a growler, but I make this appeal for greater depth, humility, sincerity and nobler consecration, devotion—for better spiritual knowledge and acquaintance with the Master, whose we are and whom we serve.

Read Job's reply to Eliphaz in the next chapter and mark the humility of the old Seer, while his soul cries out in anguish: "O, that I might know him! That I might come even to his seat!" And again listen to his cry of faith, in the midst of the mysteries: "But he knoweth the way that I take; when he hath tried me I shall come forth as gold." May this be our prayer and our assurance.

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

BY THE REV. ALEXANDER SMELLIE, M. A.

GOD'S PROMISE TO ABRAM.

"Fear not, Abram: I am thy shield and thy exceeding great reward."—Genesis 15, 1.

Monday—Genesis 15: 1-18.

God is strangely condescending and tender. He makes his covenant with Abram; and a covenant is a promise which is ratified by a sign or token. He supports his words, as men need to support theirs, by a solemn religious sanction. And it is thus that he stoops to tie himself with me, giving security that his stipulations shall be kept and fulfilled. By the sacrifice of Christ he confirms his greatest and sweetest assurances.

But it may be necessary to wait patiently for God. When Abram had slain the appointed victims, what followed? For a time, only silence and suspense. I may have to pass through Abram's experience. I must depend on God's sovereign grace with unreserved submission. I may need to wrestle long before the answer comes. I may have to spend my tears apparently for naught. Yet only apparently.

For at last God's promises are fulfilled. Perhaps through gloom and sorrow, like that thick darkness

which girt Abram round, and which was symbolic of the sufferings awaiting his family. But fulfilled exceedingly above thought and hope.

Tuesday—Genesis 17: 1-8.

"When Abram was ninety years old and nine"—thus long had he tarried for the execution of God's word. Many a summer and winter had passed over him since he bade farewell to his country, and yet the hopes with which he entered Canaan seemed as far as ever from being realized. No sign had appeared of the fulfilment of the promise. Abram remained a childless man. Had God forgotten his word? And must the ownership of the land go to someone who was no blood descendant of his own?

Nay, just when his perplexity is greatest, there comes to him the definite and explicit assurance that his deepest longings are soon to be carried out. "God never is before his time, and never is behind." When my perturbed spirit requires him most, when the burden is heaviest to bear, when in the midnight neither moon nor stars appear, the voice of the Lord reaches me, a good and comfortable voice. Then he is a shelter for me, and a strong tower from the enemy.

Wednesday—Deut. 1: 1-11.

So, at long length, Abraham's descendants enter the good land and large. Why "at long length?" Why does God keep me waiting for the incorruptible inheritance? Why does he not lavish its wealth on me at once?

The delay ripens and confirms my character. Through postponement, through hopes deferred, through conflicts and storms, through the trials of the pilgrim road, I learn to trust the higher strength, to submit to the Divine will, to be strong, and of a good courage. It is good for my soul to tarry the Lord's leisure.

And the delay conforms me to the image of God's dear and perfect Son. He reached his glory only by the way of the Hill Difficulty and the Valley of Humiliation and the Valley of the Shadow of Death. It is well for me to tread in his steps. It is an education, an honor, a blessedness. And the delay brings me a larger acquaintance with God's exceeding grace. I learn more of him. Thus it is best for me to gain the Holy Land only in the season appointed by the King.

Thursday—Psalm 105: 1-15.

God is a faith-keeping God. He "remembers his covenant for ever, his word to a thousand generations."

Then I need not fear that his Church and Kingdom will suffer final defeat. Through temporary eclipses, through days of storm, through winters of frost and cold, his chosen may be led. But he is pledged to conduct them to a wealthy place, and he cannot falsify or forget his plighted troth. By and by his army will be victorious, his cause will prevail.

And I should be sure that not one good word will fail of all that he has promised my individual heart. I sometimes question it. Perplexities, delays, tempests of temptation, heavy and agonizing bereavements—these are allotted me. But he is sanctifying me all the while. He is perfecting that which concerneth me. He is bringing me nearer the House of God.

And I ought to repay his fidelity with my faith. To God's Yea, simple, strong, sufficient, I should respond with my Amen. I should stand rock-like on the immovable Rock of Ages. I should grasp firmly the firm and abiding things. Mine should be a soul delivered from unbelief, from dubiousness, from all unworthy misgivings and fears.

Friday—Jeremiah 31: 31-37.

How blessed is the new covenant! It speaks to me of a religion which is spiritual. Not on tables of stone, external, hard, its law is written, but on the inward parts of the heart. God's will has the glad and ready assent of my intellect, my conscience, my affection, my will. He has enthroned himself in my very soul.

It speaks to me of a religion which is close and tender. "I will be their God, and they shall be my people," the King of kings says in these last days. In his own Son he assumes my nature and descends to my level. In his own spirit he comes and abides within myself. "Nearer is he than breathing."

It speaks to me of a religion which is within the reach of everyone. "They shall all know me," says God, "from the least of them unto the greatest of them." Let me be humble and unnoticed, my opportunities meager, my outlook limited, I may be dignified and gladdened by Father and Son and Holy Ghost.

And it speaks to me of a religion which will not withdraw its gifts and treasures. Like the ordinances of sun, and moon, and stars, and sea; even more permanent and enduring than they are God's mercies in Jesus Christ. When he forgives me, it is for ever. When he loves me, it is to the ages of the ages.

Saturday—Hebrews 6: 9-20.

"If George says Verily, there's no altering him," so the neighbors were accustomed to think and say about young GeorgeFox, when he was a boy at home in his father's house. But there is only one person who has the right to say Verily or Surely. And that person is God. He is eager to say it to me this new morning, "Surely I will bless you." "I myself will do it," he tells me. What I cannot win for myself, he gives me freely, for the sake of Jesus Christ his Son—the forgiveness of my sins, the new heart, his own friendship, his own love. "Surely, surely I will"—it is his strong asseveration to my doubting soul.

And once he begins, there is no finding out where he will end. In what an expressive way he phrases his promise, "Surely, blessing I will bless"! It is just as if he said, "When I commence to do you good, I will go on and on, forever and forever. I will send you pardon first, and then, afterwards, strength and holiness and peace and victory and heaven, everything your heart can desire. Surely one golden link will be joined to another. Surely, blessing I will bless."

Sunday—Hebrews 8: 1-13.

May I make all things—my thoughts, my motives, my words, my acts—after the pattern I have seen on the Mount, the Mount where the Cross of Jesus stands.

This is the pattern which should regulate my idea of sin. That God's own Son should need to spill and shed his blood to wash out my stain; what a light the fact throws upon my malignity and foulness! The horror of my sin, the ill desert of it, the indignation it should kindle—I see them all on the Mount where my Savior dies for me.

And this is the pattern which should inspire my assurance of pardon. The cross is the disclosure of the saving grace of the Father, and the saving virtue of the Son—Jesus has shunned no pain, no desertion, no loneliness, that the river of salvation which flows out to me may be a full and victorious flood.

And this is the pattern which should constitute my model of obedience. Christ bore the will of God, and I must seek grace to endure as he endured. Christ did the will of God, finishing a great work on Calvary; and the same passion of zeal for the Father must urge me forward, the same passion of love for men.

General Church News

CHICAGO AND VICINITY.

Dr. T. W. Powell, of the Rogers Park church, has gone to the Iowa assembly at Iowa Falls, where he delivers a series of normal lectures to Sunday-school teachers.

After a week of special services the new Emmanuel Methodist Episcopal church on Park avenue was dedicated August 18, the sermon being delivered by Rev. A. D. Traveller, followed by the formal dedication of the building by the Rev. J. G. Armstrong, the pastor.

Memorial Baptist church, on Oakwood boulevard, just completed, is on the site of the old frame structure. The base is of brown stone, with molded brick and terra cotta for the superstructure, with roof of red Spanish tile. The plan of the auditorium is that of a Greek cross, surmounted by a large square tower. The cost of construction was $55,000.

The union tent meetings held during the month of July at the corner of Adams and Morgan streets, under the auspices of forty-seven Christian Endeavor societies, and in charge of Rev. Milford H. Lyon, had a total attendance of over 12,000, an average of 400 each night. More than 300 persons responded to the invitation to become Christians.

Under the auspices of the Disciples of Christ in connection with the University of Chicago, a house for young women who are attending the University or the South Side Academy has been established. Miss Alice Lloyd, formerly principal of Madison Institute, Richmond, Ky., is at the head of it. It is intended to give such oversight and direction to those within this house as shall make it a real Christian home.

Mr. James H. Todd has recently arrived from New Zealand to occupy the position of superintendent of the men's department at the Moody Institute. Mr. Todd is a graduate of the school, and on leaving in 1894 went to China as a missionary. He has spent the last two years in New Zealand, teaching the Bible and evangelizing. He is the son of Rev. A. B. Todd, a Presbyterian minister of national repute out there. In his new position Mr. Todd will relieve Mr. Torrey of detail work connected with the men's department.

The attendance at the University of Chicago for the year ending July 1, as reported by the annual register, was 3,520. This shows an increase of 300 over the preceding year. The classification shows 372 in the Divinity School and 471 in the College for Teachers. Of the total, 676 were women and 1,844 men. This record places the University by the side of the University of Michigan in the competition for second place among American universities, Harvard holding first place with an attendance of more than 4,000. Yet the expense for tuition at the University of Chicago is much higher than that in the state universities.

The growing interdenominational comity is finely illustrated in the announcements made by the Chicago Theological Seminary Quarterly, some of which we mentioned last week. Dr. William M. Lawrence, pastor of the Second Baptist church, Chicago, will be associated this year with the new president, Dr. George, in the department of Homiletics, giving a special course of lectures on preaching. Prof. Shailer Mathews, of the University of Chicago, will share with Dr. Warren J. Moulton, of Yale University, the work of the New Testament department during the ensuing year. The foreign field will contribute its important part in training the ministry through the lectures and personal intercourse of Rev. C. N. Ransom, the seminary's representative on the South African field.

The first Sunday in September is rapidly coming to be identified in the religious calendar as Bible Study Sunday. Several years ago the American Institute of Sacred Literature of Hyde Park, Chicago, organized a movement for the observance of one Sunday in the year which should be devoted by pastors to sermons upon Bible study, its necessity and some methods for its pursuit. The Institute has offered suggestions for discourses upon this theme, and is willing to send a postal card requesting it. If the preacher has a plan for his people to pursue, he will recommend it. If there is a denominational plan which can be used this will be set forth. In case nothing of the kind offers itself, the Institute supplies suggestions regarding its own courses. But this matter is subordinate to that of securing general co-operation in the movement for reviving systematic Bible study in all the churches. It is not yet too late to secure material and prepare for the observance of the day. The last number of the Biblical World contains full outlines from eminent preachers as hints toward the preparation of sermons for Bible Study Sunday.

The attendance of students at the University of Chicago for the year ending July 1 is reported by the Annual Register as being 3,520. This shows an increase of more than 300 over the preceding year. The registration in the different departments was: Divinity school, 372; Graduate school, 994; Senior college, 435; Junior college, 622; unclassified, 626; College for Teachers, 471. Of the total, 676 were women and 1,844 men. This shows remarkable growth in the attendance at the university, and places it by the side of the University of Michigan in the competition for second place among American universities, Harvard holding first place with an attendance of more than 4,000. When it is remembered also that the expense for tuition at the University of Chicago is much higher than that in state universities, it will be seen how large has been the gain in the student list. There is nothing in these figures, however, to alarm the friends of the small college, for it is becoming more fully recognized that the very work done by the higher universities requires the more careful attention to the work of the small college as a prerequisite. But the promise of an institution like the University of Chicago with its growing plant, equipment, faculty and student body is significant of great things in the educational future of America.

Adventist.

The Adventists have decided to raise $10,000 to buy a new location at Battle Creek, Mich., and erect a parochial school building expressly for their children.

The Adventists have bought and paid for $19,000 worth of farm land near Berrien Springs, Mich., and will at once proceed to spend $150,000 upon new college buildings. The buildings will be located on a high bluff within sight of the village of Berrien Springs.

The Michigan conference of Seventh Day Adventists are holding a camp meeting at Lansing. The development of the Adventist faith has been very rapid in recent years. At the World's General Conference at Battle Creek in March, 1901, delegates were present from more than thirty conferences in the United States, and from England, Europe, South America, Africa, the West Indies and many other parts. At that time many offered their lives for the work in foreign fields.

Baptist.

Rev. Dr. McMasters is doing a good work at Tama and Toledo, Iowa; a debt of $1,100 has been paid at the former and a church to cost $3,500 is being built at Toledo.

Dr. A. B. Chaffee has resigned the presidency of the Forest Avenue church, Des Moines, Ia., to become president of Bishop College, Marshall, Texas, which is under the fostering care of the Home Mission Society.

A summer resort for the Baptists of Michigan is to be located near Cadillac, Mich., fifty-three acres of land lying between Big and Little Clam lakes, and south of Idlewild, having been bought by the Osceola Baptist Association.

The Good Will Home at East Fairfield, Me., has been compared to the Muller

orphanages of Bristol, England. Founded less than twelve years ago by Rev. George W. Hinckley, it now includes eight cottages for boys, with fifteen in each, under the care of a matron. Many of these are the gifts of individuals. A fine brick and stone school building costing $20,000 is a memorial of Charles E. Moody of Chicago. A mile away is the girls' department, having two fine cottages and a school building. Half way between is a stone chapel. In an adjoining pine grove there is an auditorium set apart for an annual assembly, which is attracting great interest in New England. A large open space is devoted to athletic sports. This year twenty-eight tents were full of visiting boys.

The sixth annual meeting of the Pine Lake Christian Culture Assembly, held at the Baptist grounds near La Porte, Ind., closed Aug. 4. Rev. E. S. Stucker, of South Bend, Ind., gave five lectures upon "The Story of the Establishment of Christianity as Told in the Acts and the Epistles." His sub-topics were: "God's Opportunity; or, The Fullness of the Times;" "Beginning at Jerusalem; or, The Jew First;" "Scattered Abroad; or, The Beginning of Gospel Missions;" "The Church in Antioch; or, The Gospel for the Gentiles; and "Among All Nations; or, The Gospel for the Whole World." Much interest was aroused by Mr. Stucker's valuable presentation of his subject. Rev. J. E. Conant had charge of the religious hour and spoke daily upon the work of the Holy Spirit, and closed with a sermon on Sunday evening upon, "How We May Be Filled With the Holy Spirit." Illustrated lectures were given in the evenings by John Powell Lenox, "Oberammergau, 1900—an Experience"; Miss Mary G. Burdette, "Home and Home Life on Home Mission Fields"; and by Rev. E. S. Stucker, "A Trip to the Orient." Miss Anna M. Philley, of Fort Wayne, Ind., gave an evening of readings, and a concert was given under the direction of Clark R. Parker, of Indiana.

Congregational.

At Bethany church, San Francisco, six children belonging to five Christian Chinese families were baptized Aug. 4.

At Durand, Mich., the congregations are steadily increasing, over 250 people attending the evening service August 4. Rev. J. F. Fryer is the pastor.

Rev. E. B. Allen, for seven years the pastor of Pilgrim church, Lansing, Mich., goes to take up work at Washington Street church, Toledo, Ohio. Rev. C. M. Burkholder of Waukegan, Ill., has accepted the pastorate of the Second church, Toledo.

A mission among the Japanese at Los Angeles was started in April by Rev. W. C. Pond, D. D., superintendent of California Chinese mission work. Miss Alice G. Harwood, who had been for several years a missionary in Japan, was placed in charge of the work. It has been quite successful.

The new town of Park City, Oklahoma, situated at the head of the Wichita Forest Reservation, has a Congregational church started. Rev. Henry Hammer, who was for five years a missionary in Africa, has secured a fine location of four lots for church and parsonage buildings. The churches in this unique town are all to be located on one street, called Church street.

Miss Mary Holbrook, a member of a well-known family of Holbrook, Mass., has established a fund of $5,000, the income from which is to help maintain public worship in the Winthrop Congregational church of that town. It is also given to perpetuate Miss Holbrook's annual gift, as she has been accustomed to give yearly to the church an amount about equal to the income from $5,000.

At the First church, Zanesville, Ohio, the congregations have been large throughout the summer, especially in the evening. The services have been of a varied character. During the last month the pastor, Rev. J. Alex. Jenkins, has been reading an original story and giving brief addresses on the subjects suggested by the incidents in the various chapters. At the communion, August 4, twenty-one adults were received into the church, making a total of thirty-seven during the present pastorate of three months.

The Sturges Memorial church, South Port Huron, Mich., which was organized Aug. 1, has grown out of a Sunday-school started in August, 1865, as part of a system of local home missionary effort devised by five consecrated men. This special work fell to C. G. Meisel, who has been superintendent most of the time. The school was self-supporting from the first, and the teachers have been chosen from its membership. The society in connection with it owns a church building, and turns over all its property to the church.

The eighty-fifth annual report of the Congregational Education Society shows more money raised in the west than in any previous year. Larger appropriations have been made by the society this year, but all outstanding claims are paid and the society is clear of debt, with a small surplus in the student aid department. The number of men receiving scholarships has been 139. The year TWO Christia Century Jenks .. .... closes with twenty-one academies upon the list of the Education Society, as against seventeen last year. The four which have been added are the Benzonia academy, Michigan; Gates academy, Nebraska; Southern Collegiate institute, Albion, Ill., and Weiser academy, Idaho.

The Disciples.

Prof. Hugh McDiarmid of Hiram College died rather suddenly August 15 of typhoid fever.

Geary, a new town in Oklahoma, has a Christian church just organized, a Sunday school and a weekly communion service.

Rev. W. T. Adams has been at Chanute, Kas., for two years and has received 190 into the church there and at Yates Center.

New church buildings are going up at Springfield, Chambersburg, Georgetown and Chapin, Ill., and a $2,000 parsonage at Lafayette is about completed.

The Salamonica church, Richmond, Ind., the oldest house of worship in Jay county, celebrated its sixty-second anniversary August 11. Two of the charter members are still alive.

Forty-one accessions are reported at Gravett, Ark.; twenty-three at Forest City, Ark.; twenty-two at Salem, Ia., and thirty-five at Buda, Texas—all the results of special meetings.

Nineteen "meetings" are in progress or have just closed at as many different places in Kentucky. They are all reported as successful, the additions to the churches varying from seven to thirty-one.

Rev. H. A. Northcutt has just closed a two years' pastorate of the church at Kirksville, Mo., during which time 296 members have been received into the church and the building has been enlarged at a cost of $6,500.

Rev. H. D. Williams, pastor of the Christian church at Mankato, Minn., has refused, in response to the earnest request of his people that he remain with them, an advantageous offer of a college position at Canton, Mo.

Rev. Thomas J. Dixon, of Kansas City, has been appointed army chaplain in the regular army. He hopes to be sent to the Philippines. He has been pastor at different times of the Sheffield, Westport Avenue and Garfield Avenue churches.

J. E. Parker, state evangelist, just closed a meeting at Gilchrist, a mining town, Mercer county, Ill., with forty-four additions. He is now in a meeting at Aledo, same county. Both are new points. A church will be organized at the close of the meeting.

The daily press of Minneapolis, where the national conventions of the Disciples of Christ are to be held in October, are publishing a series of articles written by prominent members of that church, dealing with various features of its life

and work. This is especially valuable, as the Disciples have only a limited membership in the region of the Twin Cities, and as they expect to have a very large convention, this plan will secure some knowledge of them to the people of Minneapolis before they arrive.

Episcopal.

Rev. J. G. Barry, of Batavia, Ill., has been elected dean of St. Paul's cathedral, Fond du Lac, Wis.

A new building is to be added to Bethany Home, Glendale, Ohio, which will accommodate 100 more children. Hitherto the Home could only take care of forty.

Rev. Frederick A. DeRossett, archdeacon of Cairo and rector of the Church of the Redeemer, Cairo, has been called to the rectorship of St. Paul's pro-Cathedral, Springfield, Ill.

Through the efforts of Rev. William N. Guthrie, rector of the Church of the Resurrection, Fern Bank, Ohio, a parish house has been erected for St. Andrew's Mission, Addyston. The mill people will be benefited by this acquisition.

In the American branch of the Episcopal church the clergy have increased from 2,989 in 1873 to 5,011 in 1900; and the communicants from 235,000 in 1873 to 712,997 in 1900, or at a ratio 40 per cent greater than that of the population. In 1877 this church had 365 missionaries in the domestic and foreign field, with contributions amounting to 213,376. It has today 1,623 missionaries, with contributions amounting to $596,105.

In Cuba, within three years, Episcopal interests have grown to a clergy list of five, a lay workers' paid list of five, five missionary stations, two schools, an orphanage and one church. The orphanage is owned, a lot adjoining, and there is one small chapel at Matanzas. In the school are 205 children and in the orphanage fifty-two girls. A lot has been purchased for a new church in the residence section of Havana and there is $5,000 in hand toward its construction.

Methodist.

The Rev. John F. Goucher recently gave $1,000 to Soochow University in China, under the management of the Methodist Episcopal Church South.

The Methodists of Anderson, Ind., have let the contract for the construction of a new church to cost $16,692.

Rev. Chas. Bayard Mitchell, who has been pastor of the Hennepin Avenue church, Minneapolis, for four and a half years, will go to Cleveland in October, after he returns from the Ecumenical conference in London.

The German Methodist church of Sheboygan, Wis., celebrated the fiftieth anniversary of its organization August 9-11. The congregation has a very fine church building, is practically free from debt, and in a prosperous condition. Rev. C. F. Neitzel is now in charge.

Rev. S. D. Hutsinpiller, D. D., of the Central Methodist church of San Francisco, has accepted a call to the pastorate of the Hennepin Avenue church, Minneapolis. He is said to be the ablest man in the Methodist body on the Pacific coast, and has been much in demand, having had many calls to other churches.

The Epworth League of Roberts Park church, Indianapolis, Ind., sustains a gospel wagon which visits the worst parts of the city regularly each week. It contains an organ and seats for about fourteen persons. The speaking and singing are not noisy, but attractive, and many even from saloons listen respectfully.

The corner stone of the new St. John's church, St. Louis, Mo., on Washington avenue and King's Highway, will be laid September 12, and the first annual meeting of the reorganized Southern Methodist Church Extension and City Mission Society will be held the same day. Bishops Hendrix, Candler and Lane will take part in both events.

The new church building at Valley Falls, Kas., was dedicated Sunday evening, Aug. 4. In the morning the Rev. Edwin Gill, of Burlingame, Kas., preached and made an appeal for money to enable the house to be dedicated in the evening free from debt. The amount called for was $550, and the amount raised was $570. Mr. Gill was a former pastor at Valley Falls. He preached the dedicatory sermon in the evening. Rev. Mr. Foresman, of Council Grove, Kas., another old-time pastor, was also present. Rev. G. W. Braden is the present pastor.

Presbyterian.

Tent meetings held in Omaha under the leadership of Rev. Merton Smith have had a very good attendance. About 800 attended the first service, and several, mostly men, expressed a wish to lead a Christian life.

The tent meetings at Grace church, St. Louis, have been held for five weeks and the interest in them seems to be increasing so that on the evening of Sunday, August 11, chairs had to be placed outside the tent and were all occupied.

Rev. William Carter has just completed the second year in his pastorate of the First church, Kansas City. During the two years 202 members have been received; $4,000 given to benevolences and $10,269 to church expenses.

Fifty-six persons united with the Second Presbyterian church of Pittsburg in July, forty-six being on confession of faith. Almost nine hundred persons have united with the Second church under the pastorate of Rev. Edward S. Young, and the net active membership of the church now numbers about 1,300.

The Presbyterian church of Grand Forks, N. D., has recently adopted, at the suggestion of the pastor, Dr. Frank Hays, personal work for its members which has resulted in forty-six uniting with the church. It is noteworthy that almost every one who attends the Sunday school of this church outside of the primary department carries a Bible to school.

The Presbyterian Board of Home Missions finds itself in need of men for mission fields in the West. Six are needed for New Mexico and Arizona, others for stations in the Northwest. Men of strong intellectual and spiritual power, of tact, and judgment are wanted. The fields are sometimes remote from railroads and are often vast in extent, therefore requiring men of robust physique. Men ready and equipped for such missionary service are invited to correspond with the secretary, Rev. Dr. Charles L. Thompson, of the Board of Home Missions in New York.

The synod of Mexico, the Presbyterian body which has just been organized, contains four presbyteries, with about forty pastors. Three of the presbyteries were formerly connected with the general assembly of the Presbyterian church north, while the other was under control of the southern Presbyterian body. The Mexican organization is now wholly independent of the larger bodies, although as a matter of courtesy it will make annual

READY COOKED FOOD.

Famous Around the Camp Fire.

People going into camp should not forget to take along a goodly supply of Grape-Nuts, the ready-cooked food. This can be eaten dry and does not require any preparation by the cook, or the food can be made into a variety of delightful dishes, such as puddings, etc.

One of the favorite methods by old timers is to drop three or four heaping teaspoonfuls of Grape-Nuts into a cup of coffee. The Grape-Nuts add a peculiar and delicious flavor to the coffee and give one a more piquant article of food than even the famous doughnuts and coffee of old New England.

People who cannot digest coffee should not forget that Postum Food Coffee, if properly made, furnishes a very delicious beverage, either hot or cold, closely approaching the flavor of the mild and delicious grades of Java.

reports to both. Rev. Arcadio Morales, who is by some called the Moody of Mexico, was elected moderator of the new synod and the standards of the northern church were adopted. These the Cumberland Presbyterians will not accept, and the churches of that body in Mexico have not therefore entered the federation.

Three prominent teachers of theology in the divinity schools of the denomination have addressed a pastoral letter to the clergy and laity of the Southern Presbyterian church, calling attention to the steady decline in candidates for the Christian ministry—from 402 in 1896 to 317 in 1900. The cause of the decline is said to be "a low tone of piety....Temporal interests absorb attention; church discipline is relaxed, family religion decays. Parents prefer to see their sons prosperous business men....After the desolations of the war and the loss of fortune there is a return of peace and prosperity. Riches begin to increase and our people set their hearts upon them. Any permanent and healthy change must begin in distinct recognition of this painful truth."

At Winona Lake, Ind., a large industrial school and preparatory college for poor boys is to be established under Presbyterian auspices. The school, however, is to be strictly non-sectarian, and is to follow decidedly new and original lines. Work on the school structure is to begin this fall. It is the intention to open the institution next September with at least 300 poor boys in attendance. All that will be required of them in exchange for their clothing, lodging, food, and instruction, will be earnest labor three hours every day in the factories that will be on the grounds. It is estimated that it will cost $75 a year above this labor to keep each one of the boys. A hundred or more cottages on the ground, the Inn, the Winona Hotel, the Swiss Terrace and other hotels have already undergone changes that will make them good dormitories and homes during the winter months. The facilities are quite sufficient for 2,500 students. Already several of the factories have been pledged direct support. A Warsaw man will equip the cheese factory and will contract for the output, turning the plant over to the institution in fee simple.

DAILY EXCURSIONS VIA NICKEL PLATE ROAD.

Chicago to Buffalo and New York. Special low rates and favorable limits to all points east. Call on or address John Y. Calahan, General Agent, 111 Adams St., Chicago.

General.

Religious services in eight different languages are held every Sunday at St. Agnes' Roman Catholic church at Chicago Heights, Ill.

At Ladoga, Ind., during a recent union meeting, the stores, which are usually open in the evening, were closed during the hours of service.

The ministers of Chetopa, Kan., arranged to hold union open air services during the hot weather and they have proven a great success. Large crowds attend, and they hope to reach many who do not attend church.

There are about 600 Protestant churches of all bodies in Mexico and the progress making by Protestantism in Mexico is rapid, as under the Diaz government many of the influential educators are selected from Protestant ranks.

The famous Joe Jones is holding a union meeting at Oskaloosa, Kas. A large tent was procured and erected beside the Presbyterian church, and this was filled Sunday evening, August 11, to overflowing. He is arousing much interest by the fearless way in which he speaks and shows people their real condition.

The Christian and Missionary Alliance at its annual collection day at Old Orchard, Me., received over $40,000, about $1,200 being in cash and the balance in pledges. The largest single contribution was $5,000, and the smallest fifteen cents. Volunteers for service in the foreign mission field were called for and 200 people responded.

American Roman Catholics contributed during 1900 for foreign missions $71,230, the amount being sent to the Central Council of the Congregation for the Propagation of the Faith. The headquarters of the propaganda are in Paris, France, and from there the money is sent to support weak missions in all parts of the world. The American contribution is much larger than previous ones.

The Christian Workers' Conference at Wheaton, Ill., was attended by over 400 people, including about 100 ministers. Many came long distances, such as Omaha, Minneapolis, Memphis, Tenn., and Oberlin, O. The various speakers, Rev. G. Campbell Morgan, Rev. R. A. Torrey, Rev. Milford H. Lyon, Rev. Dr. Johnston Myers, and others have promised to assist in a similar conference next year.

The Young People's Christian Federation has been organized in Alton, Ill., consisting of all the young people's societies in the city. The objects of the federation as set forth are "the united efforts of Christian young people in Christian work, to do aggressive work to crystallize sentiment in favor of better citizenship, to assist the city administration in securing a better state of public morals and to co-operate for the purpose of bringing about moral reforms."

The eighty-fifth annual report of the American Bible Society shows a slight increase in the receipts from individuals, auxiliaries, collections, legacies and the Bible house. The total issues of the year, at home and abroad, amount to 1,554,128. Of these 580,513 were distributed in the United States and 973,616 in foreign lands. The total issues of the society in eighty-five years amount to 68,923,434. The year's work in China shows a loss of less than 60,000 in circulation. During the eighty-five years of its life the society received from the Christian public of America $30,805,390, including trust funds.

The Bible Study Congress in connection with the Pan-American Exposition at Buffalo was successful in many ways. It brought out speakers from all parts of the country, representing various points of view in Bible study, and proved distinctly to those who were in a position to attend most of the sessions, that the purposes and methods of those who are promoting Bible study throughout the world are closely allied and not vitally different. Such gatherings cannot fail to promote a greater harmony of method in this most important field, and it may be hoped that this is the first of a series of Bible study conventions which shall be held annually and offer a platform for the consideration of those matters which pertain to the study of the Bible and to its popularization.

FOREIGN MISSIONARY ITEMS.

Rev. George S. Miner, just returned from ten years' service in China, where he has been engaged in educational work, explains the reason why the present is

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SENSIBLE TO QUIT.

Coffee Agrees With Some People. But Not With All.

"Coffee has caused my son-in-law to have nausea and pain in the stomach and bowels.

In my own case I am unable to drink coffee without having distress afterwards, and my son, eleven years old, has had dyspepsia, caused by drinking coffee.

We all abandoned the use of coffee some months ago and have been using the Postum Food Coffee since.

Each and every one of us have been entirely cured of our troubles and we are naturally great friends of Postum. I have tried several different ways of making it, but there's no way so good as to follow the directions properly; then we have a delicious drink."—Mrs. A. E. Moublo, 331 Lynn St., Malden, Mass.

unprecedented as opportunity for forward work in China. Thirty thousand native Christians perished at the hands of "Boxers." The fact that so many died for their faith has gone through China like an electric shock. While notoriously careless of human life, Chinamen realize that none among them would die for Confucianism, Buddhism, ancestral worship or any form of religion recognized among them. That so many died, often gladly, for Christianity has impressed the Chinese markedly and they are saying that there is something in the new western religion that they have not but must have. Hence the opening for missionary effort at this time.

Mr. Wagner says of one of the colporteurs in the district of Hermosillo, Mexico: He travels all over the country introducing the Scriptures, from whence start Sunday schools and churches. I know of some fifteen places where the work was begun through the introduction of the Word of God by Sr. Florentino Pina." Many interesting incidents are recounted by Mr. Wagner as witnessed by him in a recent trip. In one place where they stopped they found a woman engaged in reading her Bible, who when she bought the Bible could not read, but was then reading the New Testament through for the eighth time. In another place five of the brethren formed a mining company to develop a prospect. They laid aside enough copper for a bell and put an article in the agreement that one-fifth of the proceeds of the mine was to be used for the Congregational church there. They have sold the mine since and by the time all the installments are paid will have about $2,700 for their church.

Here is an incident of the revival in Japan: A young son of the ancient and well known Tobe family, being profoundly interested in the recent evangelistic movement, devoted himself with all his energy to the work of distributing announcements. One day at school a great crowd of his companions began to ridicule him. "Oh," they shouted, "you've become a Jesus *kozukai* (a term signifying the lowest kind of menial service), haven't you? What a fool you're making of yourself!" Yoong Tobe did not show the least degree of shame. On the contrary he bravely faced the crowd and said, "Isn't that all right? The Jesus doctrine is a doctrine which saves people. I am very glad to be a *kozukai* if I can help to save people." This manly reply completely silenced his persecutors. Not one of them had another word to say. One of the boys who heard this answer is the son of a Christian who had been very remiss in his Christian duty. The lad repeated the incident in his father's hearing and the latter was cut to the heart by a sense of his own neglect of duty, and from that day returned to his loyalty to the Lord.

The *Indian Witness* publishes a letter from Bishop Warne urging that total abstinence, which is the practice and teaching of the missionaries and missions, be made universal. "Indian Christians from all missions," says Bishop Warne, "are rapidly becoming a distinct community, and will more and more intermarry and become more closely related and associated. The fact, therefore, that there are some missions in which the Indian Christians are not total abstainers is becoming a very serious question in various parts of India." "We have a constant fight," writes one of his correspondents, "to prevent the custom of wine drinking at weddings and baptisms from taking hold among our people. The members of various churches consider themselves one community and intermarry freely, and, while we do our best, we are not always successful in keeping wine from these mixed marriage feasts. When one party is from a church where wine is tolerated, it is only natural that they should want their church customs followed." "One of the most difficult things we have to do," writes another, "is to guard our young people against this infection from a sister church." Another says: "The drink is creeping into the *zenanas*. We quite frequently find the women are so intoxicated that we are unable to talk to them." Several cases where mission workers have been wrecked by the drink habit are referred to.

SUNDAY EVENING SERVICE.

Various plans are being tried this summer with reference to the Sunday evening services. In many cases the churches dispense with a second service altogether; in others, it has been given into the care and management of the Christian Endeavor Society. This has worked well in many instances, and fair-sized congregations have attended. The topics have been varied; there has been plenty of music with good speakers on special subjects. More frequently perhaps the churches of the town have united, holding the evening service in each church by turns, the pastors or their "supplies" likewise preaching by turns, but always in one of the other churches and not in their own. This plan does not usually bring together a much larger congregation than would be found in any one of the churches were the services held separately, for people do not feel a sense of responsibility for attendance at a union service.

One kind of union service, however, seems to be meeting with more success

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than others, and that is the out-door one. We have chronicled some of these in our general news columns. There is generally a park or other convenient place for meeting, and many will attend such a service who will not go inside church walls. Regular churchgoers also are attracted to an out-door evening service in warm weather who otherwise would stay at home, having attended one service at their own church and feeling therefore relieved of further responsibility during the vacation season. When all the churches unite and the service is made a town affair in which all alike have a common interest, the attendance is much increased. A special chorus choir of volunteers, with one or two good solos, helps to make the service attractive, and in some places the local band gives a sacred concert for fifteen minutes. The sermons or addresses are short and direct. Sometimes a collection is taken for expenses.

YOUNG MEN'S CHRISTIAN ASSOCIATION WORKERS AT LAKE GENEVA, WIS.

The eighteenth year of the Young Men's Christian Association encampment at Lake Geneva will close September 1. The attendance has considerably exceeded that of any previous season. During the latter part of June the ten days' conference of students, modeled after the famous Northfield college gathering, was attended by four hundred and sixty students and professors, representing one hundred and seventy institutions and fourteen states. Four different lines of Bible study were carried on under Prof. W. W. White, of Montclair, N. J.; Jas. W. Raine, of Oberlin; Augustus Nash, of Cleveland, O., and C. V. Hibbard, of the Northwestern University. Addresses were given by L. D. Wishard, E. T. Colton, John R. Mott, Harry Monroe, H. P. Beach, W. W. Cooper and others. The subject of foreign missions occupied a prominent place in the program. At the close of the session it was found that an even one hundred students had enrolled as missionary volunteers, declaring it to be their intention "if God permit" to become foreign missionaries. Another interesting fact was that 158 leaders of Bible classes among students were present.

The Young Women's Christian Association conference was held July 2 to 11, the total attendance being five hundred and twelve. Much the same lines of work were carried on as in the students' conference.

Then came the Conference of Volunteer Workers in city, town and railroad associations. A noteworthy feature of this conference was a strong series of lectures and papers on what may be termed the technique of Young Men's Christian Association work. Notable among these papers were a series of three papers on "The Association as a

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EXPENSES.

Expenses are very moderate. Good table board can be had for $2.00 per week, club board for $1.25 to $1.75. Room rent for 50 cents to $1.00 per week. Tuition for four to five dollars per term for each study. The three leading items of board, tuition and room rent may be reduced to about $125.00 for the college year of 38 weeks.

INDUSTRIAL DEPARTMENT.

Under the auspices of the T. W. Phillips' Loan fund an industrial department is being established that will assist about fifty young people. It is believed that students admitted to this department may reduce the entire expense of the year, including tuition, to about $90.00, and those who do considerable work may reduce expenses to sixty or seventy dollars. Send for catalogue to E. V. ZOLLARS, Hiram, Ohio

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19th Century Movement," by Rev. Dr. W. Douglas Mackenzie, of Chicago; a paper on "The Model Association," by H. B. Tileston, D. D. S., of Louisville, Ky.; an address on "Some of the Elements of Christian Character," by Dr. Jas. G. K. McClure, of Lake Forest; and two papers on "The Association Polity" and on "The Student Movement as It Relates to the Entire Association Movement," by Dr. John M. Coulter of the University of Chicago. Considerable attention was given to religious work among boys. Papers and addresses were given by M. C. Otto, of Milwaukee, and E. M. Robinson, of New York city. The Bible study in this conference was under the direction of Dr. J. R. Sampey, of Louisville, and consisted of daily lectures on the Prophecies of Isaiah.

The summer school, which opened July 23 and continued one month, was attended by eighty-six students, most of whom are engaged in the work of the Association, either as general secretaries or as physical directors. Among the subjects taught in addition to four different Bible courses were Church history, Association history and economy, Association work in foreign lands, Association boys' work, anatomy, physiology and hygiene, first aid to the injured, and other courses relating to the theory and practice of gymnastics, athletics and aquatics. An Athletic Meet of the central section of the Athletic League of North America was held on the grounds, Aug. 17. The meet was participated in by teams from Chicago, Omaha and Kewanee.

The summer work at Lake Geneva is supplementary to the work carried on in the Secretarial Institute and Training School in Chicago during the fall, winter and spring. A large number of visitors have taken advantage of the outing features of the encampment, in addition to those who have enjoyed the educational program; the total number of students and visitors for the season being in the neighborhood of two thousand.

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CHRISTIAN MELODIES

BY PROF. WM. J. KIRKPATRICK

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"Book of Rarest Musical Gems"

This is the universal pronouncement of all musicians who have used or examined this new and popular song book. All responses from those using the book are enthusiastic praises. "Best book of the kind I have ever seen." "The more we use it the better we like it." "Gets better all the time," etc. These are samples of expressions received. No other book on the market approaches it as an all-purpose church song book. It is mechanically perfect, neat, artistic and durable. Contains 192 pages and 227 songs.

Choicest Songs of the Century

Every song writer has a few **favorite songs**—or those which he regards as his **best**—and which make for the author his reputation. Every musician has also his own peculiar style. A book written principally by one man does not excel, as it has no variety of style and but few very good songs. In **CHRISTIAN MELODIES eighty leading song writers** have contributed their **favorite or best songs.** This insures not only a collection of the most excellent songs, but also the greatest variety of style This is why people never grow tired of the songs in **CHRISTIAN MELODIES.** Besides its large number of the latest songs it contains a great many of the old songs that have become popular favorites and never die.

No expense was spared in the production of this book. The best songs were secured regardless of their cost. Many very good songs were rejected because not good enough. No other book shows such care and judgment in **excluding** the inferior and **including** only the best. No **cheap devices or make shifts,** such as **rivets,** were used in binding. It is a **hand sewed** book, which is the best and most expensive style of binding. If you want the most popular, best wearing and most satisfactory all-around song book get **Christian Melodies,** pronounced by all, **"A Book of Gems."**

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BOOKS

"The Fate of Endilloe," by Silas K. Hocking. Frederick Warne & Co.: New York; 334 pages. Price $1.50.

Silas K. Hocking occupies in England as a novelist much the same place that E. P. Roe did in America. He is immensely popular. Over a million copies of his books have been sold. English provincial booksellers are reported to have at his publishers a standing order of so many dozen of 'Ocking's next. The popularity of Mr. Hocking's books is merited. They are thoroughly wholesome; they are simple and direct in style, and while their plot is conventional and their material homespun, yet in their construction they show not a little dramatic instinct and art.

It would be hardly fair to Mr. Hocking to say that in "The Fate of Endilloe" he is secn at his best. His strongest work is done where he reveals the heart of Cornish Methodism, which he knows so well. In this story he is upon his native heath of Cornwall and he works with material which is plastic in his hand. The interest is sustained by touching here and there upon practical social issues. The story if not profound is interesting and useful. It is a good book for the Sunday school library.

The Crisis, by Weston Churchill. The Macmillan Co:. New York.

The historical novel is history made pleasant and easy; and as most people move naturally in the line of the least resistance, the historical novel, if well written, is sure of a wide constituency. The Crisis is an historical novel. It deals with the war of the rebellion. Its plot is laid in St. Louis, which was one of the storm centers of that eventful period. The conflict of ideas which led eventually to the conflict of arms is graphically described. The color is put on the canvas with a strong hand like the scenes on the stage of a theater. There is a kind of virility in the story which is closely allied with coarseness. The story itself is not organic, but is constructed in a carpenter-like fashion. It is suggestive of the diligent ransacking of old newspaper files. It lacks the qualities which belong to enduring literature, being after the order of good newspaper reporting, but it is informing, interesting, dramatic and popular—and these qualities are certain to secure for it a wide and a deservedly wide acceptance.

"All Things New" is the title of a booklet of thirty pages, by Rev. G. Campbell Morgan, and published by Fleming H. Revell Co.. It sells for ten cents. In it are thoughts more precious than the gold of Ophir. It is along the line of Mr. Morgan's best work; and is fitted to be of great benefit to "new converts," for whom its message is specially intended. It deals in a forceful and practical way with the new fact, the new responsibility, the new perils, the new resources and the new activities of the Christian life.

"Around the World in Bookland with Missionary Guides and Interpreters" is not the title of a book, but of Fleming H. Revell Co.'s new missionary catalogue. In missionary literature this publishing house easily takes the lead. A glance at this catalogue of sixty-six pages is sufficient to show how wide is the field covered and how important are the contributions which have been made to missionary literature.

LITERARY NOTES.

"How to Remember: By Memory System and Without." By Eustace H. Miles. A companion volume to the popular "Art of Thinking."

"The Bunkum Book." An oblong 4to. volume of drawings in color with funny verses, by Aubrey Hopwood. The illustrations by Maud Trelawny.

"Gobbo Bobo: The Two-Eyed Griffin." A new book of fairy tales by Herbert E. Inman, author of "The One-Eyed Grifnn," "The Owl King," etc. Introduces the legendary and historic characters of old and new London, who all come to life when "Big Ben" strikes thirteen. A delightful mix-up.

"Nonsense Songs," by Edward Lear, author of "The Book of Nonsense." An entirely new edition with very clever drawings in color and in black and white, by L. Leslie Brooke, who is fast becoming recognized as a very able delineator of humor for children.

Mr. Ernest McGaffey, the Chicago poet, has been appointed by Mayor Harrison to a city office which pays a salary of $4,000 a year. We regret to be compelled to add that Mr. McGaffey's appointment was made not as a recognition of his splendid merits as a poet, but because he is a Democrat, and as such has a considerable following in his ward.

Professor Isaac Taylor Headland of Peking university, who remained in this country long enough to witness the large appreciation shown to his "Chinese Mother Goose Rhymes," the most unique child's book ever published, sailed recently from Vancouver to resume his duties at the University in China. It is understood that before sailing he left in the hands of his publishers, the Fleming H. Revell company, manuscript of his new book, "The Chinese Boy and Girl," which will be published early next fall. It is to be full to overflowing of "good things" from the Chinese play ground. In addition to the games played by Chinese boys and girls, their toys, shows and entertainments, stories told to them, juvenile jugglery, and the many pastimes are to be all described and fully illustrated. The two books will undoubtedly form the greatest contribution to the folklore of any country ever presented.

LOW RATES TO BUFFALO PAN-AMERICAN.

The Nickel Plate Road are selling tickets at exceptionally low rates to Buffalo and return, good for 10, 15 and 30 days. For particulars and Pan-American folder of buildings and grounds, write John Y. Calahan, General Agent, 111 Adams St., Chicago. 'Phone Central 2057. City Ticket Office 111 Adams St.

A MAN IS NO OLDER THAN HE FEELS.

Is an old saying in which there is much truth. But how many are there not who both feel and look older than they really are, owing to some derangement of the system? Dr. Peter's Blood Vitalizer is a boon to the weak and ailing. The first bottle will demonstrate its health-giving properties. It contains a surprise for those not familiar with the merits of this old and time-tried herb remedy. Not a drug-store medicine. Special agents supply it, or the proprictor, Dr. Peter Fahrney, 112-114 South Hoyne Avenue, Chicago, Illinois.

We call attention to the advertisement of The Natural Body Brace Co., Salina, Kansas, in another column. This is a company of very high standing, vouched for by leading banks throughout the country. Their home banks say the company's methods of doing business are all that a customer could ask. They prove by the most skilled physicians and thousands of wearers that their Brace is the best of cures for ailments peculiar to women and girls, and for abdominal weakness, backache, lung troubles or general weakness of either sex. It cures after everything else has failed. Their book of plain, common sense reasoning which is fully illustrated is sent free in sealed envelope to all who ask for it. They refund the purchase price to any who are not pleased with the Brace after 30 days' trial. We suggest that you write to them for full information at once.

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THE HOME

The Sculptor's Vision.

"So common are my tasks," I said;
But as I spoke complainingly,
A quaint old legend I had read
Came back to me.

A sculptor,—runs the story sweet,—
Sought marble without flaw or stain,
And tools for his high purpose meet;
But sought in vain.

In every clime, in every land,
He sought, but naught he found sufficed;
For he would carve, with reverent hand,
The head of Christ.

No marble pure enough he found;
And worn, and spent, and spirit sore,
He gave the weary, toilsome round
Of journeying o'er.

Sadly he bowed in contrite prayer;
"O Lord of love, forgive," he cried;
And lo! a vision passing fair
Stood by his side.

"Look up, dear heart, be comforted,"
The voice was strangely low and sweet,
"Thou needest not to carve my head,
'Tis far more meet

"That thou shouldst shape thy life by mine,
And in thy daily ministry
That thou shouldst show my life in thine
Continually.

"Count no task common, if to me
Thou render it with willing heart;
True ministry I hold to be
Life's noblest art."

The vision passed; with holy aim
Upon his life the sculptor wrought,
Which like unto his Lord's became,
With service fraught.

'Tis but a legend, but it taught
This lesson passing sweet to me:
No service which for Christ is wrought
Can common be.

—*Edith Virginia Bradt, in Forward.*

Perhaps nothing appeals more forcibly in the way of benevolence to the minds of most people than the call to aid in fresh air mission work of one kind or another. Not every one can give money, but there are other ways in which an opportunity may be given some tired city worker to breathe fresh air and rest heart and eyes by being in the midst of green trees and grass with an uninterrupted view of blue skies. Cannot some suburban or country homes admit for a week or two some one who cannot afford to pay board in addition to railroad or car fare? Are there not other homes where the owners are themselves going away for a change and meanwhile might let some city family have a like opportunity for refreshment of soul and body in occupying these vacant houses? Even a city dwelling would afford much comfort to many persons compelled to live in cramped quarters during the hot summer weather. Let some of the weary clerks in our stores who go home night after night to stuffy little bedrooms in cheap boarding houses have the rest your pleasant rooms will give them. It will be better for your house than to keep it shut up for weeks without airing and your own vacation will be twice as enjoyable in the satisfaction you will have as you think of the pleasure you are giving some one else.

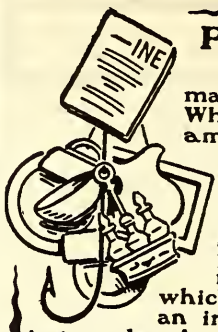
Prmature Maturity.

This paradoxical phrase expresses only in a measure the conditions under which all too many of our American boys and girls are growing up to the estate of manhood and womanhood. They are old before the full heritage of youth is theirs. They are paradoxes, child-men and child-women, problems to themselves and their elders, alarming problems to men and women on whose hearts are laid mighty desires for the welfare of the nation.

There is a great deal said about the New Woman. Here, in our midst, is what might well be termed the New Child. He is an unnatural, deeply to be pitied little individual, who, with a child's tender helplessness and a child's embryotic judgment, combines the self-directing will and choice of the adult, as well as a heterogeneous acquaintance with life-facts good and evil, minus any wisdom concerning them. "There are no children these days," mourned a grandmother in our hearing the other day. Is it not true? Visit, haphazard, ten or twenty American homes and take notes of the behavior of the children, to their parents, to friends, playmates. Do they not in large measure conduct themselves according to their own wills, eating, dressing, playing, coming and going as they desire?

The street education of thousands of American children far outmeasures the education of the home and schools. Walk the streets of any of our cities out of school hours. From babies just able to balance themselves on their little feet up to the older boys and girls, every child who can possibly evade parental orders to the contrary—orders too shamefully scarce —is "out" and stays out, selecting his own companions, living a life apart from adult supervision. At 11 o'clock at night on almost any of Chicago's respectable streets, all through the summer, children and young people may be seen romping about and visiting, not even "in sight of the house," but off and away whence fancy bids them. Of the children of the poor, it may be said, this street running is an inevitable result of crowded, uncomfortable living rooms. That is true. But do the spacious, comfortable living apartments retain the children any better?

Thus, this education of the streets goes on. At unbelievedly early ages—at twelve in one of the cases stated—these children find themselves in a relationship of sex which they do not comprehend. The rapids of life have the frail little barks at their mercy and these abnormal lives, these premature maturities, are hurried to meet life-problems that buffet and perplex their parents. They are overwhelmed, dismayed, disappointed. They thought that to live was to have "such a good time!" When the struggle overtakes them, is it very strange that some of them seek escape by the door of death—a door they might have known but little of had they been permitted their full heritage of babyhood and childhood. When our children are prepared for maturity, when they do not put away childish things before that maturity comes, that they may lay them aside naturally when it does come, such things will not be.—*Union Signal.*



Prizes Catch many women. What do prizes amount to? Not worth considering. Cannot pay you for poorer work, greater expense and risk to clothes, which you get with an inferior washing powder. Any woman who uses PEARLINE has a prize, and will save enough to buy more and better knick-knacks.

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Made from imported olive oil combined with lanolin and cocoa butter.

Price 10c. at all Dealers

Allen B. Wrisley Co. (Makers) Chicago

Dick's Lesson.

"Dick, put on your shoes."

"Yes, mother, in a minute."

"No; do it at once."

"But, mother, can't you see I'm busy?"

And Dick looked up from a monkey he was drawing on a slate.

"That's always the way with you," chimed in Dick's younger brother, Dan, who was always being held up as a rebuke to his brother's continual tardiness.

"Never you mind," and Dick's good-natured brow rumpled up for the moment. "I said I'd put them on in a minute, and I will if you'll give me time."

"My dear," interposed his mother, quietly, "if an engine was coming along the track at the rate of fifty miles an hour, you could not take the time to get out of the way, could you?"

Dick flushed, and had the grace to feel ashamed. Procrastination was his besetting sin. His brothers plagued him and his mother warned him, but all in vain; Dick still continued to "put off," and as yet no serious accident or inconvenience had arisen therefrom.

The minute went by, two, three and four, and still Dick drew on his slate.

Mrs. Swain sighed, and was just about to speak to him, when the door opened and in bounded Harold, Dick's older and favorite brother, panting and glowing with excitement and quick running.

"Dick, the fox is out—broke loose about five minutes ago. She and Brown's dog are in a fight. Come quick or Topsy will be killed."

Topsy, the fox, was Dick's own especial property, purchased for him when she was only a few weeks old.

She was inclined to be vicious and savage at times, and no one but Dick had the courage to interfere during her frequent fights with "Brown's dog."

But that very morning he had locked Topsy securely in her house, as he of late had had occasion to do pretty often. Now, how came Topsy to be out and in a fight with that mean little cur of Brown's?

Dick dropped his slate, and was just making for the door, when his mother rose hastily and detained him by main force.

"Dick, you are not to go out in your stocking feet, do you hear? It was just the way you were taken sick last spring. Topsy can wait, and if she is killed, you will be justly punished for your disobedience."

"But, mother, where are my shoes?"

And Dick nearly burst with impatience and smothered rage, as here, there and everywhere he looked; but all to no avail—the shoes could not be found.

How was Dick to know that that model of propriety, Dan, had carried off the shoes and hidden them?

So Dick fumed and raged, and at last made a final dive for the kitchen, where he happened to catch a glimpse of the fighting animals from the window.

Then everything was forgotten—shoes, mother and all—and seizing a heavy stick Dick started out the door; then, regardless of consequences, he threw himself between the enraged combatants, and, with one blow, sent Brown's dog off, howling dismally.

The victory was Dick's, and amid the general applause of his brothers he led off Topsy, who still showed her little white teeth savagely.

It took some time and considerable trouble to get her back into her house again, for her blood was up, and she showed a very evil disposition to fight with Harold or Dan, who discreetly kept at a safe distance.

She knew Dick, and became slightly pacified, as before leaving her he patted her several times gently.

"She'll be all right in the morning," he said, as he walked away briskly.

His shoes had quite suddenly entered his head, and feeling rather anxious as to what his mother might say, he started on a run, and then, all of a sudden, stopped with a cry of pain.

"Well, what now?" and his two brothers joined him in some amazement.

"Oh, take it out, can't you?" groaned poor Dick, sinking to the ground, "it's a thorn, I guess, or glass. Oh, it's gone clean through my foot!"

Harold stooped down, anxiously, and tried to do as he was bidden, but Dick's heel had come down on a good-sized thorn with full force, and the sharp point broke off and remained in the flesh even after the principal cause of the trouble was removed.

Dan felt rather conscience-stricken as he saw Dick's distress, and kindly offered to support him to the house, which offer Dick accepted gratefully, and he hobbled along on one foot.

It was on the tip end of Mrs. Swain's tongue to tell Dick it served him right for his disobedience, but she saw he was really suffering, and instead laid him on a sofa and examined the wounded foot carefully and tenderly.

It was beginning to swell and looked sore and inflamed where the sharp point still remained hidden.

She tried to pull it out, but with no success, and, greatly to Dick's disgust and mortification, a doctor was sent for, who quickly removed it, but not without forcing from Dick a sharp cry of pain.

The wounded foot got well, of course, in time, but the most wonderful thing was that Dick actually profited by the lesson.

He started out by keeping in mind the old maxim, "Never put off till tomorrow what you can do today," and Mrs. Swain was agreeably surprised to notice how fast he improved.

Even Dan, the "family paragon," condescended to speak a word of approval, which was saying much for Dick's success.—*The New World.*

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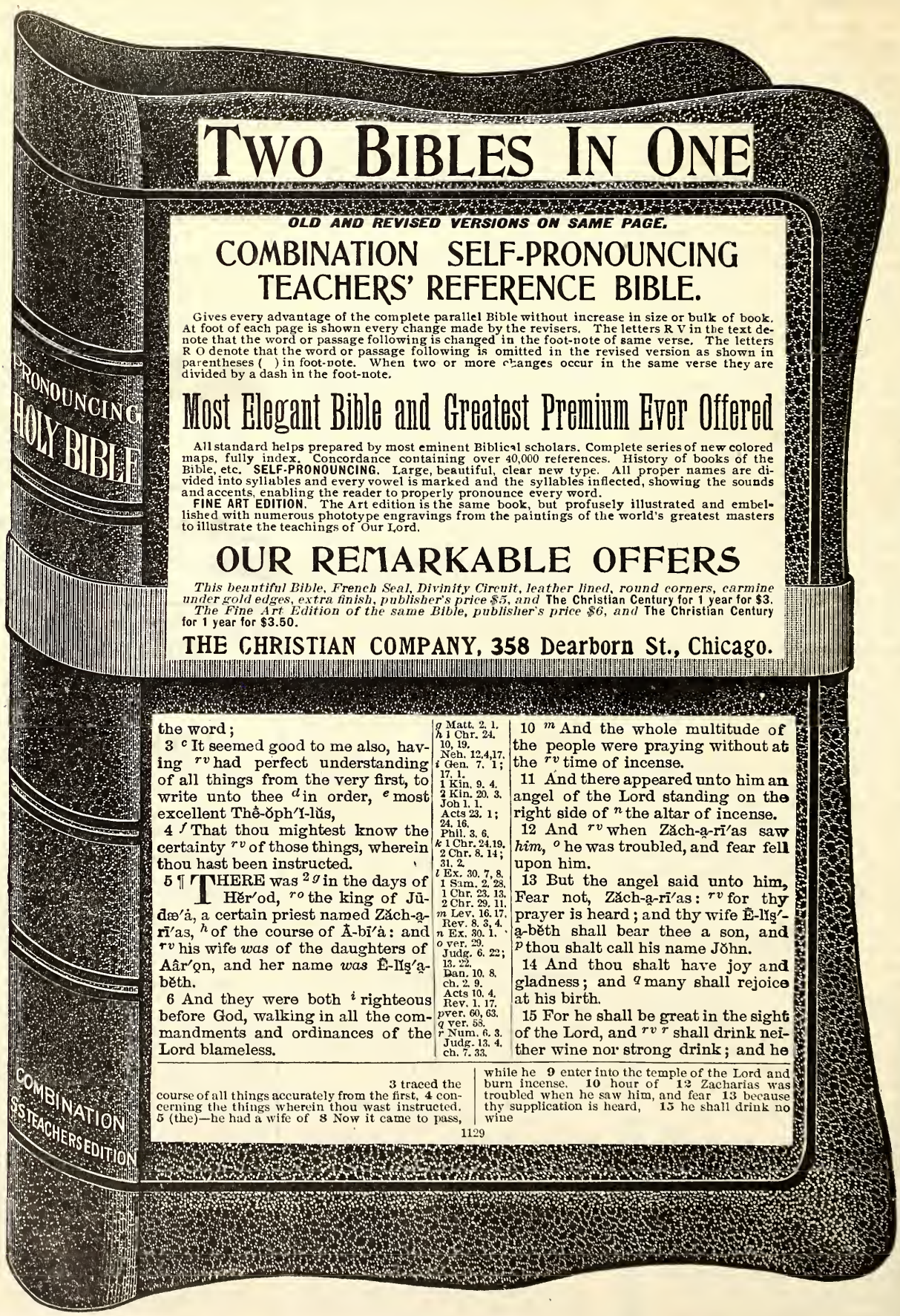

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the word;

3 [c] It seemed good to me also, having [rv] had perfect understanding of all things from the very first, to write unto thee [d] in order, [e] most excellent Thĕ-ŏph'ĭ-lŭs,

4 [f] That thou mightest know the certainty [rv] of those things, wherein thou hast been instructed.

5 ¶ THERE was [2 g] in the days of Hĕr'od, [ro] the king of Jū-dæ'a, a certain priest named Zăch-a-rī'as, [h] of the course of Ă-bī'a: and [rv] his wife *was* of the daughters of Aâr'on, and her name *was* Ē-lĭs'a-bĕth.

6 And they were both [i] righteous before God, walking in all the commandments and ordinances of the Lord blameless.

[g] Matt. 2. 1.
[h] 1 Chr. 24. 10, 19. Neh. 12.4,17.
[i] Gen. 7. 1; 17. 1. 1 Kin. 9. 4. 2 Kin. 20. 3. Job 1. 1. Acts 23. 1; 24. 16. Phil. 3. 6.
[k] 1 Chr. 24.19. 2 Chr. 8. 14; 31. 2.
[l] Ex. 30. 7, 8. 1 Sam. 2. 28. 1 Chr. 23. 13. 2 Chr. 29. 11.
[m] Lev. 16. 17. Rev. 8. 3, 4.
[n] Ex. 30. 1.
[o] ver. 29. Judg. 6. 22; 13. 22. Dan. 10. 8. ch. 2. 9. Acts 10. 4. Rev. 1. 17.
[p] ver. 60, 63.
[q] ver. 58.
[r] Num. 6. 3. Judg. 13. 4. ch. 7. 33.

10 [m] And the whole multitude of the people were praying without at the [rv] time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of [n] the altar of incense.

12 And [rv] when Zăch-a-rī'as saw *him*, [o] he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zăch-a-rī'as: [rv] for thy prayer is heard; and thy wife Ē-lĭs'a-bĕth shall bear thee a son, and [p] thou shalt call his name Jŏhn.

14 And thou shalt have joy and gladness; and [q] many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and [rv r] shall drink neither wine nor strong drink; and he

3 traced the course of all things accurately from the first, 4 concerning the things wherein thou wast instructed. 5 (the)—he had a wife of 8 Now it came to pass, while he 9 enter into the temple of the Lord and burn incense. 10 hour of 12 Zacharias was troubled when he saw him, and fear 13 because thy supplication is heard, 15 he shall drink no wine

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EDITORIAL

STATEMENT OF PRINCIPLES:

The Christian Century is published in the interests of essential Christianity. It is the organ of no party; the advocate of no ism. While welcoming the ascertained results of modern Christian scholarship, it stands for the great evangelical verities which are the foundation stones of the Christian system. It seeks to be tolerant in spirit, practical in aim, and warmly sympathetic towards all the present day problems of religious thought and life. It also aims at being at once a clearing house and medium of communication between the different denominations, so that they may by free and fraternal expression of opinion become better acquainted with one another and may be led to join forces in more aggressive work for the advancement of the Redeemer's Kingdom.

THE SERVICE OF CHRIST.

AT first glance the words "Take my yoke upon you", which follow the invitation of Jesus, seem less gracious than the invitation itself, for almost inevitably the yoke suggests associations of servitude which are disagreeable, and which would limit the acceptance of the invitation to a comparatively small group. No one wishes to be a servant. The social customs alike of ancient and modern times render a position of this kind undesirable in all but extraordinary circumstances. And yet no acceptance of the invitation can be considered which does not include submission to this authority, the acceptance of this yoke. One may seek in what way he pleases to modify the severity of the figure. He may turn from the contemplation of the yoke as an instrument of labor worn by beasts of burden and by slaves in carrying their loads, to the military custom of the Romans, who after victory set up spears in the form of an arch, with two uprights and the cross-bar, under which captives taken in war or inhabitants of conquered cities were compelled to pass in token of their submission to the conqueror's authority. This was termed "passing under the yoke" and implied submission to the victors. This perhaps seems a less degrading figure than the other, and yet the authority is none the less specific and exacting. In taking the yoke of Christ one accepts the results of his atonement, consents to receive his direction, and to conform to his method of living. Nothing less than this can be thought of. It is involved in the very nature of the new relation which the believer sustains to Christ.

And yet it is not an ungracious subjection which is thus imposed, but rather the yoke is the symbol of an authority so rewarding and uplifting that he who was before a slave to his own worse nature, though apparently free, now becomes a free man by entering the service of Christ. For liberty is not gained by throwing off restraint. Men fancy themselves free because they have refused all authority over their lives, when not infrequently they are the most servile of slaves, in bondage to the worst possible masters, self and sin. But he is a free man who submits to the highest master and finds in his service self-realization and joy. A bar of iron lying useless in the foundry yard might seem to a careless beholder to be free. To be sure it has no obligations. It is performing no work, it is adjusted to no purpose; and yet it is not free, because it has not attained the place for which it was intended and is simply a useless bit of refuse. But if it be grappled and fashioned into the shaft of a great ocean greyhound, or into the driving-rod of some Corliss engine, it attains its right, it enters its true sphere, it finds its real freedom. A tree of the forest felled to the ground and lying half-covered with leaves, might seem at first glance to be free. It is utterly irresponsible, it has no function to fulfill, and no man is demanding of it any service. Yet it is in no sense free. It waits to attain its freedom when the hewer shall come to shape its rough body into lines of symmetry, and the builder shall fling it across the chasm that yawns roofless at the top of some cathedral, where it can support with its giant strength the arches that rear themselves upward to the ridge. Only then has it found its true place, the liberty of a great and noble service. So of man's life. It wastes itself in the fancied freedom of unrestraint, until finding adjustment to Christ it learns its true place, its normal function, and its true sense of happy service. This happiness and freedom come with the acceptance of the yoke of Christ, and they come in no other way. Only when the soul is reaching upward to its highest endeavor does it feel the consciousness of rest and satisfaction in the very labor it performs. He who is the King of truth brings into our lives the sense of the mastery of truth, and freedom in the tasks which it prescribes. "Ye shall know the truth," said Jesus, "and the truth shall make you free".

The whole of Christian life consists in such enrichment of one's nature as shall permit him to render the true service for which the Master and society wait. There are various conceptions of Christianity which prevail in the Church. There is the definition

which makes religion the acceptance of a form of belief; that is the dogmatic. There is that which makes it a method of worship, with definite forms and ceremonies; that is the liturgic. There is that which considers it a process of self-denial and abnegation, in which the supreme business of life is to give up that which is most desirable, and so mortify the flesh; this is the monastic. Again, Christianity is defined to be a state of soul, an emotional apprehension of God through love for Jesus Christ, the enjoyment of a Christian experience, a possession of God through pious reflection and meditation; this is the so-called experimental. Still further, there is the understanding that Christianity consists in such activity as constitutes the business of the kingdom of heaven. It is the out-putting of force. It is the undertaking of affairs. It is the ceaseless accomplishment of tasks. This is the active. Now, none of these definitions express the whole truth, and yet all of them make approaches to it on various sides. Christian life must include every element of this list in due proportion, but none of them serves as a true definition or point of exclusive emphasis. The real secret of the life of Christ in the soul is that impartation of vitality which constitutes a new life, a regeneration, and which enriches the nature by constant increments as the development proceeds. Christ declared that he came to give life and to give it abundantly. No meager, starving, emaciated, scanty thing was this Christian life which he brought, but a rich, full, exhaustless fountain of vitality, a well of water springing up into everlasting life.

Therefore the teaching of Jesus regarding the obligations of his followers to take his yoke, to bear his cross and to follow him are only the counterparts of his insistence upon the possession of a life which is great enough and rich enough to pour itself out into inexhaustible streams upon the parched and arid soil of a social order cursed with commonplace and religionless living. The service of Christ can only be done by one who is himself enriched by the indwelling Christ. The Master calls us to himself and asks us to accept his yoke that we may receive his offered life, his imparted righteousness; not for ourselves, but for the sake of the world in which we live, and which, groaning and travailing in pain, waits for the revealing of the sons of God. A scanty and barren life can never enrich others. The word of Christ to us, following the imposition of his yoke, is "Be ye enriched", "Receive ye the Holy Spirit", "Accept the life eternal", which life we find to be a present and vital force within us; "Seek first the kingdom of God and his righteousness", "Follow me into the fullness and richness of my life, and then I can send you forth as living examples of the truth, known and read of all men". Christian service thus becomes a delight. The soul searches for opportunities of service as for hidden treasures, and finds at last the secret of the Master's words, "My yoke is easy and my burden is light".

ON THE SHORES OF LAKE MICHIGAN.

By the Rambler.

WHEN Chicago throws out a large part of its population during the hot Summer months it scatters a goodly number of them along the shores of Lake Michigan. The Rambler has recently been visiting some of the resorts on the Western shore and he has been struck with the heroic efforts made by the people to have a good time. It is sometimes quite pathetic to see how they try to make themselves believe that they are succeeding in their purpose. They prefer to fool themselves than admit that they have been fooled. In spite of mosquitoes, sunburn and freckles, crowded quarters in tents and cheap boarding house, poor fare and discomforts manifold, they keep up the pleasing fiction that they are having a perfectly lovely time. Who will say after this that optimism is dead? Emerson says that life would be tolerable if it were not for its amusements. Yet its amusements serve a good end. They break up the monotony of life. And if our holidays do not afford much rest they bring change. And, what is more, they bring a sense of freedom. For a man to have the lake between him and his store, or factory, or office, and have one or two weeks of glorious freedom when he can literally do what he pleases, is worth all the price which he may have to pay for it. But what a pity it is that he does not sometimes use his freedom to a better purpose!

One Sunday the Rambler dropped into a Methodist class meeting. He had not been in one for many years, and by closing his eyes he could imagine himself listening to the time-worn testimonials of years gone by. The same old Shibboleths were repeated, the same old stock phrases were employed to express new experiences. If an untheological expression may be allowed, it seemed to the Rambler that everyone who rose up to testify tried to go one better than his predecessor. Some told how long they had been perfectly sanctified. It was impossible to help wondering what their families and neighbors might have to say about it. It is never well to profess too much. The testimony of the life is more eloquent than that of the lips, and it is more convincing.

On the same Sunday the Rambler heard two preachers. One was a young man of the evangelistic type. He chafed on the bits in the attempt to show his mettle. His pace was killing. After a while he will slow down and work with less friction. He may not then be quite as interesting, but he will be more useful. There is one thing he did which is not wise. He scolded. He lashed his people with a whip of scorpions. Perhaps they deserved it, but evidently they did not like it. When the whip fell upon the raw flesh they winced, and in their eyes was a look which forbade the possibility of future retaliation. It is strange what a long time it often takes a young preacher to find out that more flies are caught with honey than with vinegar.

The other preacher was a man in middle age, perhaps a little beyond it. He represented that large class by whom the bulk of the world's work is done—the two-talent men. On his face were lines which spoke of battles fought and won. His sermon, which was of average ability, was constructive, practical and

helpful. The Rambler heard the young minister spoken of as a *driver;* this minister is a *leader.* And as most people would rather be led than driven, the older man has the wider influence.

When at Saugatuck the Rambler visited the summer camp of the social settlement of the Forward Movement, which is under the direction of Dr. George W. Gray. This camp is situated in a park of two hundred acres of beautiful timber land, which stretches three-quarters of a mile along the shore of Lake Michigan, and runs back to the Kalamazoo river. The camp itself consists of a large cottage with dormitories capable of accommodating eighty people at a time. The promoters of this camp believing that what is given for nothing is not valued, charge the boys and girls whom they bring from the settlement a dollar and a half a week for board. As soon as one outing is over many of the children begin saving their pennies for the next. Those who are too poor to pay the dollar and a half can pay their way by working two and a half hours each day. But no one is assisted who has not done all in his power to meet his necessary expenses; the motto of the camp being: "Help to Self Help."

The Rambler touched at Macatawa Park in time to hear echoes of the Assembly. The attendance this year was not as large as usual; but the interest in the meetings was unabated. The leading feature was a course of lectures by Prof. R. R. Lloyd of the Pacific Theological Seminary on the subject of "The Teaching of Jesus in the First Three Gospels." The subtopics were, "The Teaching of Jesus about God; about Himself; about Spirits, Holy and Unholy; about the Kingdom of Heaven; about Man; about the Gospel and the Old Testament." These lectures, which were distinguished for their scholarly qualities, provoked a good deal of discussion.

At the Macatawa Park Assembly each lecture is followed by an open parliament, at which the audience has the opportunity of speaking back, an opportunity which is generally taken advantage of very fully. Macatawa Park Assembly is somewhat unique. It has an importance far beyond its numerical size. It has been a sort of theological clearing house. The freest possible discussion of religious questions has been allowed. The right of private judgment has been respected, and a fine spirit of toleration has prevailed. It has been largely a preachers' assembly, and its main value has consisted in the spirit of Christian fellowship which it has engendered. Brethren who have not been able to see eye to eye have learned to respect each other's convictions and have come to see that oneness of faith may exist where there is difference of opinion. One of the most noteworthy things in connection with the Assembly is that the representatives of the various churches present group around new centers. The dividing line—if there is such a thing—is between liberals and conservatives, and that line runs through all the churches alike. But the line is a very shadowy one after all. Of the present-day movement towards Christian union that Assembly is at once an expression and a producing cause.

"The ills we see
The mysteries of sorrow, deep and long,
The dark enigmas of permitted wrong
Have all one key:
This sad, strange world is but our Father's school;
All chance and change His love shall grandly overrule."

THE DIVINE CLOTHED WITH THE HUMAN.

IN Judges vi: 34 it is said that "the Spirit of the Lord clothed itself with Gideon." This is an unusual form of expression. The usual form would have been "the Spirit of the Lord entered Gideon," thus becoming entempled or enfleshed in him; or, "the Spirit of the Lord came upon Gideon," enveloping him, enrobing him, making him the medium of divine expression and activity. The figure used is startling in its boldness. The Lord does not clothe Gideon with himself; he clothes himself with Gideon. Gideon is the visible agent, the Spirit of the Lord is the unseen actor.

In this figure the self-action of God is made prominent. The putting on of Gideon is God's own act. He makes Gideon what he becomes. When the figure is that of man becoming clothed with certain moral qualities it is generally the action of man that is brought into view. When, for instance, the wicked are clothed with shame, they clothe themselves with shame; when a good man becomes clothed with honor or humility he clothes himself with these graces; when a man is clothed with power he clothes himself with power; and when he is clothed with God he clothes himself with God. He himself puts off the old man and puts on the new. This is the usual way of stating it. There are exceptions, however; as where God is said to clothe his priests with righteousness and with salvation. But here God does not clothe man with something; he clothes himself with man. He limits himself by covering himself with a mortal body, and this he does that he may accomplish a practical, definite object. There is always some reason why he wishes to clothe himself with any particular man.

By clothing itself with Gideon the Spirit of the Lord took possession of him and worked through him. It became alive within him, moving him inspiring him, strengthening him, endowing him with wisdom and courage. Cromwell has been called the battle ax of the Almighty; that is, what Gideon became when the Spirit of the Lord clothed itself with him. What Gideon seemed to do alone he did through the Spirit of the Lord working in and through him. He was made of use because he was used of God.

By clothing itself with Gideon the Spirit of the Lord became dependent upon him. If Gideon failed Jehovah failed; if Gideon succeeded Jehovah succeeded. The battle cry of Gideon's band, "The sword of the Lord and of Gideon," shows how completely the human and the divine had become blended in their thought. The Lord's sword and Gideon's sword were one. Gideon could accomplish nothing apart from the Lord, and the Lord could accomplish nothing apart from Gideon.

Gideon was not a man of marked power or prowess. When the angel of the Lord found him in the hollow of a rock threshing a bundle of wheat while hiding from the marauding Midianites and addressed him in the words, "The Lord be with thee, thou mighty man of valor," Gideon was confounded. His stammering reply was, "Wherewith shall I save Israel?" Then was given the divine commission, "Go in this thy might and save Israel from the hand of Midian; have not I sent thee?" God's chosen instrument was diffident and slow until he realized that God was with

him and in him. Then he became strong and brave as a lion; for he knew that it was God's way to take the "weak things to comfound the mighty and things that are not to put to naught things that are."

But we are not to think that the Spirit of the Lord clothed itself with Gideon against his will. He was willing and anxious to be used of God. When he was chosen as the instrument of God he was resting upon his flail musing upon the vanished glory of Israel, and praying for the return of better days. God will not clothe himself with any man who is not ready to be made his instrument in doing some hard things. Every incarnation is for redemption; and redemption is through sacrifice.

ECHOES FROM THE CHICAGO PULPIT.

The Essential Life.

THE first of four weekly sermons delivered by Dr. E. Benjamin Andrews of the University of Nebraska in the tent on the campus of the University of Chicago was on "The Essential Life." He said: "What is the real reason for God's interest in the human race? It is this: Man is created in God's image; he has descended from God and has in him the nature and the blood of God Almighty. Man is the best thing known in the universe. He is the son, the child, the offspring of God and, being such, he is near the Divine Maker. What does it mean for a soul to be lost? To lose the soul is to lose the God quality, the divinity out of it. What comes from getting away from God and losing the soul is not punishment, as we are often taught, but rather ruin, and ruin may be defined as the loss of ability to realize the purpose and end of the structure God has created."

Criticises Christian Science.

Rev. John Wells Allen at the First Christian church, Grand boulevard and Forty-seventh street, took occasion in his sermon from Romans, i, 16, to discuss Christian Science. He said: "There are multitudes who have lost sight of this supreme purpose of Christianity. I was in a Christian Science prayer meeting the other evening. There was a splendid audience present, well-dressed, well-behaved, intelligent people. Why it should be called a prayer meeting would be hard to tell, for there were no prayers offered. There were many testimonials given, but all about physical healing. The Christian Science movement has no vision of the spiritual ministry of Christianity. Denying the existence of matter, it keeps in sight always the work done on the body. Christ's work is in the sphere of the spirit. He 'saves his people from their sins.' The power through which he saves them is the gospel, the revelation of God's love to men. In the gospel we have God's picture of his love for us, and this is the mighty power he wields for the salvation of everyone who believes."

Conversions Past and Present.

Rev. Pearse Pinch used as the basis of his sermon at Forrestville Congregational church the conversion of the 3,000 at Pentecost as the result of the first sermon. He said: "They are saying scornfully now that it takes 3,000 sermons to convert one soul. The fact is that the situation has radically changed as regards the hearing of the gospel. It came at first as the announcement of tremendous facts fresh in the world's history. Today the preacher faces hearers who have known the story from infancy. The habit of growing up godless and indifferent over truth that can mean no less for being known a long time is the fatal habit of our Christian times. In some forms of death a state of stupor and indifference is the index that the end is near. We may grant that preacher and hearer are under a common infirmity, but it is poor wisdom and poor grace in those who hear out of ears grown dull to truth, to gloat over the unhappy preacher who cannot move them. The hearer, if he is wise, will exert himself to shake off the sleep of death."

Christ the Imperishable Factor in Human History.

Speaking on this subject, Dr. Henry I. Rasmus of the Grace Methodist church said: "There is no intelligent man who will call into question the great fact that Jesus Christ is the supreme question of every age. You can no more paint Christ than you can paint a sunburst or a thunder storm on Mount Hood. Renan, the brilliant French skeptic, declared that biographers of Christ diminished rather than increased the luster of his character, and this idealist, after dethroning Christ, raised him yet again to the throne of ideality, and said concerning him that among the sons of men there should appear none greater than Jesus. Strauss, the great German rationalist, said that you have to go outside of the Jewish race to find an explanation of the character of Jesus. He declared him to be the unique character of history, the modeler of a humanity. Thus have the greatest intellects of every age been compelled to acknowledge the supremacy of Jesus. If you can discover what the Christ of yesterday was, and what constituted his mission, it is an easy matter to determine what the Christ of the age must be and what his mission is."

Christianity and the Labor Problem.

The steel workers were counseled not to strike by the Rev. W. H. Carwardine in his sermon at the South Chicago Methodist Episcopal church. "If you are bound by contract to the Illinois Steel Company that contract is a serious obligation," said he. "The right of contract is a sacred matter that can only be broken by the absolute failure of the one party to keep the conditions. You all remember the sad lesson of the Pullman strike. In the name of all that is good let us not have another experiment of that kind. Capital must be conciliatory and generous. Labor must go slow before resorting to a national sympathetic strike. That man has never lived who is safe enough to rule another man. Monopoly is the violation of the just principles of democracy. If democracy fails in America it will be monopoly that will give it the death blow. The labor problem is a deep and many-sided one, and requires to be handled with great care. We are gradually approaching a crisis in the evolution of social conditions. The whole fabric of human society is based upon labor. Three steps have marked the upward trend toward industrial freedom—slavery, vassalage, employment. What will the next step be? It may be that embodied in the idea of the co-operative commonwealth. It may be some form of modified socialism. I hope it will be a system of society based more than ever upon the application of the teachings of Jesus Christ to social conditions."

NOTES AND COMMENTS.

The death of Bishop Westcott, so well and favorably known as a Biblical scholar of the front rank, and co-laborer with Dr. Hort and Bishop Lightfoot in notable Biblical enterprises, removes one who has been conspicuous in the Christian world for a generation, and an author on Christian teaching and history, not only in the Church of England, but throughout the world. He was with Dr. Hort, the editor of the Standard Greek New Testament, and was the author of several works on New Testament introduction and exegesis.

This time it is the Jews who want a university. It is to be established in New York City and the location is to be Washington Heights, so that students may have the advantages of Columbia university if they so desire. Lecture arrangements are being made and temporary offices opened. The name of the new institution is the "New York University for Jewish Theology, History and Literature." Its projector is Rev. Dr. Isadore Singer, who has a Jewish encyclopedia so successfully floated as to make possible an income of $60,000 a year for the starting of the new university.

The convocation orator at the University of Chicago on Thursday of this week is Professor Caspar Rene Gregory of the University of Leipsic. This honor is well deserved by Dr. Gregory, who, though a native of Philadelphia and a graduate of Princeton, where he was assistant to Professor Charles Hodge for three years, has become one of the few American professors in German universities, and the author of several notable works on New Testament textual criticism. Among these perhaps the most prominent is a "Prolegomena to Tischendorf's Greek New Testament." The subject of Dr. Gregory's address will be "Education and Labor." The convocation takes place at 4 p. m. on the Quadrangles.

The latest development of the strike situation in the vicinity of Chicago reveals a division of sentiment among the workmen, some placing loyalty to the union above the contract pledges which they have made to their employers, and others, as in the case of the most of the South Chicago men, believing that the obligations incurred in the contracts made were to be sacredly observed. Whatever may be one's estimate of the situation as a whole, there can be no question regarding the dangers involved in any breach of faith, such as the one threatened in this instance. No cause can flourish at the price of the good faith of its advocates. It would be better for the workmen to suffer some grievances rather than demonstrate their low estimate of their word. There should be some better way out of the difficulty.

We are glad to see that interest in the cause of temperance is growing throughout the country. The earnest efforts being made in Chicago to keep liquor from being sold within the precincts of Hyde Park, Evanston and other prohibition territory are paralleled by endeavors elsewhere exerted to maintain and widen the effects of prohibition sentiment. There can be little doubt that this subject of temperance which has too long been regarded as one of the by-products of our civilization, to be taken up or dropped as other issues might permit, is coming rapidly to occupy a place so commanding and imperative that even political interests will be compelled to defer to it. One of the encouraging signs of the times is the fact that business corporations and mercantile houses are making total abstinence one of the requisites for employment. Thus business sagacity combines with the common moralities to dictate the necessity of a temperate life and a purer city.

For a religious newspaper to reach its ideal is difficult; for a new religious paper to reach its ideal at once is impossible. In a letter received from a prominent Canadian minister in which the Christian Century is complimented for fulfilling the promise of its promoters, the thing at which we are aiming is so well expressed that we quote and adopt the words of the writer. He says: "The work of today is not to spend time proving that there is a spiritual kernel in the Old Testament or in the New Testament. It is to take the ideals of the two Testaments and make them glow in modern forms of life. The people who are interested in sifting from the Old Testament the good grain are few compared with those who are after the good grain itself. The crying need is to find modern means of carrying it to them. It is the problem of spiritual transportation. By what conveyances shall we carry to men eternal life in the midst of time? To fulfill in some measure this work of spiritual transportation is the mission of the Christian Century."

The strike situation is engrossing the attention not only of this country, but of the industrial world. That the results will be far-reaching there can be no doubt. Dr. Washington Gladden, pastor of the First Congregational Church of Columbus, O., in a sermon last week said:

"This country is watching a great struggle which threatens to bring disaster and misery to great multitudes. The capital of the steel corporation is more than one-half the national debt, and its direct control of the resources of civilization is unexampled. No monarch in the world possesses a tithe of the power to affect directly labor and the livelihood of the people as that which has been placed in the hands of a few men at the head of this great corporation.

"A startling evidence of their power is seen in their threat to move extensive mills from places where public opinion does not wholly approve their policy. The punishment is something terrific. Consider what it means to have an industry employing half the population of a considerable city suddenly wiped out. All other industries are paralyzed, and blight falls upon the entire community. The corporation is strong enough to sacrifice $5,000,000 or $6,000,000 to gain an advantage of this kind. Its power to turn populous cities into solitudes is an appalling fact. The ruling motive of the corporation is self-aggrandizement and gain, and the possibilities of injury are appalling.

"We are all to blame for this stupendous conflict. The foundation of order and prosperity in the nation is unity, good will and mutual sacrifice, and until it is thoroughly established such industrial wars as this can hardly be averted."

CONTRIBUTED

THE HEAVENLY GIFTS.

Harriet Prescott Spofford.

What gifts, what myriad gifts, are given to all
As rains upon the just and unjust fall!
Blue sky, and winds that bear the breath of flowers,
Gray mists, and shining threads of summer showers,
Sunsets blown red from battlements of even,
Sunrises opening all the gates of heaven,
The emerald sheen of harvest-fields at hand,
Dark bloom of distant valleys rainbow-spanned,
Purple of mountain-forms that take the soul
Close to the stars where drifts their silver shoal,
Infinite seas that lead the thought away
Into a world of everlasting day,
The hope that lifts us like an angel's wings,
And makes us glad among immortal things,
Song, love, and sorrow, and the joyous tear
When delicately music meets the ear,
The beauty of the little child, the strength
That feeds the hero's arm, the happy length
Of summer days to lovers, and the night
When through the sleet the fires of home flash bright,
Then on our knees the will to bless the Power
That follows us with love from hour to hour,
While roars the storm with purifying breath—
O lovely life, and just as lovely death!

CHRISTOLOGICAL TENDENCIES OF THE TIME.

W. J. Lhamon.

NO. 3.—THE BIBLE.

The recovery of the Bible is the recovery of Christ. Whatever has helped to put this transcendent literature into the hands of the nations has helped the Christward movement. Gutenberg and his printing press; Luther and his German translation; Wycliffe, and Tindale, and Coverdale, with their various English translations and editions; the hundreds of translations of recent years, and the millions of copies in many languages issued by the great Bible houses; the wide-spread study of the Bible in schools and colleges and universities; and not the least of all, its sovereignty over the pulpits of many lands—all these facts are imperative in their Christological effects.

And they are imperative for this reason: The Bible is not the literature of theology, but of Christ. From Genesis to Revelation it is Christological. Such a statement demands enlargement.

By theology is meant that body of speculative and many times contradictory dogmas that have characterized the historic Church, first the Roman Catholic portion of it, and thereafter the Protestant portion also, since the various Protestant dogmas have their roots far back in the method and spirit of Rome. Of this body of beliefs erected into dogmas the Bible is entirely innocent. It has indeed unwittingly furnished proof texts for every clashing creed in the whole catalogue of them, just as it has been distorted into the proving of an innumerable company of conceits that have never risen to the dignity of dogmas. But the time is well nigh passed for even such forced contribution from its sacred pages to the work of error. We have measured the meaning of context upon text, and we have discovered the difference between literary and scientific statement upon its sacred pages, and we have learned that its wholesome exhortations were never meant as the framework of pugnacious disputations. The world is rapidly attaining to a scientific rather than a fragmentary and distorted conception of its teachings, and such a conception once fully attained will be forever fatal to distracting dogmas.

But the Christological tendency of the Bible is its paramount tendency. From its earliest pages it deals with sin and salvation, and therefore with the sinner and the Savior. Its description of the fall embraces the hope of recovery. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." This first promise, this protevangelion, is the mountain rill from which there springs the majestic river of Messianic revelation. On down through all the history of the Hebrew people flows that stream. It is to be traced by the way of the promises to Abraham, the typical worship instituted by Moses, the songs of David, the fierce warnings and winged promises of Isaiah, the lamentations of Jeremiah, and the apocalyptical visions of Daniel, until it issues in the cry of John the Baptist, "Repent, for the kingdom of heaven is at hand." The Old Testament throbs with the expectation of the Messiah. Through the vision of the coming "One like unto the Son of God," its varied books rise up into the glorious unity of optimism; and this is but the sublime effect of that Hebrew spirit which, through all the vicissitudes of history, remained unconquerable. Jesus fills the Old Testament in prophecy as he fills the New in History, and the wonderful influence of the expected Redeemer upon Hebrew history is surpassed only by the influence of the Crucified Redeemer upon subsequent history.

One feels in turning away from the dogmatic literature of the historic Church to the Messianic literature of the Old Testament that he has passed into a different world. Take, for instance, theology at its climax and prophecy at its climax. Let us assume that theology has reached its highest achievements in its presentation of the Trinity; let us reverently suppose also that the Nicene creed is true and final, finite, and though it leaves problems unsolved quite though it deals constantly with the factor of the in- as many as it has solved. What we seek here is simply to exemplify the difference in literary atmosphere between the Christ in prophecy and the Christ in the creeds.

Here, then, are portions of the trinitarian statement: "Whoever would be saved must first of all take care that he hold the catholic faith. Which, except a man preserve whole and entire, he shall without doubt perish eternally. But this is the catholic faith, that we worship one God in trinity and trinity in unity. Neither confounding the persons nor dividing the substance. For the person of the Father is one; of the Son another; of the Holy Spirit another. But the divinity of the Father and of the Son and of the Holy Spirit is one, the glory equal, the majesty equal. Such as is the Father, such also is the Son, and such the Holy Spirit. The Father is uncreated, the Son uncreated, the Spirit uncreated. The Father is infinite, the Son infinite, the Spirit infinite. The Father

is eternal, the Son eternal, the Spirit eternal. And yet there are not three eternal beings, but one eternal being. As also there are not three uncreated beings, or three infinite beings, but one uncreated and one infinite being. In like manner the Father is omnipotent, the Son is omnipotent, the Holy Spirit is omnipotent. And yet there are not three omnipotent beings, but one omnipotent being. Thus the Father is God, the Son is God and the Holy Spirit is God. And yet there are not three Gods, but one God only."

This is in part the dialectical statement of the doctrine of the Trinity from the school of Augustine. Here in contrast are selections of Messianic prophecy. Let us begin with this beautiful description of the Messianic age:

"The wilderness and the solitary place shall be glad;
The desert shall rejoice and blossom as the rose.
It shall blossom abundantly.
And rejoice even with joy and singing.
The glory of Lebanon shall be given unto it,
The excellency of Carmel and Sharon;
They shall see the glory of Jehovah,
The excellency of our God."

And again:

"How beautiful upon the mountains are the feet of him
That bringeth good tidings,
That publisheth peace,
That bringeth good tidings of good,
That publisheth salvation;
That saith unto Zion, Thy God reigneth!"

And again:

"Who hath believed our report?
And to whom is the arm of the Lord revealed?
For he shall grow up before him as a tender plant,
And as a root out of a dry ground.
He was despised and rejected of men;
A man of sorrows and acquainted with grief;
And as one from whom men are hiding their face,
He was despised, and we esteemed him not.
Verily he hath borne our griefs,
And carried our sorrows;
Yet we did esteem him stricken,
Smitten of God and afflicted.
But he was pierced for our transgressions,
He was bruised for our iniquities;
The chastisement of our peace was upon him,
And by his stripes we are healed."

Perhaps without further quotation the contrast is sufficiently striking. The reader may pursue the contrast at any length, traveling far outside of statements of the Trinity on the one hand and into other than the Messianic portions of the Old Testament on the other. What we assert is that he will find everywhere in dogmatic literature a spirit foreign to that of the Hebrew literature.

And if this is true of the Old Testament, it is, if possible, more emphatically so of the New Testament. Contrast, for instance, the Calvinistic statements with the sermon on the mount or with the parable of the Good Samaritan, or the Prodigal Son! Or take the dialectical statements above in contrast with the 5th, or the 14th, or the 17th, of John, or the 2nd of Acts. Between them and these there is a great gulf fixed.

By a practical, rather than a speculative, age there is one thing that cannot be missed in the study of the New Testament. The supremacy of Jesus is the Alpha and Omega of that body of literature. From its first word to its last it testifies to the unique and transcendent position of the "Word that was made flesh and dwelt among us." The Gospels, the Acts, the Epistles and the Revelation have their reason for being in the fact of Christ. These writings are filled, just as their authors were, with the Spirit which glorifies him. They present him as the only mediator between God and man, and in this lonely position they give him final values for both God and man. He is the climax of man; he is the revelation of God. Anthropology and theology are to be studied in and through him. He is the revelation of man to himself and of God to man. In him the study of man ceases to be anthropological, and the study of God ceases to be theological, and both become Christological. Stated otherwise, the New Testament compells a Christological view of both God and man in their relation each to the other.

Should the above seem radical above measure the writer begs to defend himself by the quotation which follows, and which may be taken as indicating even more emphatically than this paper the Christological tendency of the times. It is from Dr. George A. Gordon's plea for the recognition of the consciousness of Christ in its bearings on religious thought. He says: "As the case stands, theology is as vast and lurid a denial of the objective worth of the mind of the Master as the extremest form of modern scientific speculation. Take any one of the great systems, from that of Augustine to that of the latest champion of New England theology, and compare it thought for thought, position for position, with the consciousness of Christ, and it will appear that if the one is true the other cannot be. The result has been that in traditional orthodoxy, the highest in Christianity, the absoluteness of the Divine Love has always been under the suspicion of unreality, while the terrible theology has seemed the true version of the ultimate fact. The consciousness of Christ as the authentic revelation of the character of the Infinite is the great beginning of theology. The present imperative call is for the fearless logic of this fundamental idea."

WITH CALCUTTA'S STUDENTS.

W. M. Forrest.

THEIR name is legion, for they are many. From all parts of India they come, and from Burmah and Ceylon. But they are most largely Bengalees, since Calcutta is in that province, and the Bengalee has shown himself the most apt of all India's sons at intellectual pursuits. The University of Calcutta is only an examining and degree-conferring body, like its prototype, the University of London. Hence many men who do not pursue their studies in any of the city colleges come up at examination time. Altogether there are about ten thousand candidates for degrees examined annually.

Of this number, multitudes do their regular work in some one of the twenty odd colleges of the city. These colleges are Christian, Brahmo, Mohammedan and Hindu. Their students are chiefly adherents of the two religions last named, and of these the Hindus are doubtless largely in the majority. Bare-headed, clad in their graceful Indian costumes, carrying their books under their arms, standing or walking about the streets in the college neighborhoods, they form interesting groups. Generally intelligent looking and cleanly, they are in striking contrast to the ordinary throngs of coolies.

But they seem little like the young men who go about the streets of our American university towns. Their general bearing betokens a lack of that manly

independence and sturdy virility which are common to the American youth. There is an equal want of the effervescence of spirits and buoyancy of young manhood that make a college community at home so lively. Nor is there to be found in many of these men that ardent pursuit of learning for its own sake which makes possible the independent scholar. But there are good reasons for all this.

These dark-faced, dreamy-eyed lads belong to a race that has been held in subjection by one domineering conqueror after another for centuries. They and their ancestors have always dwelt in a land of enervating heat. Pernicious social customs have bequeathed to them a bad legacy. Early marriages have wrought such physical degeneracy that one of their own countrymen has been constrained to admonish them that "the children of children must ever be the slaves of slaves." The "joint family system" has tended to destroy all sense of individuality and all power of initiative, leaving the man impotent to do anything the whole family does not suggest and approve. Moreover, our Calcutta student is a heavily burdened man. As a rule he belongs to a family whose chief bequest to the rising generation is a mountain of debt. And he will have numerous relatives dependent upon him to his dying day. Since he is part of a "joint family" and has, perhaps, been educated chiefly to make him more useful to that family, they have a legal right to a fixed part of his income. And what an income! Many B. A.'s are glad to get a salary of thirty rupees a month; fifty rupees is good pay. How many American lads would feel inspired to toil up through common school, and high school, and college, in the hope of earning from ten dollars to seventeen dollars a month, and sharing it with their worthless cousins? Who, then, can wonder that such a student is not very aggressive, or sportive, or original.

Yet it is on these very students that the hope of India's ultimate regeneration must rest. The people of this land will never be led out of darkness until her own sons become the leaders. And the college men of any country are its natural thought-formers and character-moulders. The foreign missionary's highest hope is to prove instrumental in raising up Christian workers from among the children of the land. At this time, when India is preparing for a great change, for better or for worse; now when college students are so accessible and impressionable, it is a rare privilege to teach them Christian truth. Open converts from among them may be few. All the facts noticed above make it improbable that it should be otherwise. On the one side stand immemorial custom, venerated systems, strong social ties; on the other, revolutionary practices, the alien religion of a conquering race, the snapping of all the cords that bind to the past and present. Between these stands the lad who is weak in body, infirm in purpose, and unfitted by nature and nurture to act as a unit upon his individual judgment. Let him break with the past, from pure love of truth, and all the terrific anathemas and bitter persecutions of outraged religious and social forces will fall upon him. But let the good seed of the kingdom be sown broadcast in the minds of India's college men, let the forces of Christian civilization, education and evangelization continue to work throughout the land. Thus, little by little, old prejudices may be worn away, new ideals and purposes may become the property of all. Then the approaching crisis will suddenly come, and the cropped hair, and proclaimed them to be renegade people, stirred by a common impulse, will no longer need to tread the wine press of the wrath of their gods alone, but may arise in the strength of a united multitude and so be born to Christ, a nation in a day.

The bare hope of such a consummation is enough to make it worth while to improve every opportunity for labor among the students. The promptness with which hundreds of them have already put themselves within the reach of Bible teaching is a sign of promise. Believing that the entrance of God's Word giveth light, both those who labor to teach that Word to India's sons and those who support the work should rejoice in the knowledge that it is finding its way into long-darkened minds.

Calcutta, India.

*THE CITY OF DESOLATION.

The streets of Jerusalem in every age have been thronged with the same motley multitude; cool-looking, white-shirted market venders from the stalls; no shirted sweat-hot artisans from the cellar workshops; dyers, designated by their badges of bright-colored threads; tailors, in heraldry of ornamented needles; carpenters, wearing their symbol of square and compass—of which they were as proud as the scribe was of the pen stuck behind his ear; fishermen from Galilee and the coast jostling the fruiterers with great baskets on their heads; bare-legged, dirt-tanned laborers from the fields; half-naked children of either sex playing with equal carelessness, whether they knocked over the piles of fruit and black bread that stood upon the stone pavement, or were themselves knocked over by the sharp hoofs of asses or the spongy feet of camels. These exponents of common, toiling humanity made way for the gay tunic-clad aristocrats of the upper city of Sion, white-robed priests from the Temple Mount, gray-sheeted women from the Cheesemakers' street, and ladies in black silken garments and caps of coins, who were borne in palanquins from the more fashionable Street of David.

But in the year 167 before our era all these had disappeared.—as suddenly and completely as the sea-mullets and blackfish are driven out of the shallows in the bay of Joppa by an invasion of sharks.

The costumes and speech of the new crowd on the streets were foreign, chiefly those of Greek and Syrian soldiers, with broad-brimmed hats, loose-knit, iron-linked corsage, tight leather leggings, and short, stout cleaver-like swords hanging from their girdles. Here and there one stood stock still, sentinelling his corner of the street, with the point of his sarissa or long spear gleaming ten cubits above his head, while his broad circular shield held abreast made an eddy in the living current as it swept around him. These were the soldiers of Antiochus Epiphanes.

Mingled with them were many foreign civilians, as their dress indicated; merchants whose belts were well filled with gold to purchase what the soldiers might steal; colonists to resettle the lands from which the conquered people were expelled; and hordes of hucksters and harlots who followed the armies of the time as dust clouds come after chariots.

Nor were there wanting in the crowd those whose curved noses contradicted the disguise of their newly

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By the courtesy of the Fleming H. Revell Company we have received permission to publish a chapter from a forthcoming volume by Dr. James M. Ludlow, entitled "Deborah." We have examined the advance sheets of this volume, and seldom have we read a story so full of life and color, so full of dramatic interest and so true to its historical setting. We have selected for quotation the second chapter of the volume with the above title.

Jews: men who preferred to retain their ancestral property by denying the faith of their fathers.

One afternoon the crowd in the Street of David became suddenly congested. Through it a man, venerable with age, was vainly trying to make his way. His long white locks, which curled downward in front of his ears and mingled with the snowy beard upon his bosom, betokened his Jewish race; while the broad fringes of white and hyacinth upon his outer garment designated him as one of the Chasidim or Purists, who preferred to part with their blood rather than with their religion. The old patriot made no retort to the jostling and gibes of the crowd, but his deep-set eyes flashed hatred from beneath their shaggy brows, and told of the tragedy in his soul even more eloquently than if his lips had poured forth fiery speech.

"You can't swim up this stream, old man," said a soldier, giving the frail form a twirl that made it face the other way.

"It is the Nasi himself, Chief of the Rabbis," whispered a young Jew in Greek cloak to a soldier. "Herakles club me, if you haven't caught the biggest rat left in the hole. But Apollonius has given protection to the Nasi's house. Be careful."

"Protection to his house! Why then did he come out of it? Fetch him along. Strip him naked, and warm his toad's blood in the new gymnasium."

With this insult the soldier tore the outer garment from the old man's back. The Jew was dazed for the instant by the Greek's audacity, and mumbled within his sunken lips the words of the Prophet: "I gave my back to the smiters, and my cheek to them that plucked off the hair."

He then raised his eyes heavenword, apparently unconscious of a staggering blow between his shoulders from the flat of a sword. He stood a moment until he had completed the sacred sentence: "For the Lord God shall help me; therefore shall I not be confounded; therefore have I set my face like a flint."

" 'Face like a flint,' does he say? Let's see if it will strike fire like a flint," shouted one, smiting the old patriot on the mouth with the palm of his hand.

This dastardly deed drew blood which stained his white beard. But it brought a quick retaliation from an unexpected direction; for a blow like that of a catapult fell upon the assailant's head.

"By the thunderbolt of Zeus! that made you see fire," cried a comrade, as the coward reeled into his arms. "Captain Dion's fist is as heavy as the hammer of Hephaestus, the blacksmith of the gods, and makes the sparks fly as well. I'll wager, Ajax, that you saw the sky full of stars, or else your head is harder than an anvil."

By the side of the venerable Jew now stood a young Greek officer. If Hephaestus had need of an assistant blacksmith the shoulders of Dion would have attracted his notice; yet it is doubtful if the goddesses of Olympus would have allowed so graceful a man to be consigned to the celestial workshop. His face, too, was peculiarly attractive. Topped with a brush of light hair and lighted by his blue eyes, it was beautiful, but without a trace of femininity; a blending of dignity, intelligence, courage, and kindly feeling, though the latter quality was just then outglowed by rage.

On his well-curled head was a chaplet of myrtle, for he was returning as victor in the day's sports at the new gymnasium which, as an intended insult to the religious prejudices of the people, the Governor, Apollonius, had recently built against the southern wall of the Temple plaza.

"Bravo, Dion! If you had hit the Thebian boxer yesterday like that, they wouldn't have called for another round."

Dion faced the crowd, and with utmost detestation in his voice, exclaimed: "If I had been here yesterday, this crew of cowardly knaves had not hanged the babes to their mothers' necks, and thrown them from the walls. Let one of you garlic chewers dare confess any part in that beastly business, and I will heave him over the walls into Gehenna, where other carcasses rot. Who touched those women?"

As Dion looked from face to face his blue eyes flashed like the sword point of a fencer feeling for an exposed spot in the breast of his antagonist. The challenge was not taken, one venturing to say:

"It was done at the governor's orders."

"I pronounce that a lie. Who repeats it?" cried Captain Dion.

A fellow officer suggested that it might have been ordered by Apollonius, since the women had plainly broken the new law and had circumcised their brats.

"Shame on you, comrade!" said Dion. "They were women and mothers, and I would say as much to the king's face."

The old Jew, hearing the reference to the scene which he himself had been compelled the day before to witness, turned boldly to the crowd of Greeks, and, with uplifted hands, repeated this imprecation from one of the Psalms of his people:

"Let your children be fatherless and your wives be widows! Let your children be vagabonds and—"

But Dion's hand was firmly laid upon the speaker's mouth.

"Nay, hold your breath, old man. If you give us much of it that way this crowd will take the rest of it with the hangman's rope."

Dion gently took the Jew's arm. "You must go back to your house. Come, I will see you safely within doors, if you will stay there."

"No, I will go to the house of the Lord and worship, for it is the ninth hour," replied the determined man.

"That you cannot do," said Dion, kindly. "Don't you see that the Temple gate is burned and that soldiers are guarding the opening? Your worship is no longer permitted there. Your sort of priests are all gone."

"Then," said the patriot, "I will be my own priest. Surely the Lord will accept an old man's last worship on earth before he goes hence."

"Nay, my good man, but the priests of the new religion are at the Temple. Tomorrow they celebrate the feast of Bacchus. If you go there, they will crown you with ivy and make you drunk in honor of the god. You must go home and stay within doors."

"Then let me go—to my own house! My God! Why was it not my sepulchre ere I saw what the prophet foretold?"

Captain Dion led him safely along the street of David, the crowd giving way as it gazed upon the two and remarked the contrast between the half-mummied saint and the strong-limbed, festive-crowned youth.

"Old Elkiah is about the last of this damnable race left in Jerusalem. It is a wonder that Apollonius has given him tether so long."

"Perhaps Dion knows the Jew," responded some one. "The captain is as good a Greek as ever drew sword or loved a woman, but his nose isn't straight on a line with his forehead. See, it has a Jewish twist."

"A fine observation," laughed another, "for one always follows his nose, and that may account for Dion's kindness to some of these rebels."

"Don't insult Captain Dion!" said one. "He's close in with Apollonius. Besides, he's a good fellow. He always gives a weaker man his handicap in the arena without having it ordered."

"True, or you would not have won yesterday. But I wish he wouldn't interfere with the sport of the men. I know that it is cruel, but the sooner the bigots are exterminated the sooner it will cease. Were it not Dion's friendship for that Glaucon—as Elkiah's fool of a son now calls himself—we would soon find out what the old Jew's house has for us. They say his cellar is as good as a gold mine."

"Better kill off Glaucon and let the old man die himself. You saw that his life is about burned out, and his old body only like a heap of ashes with a spark in it," was the humane response.

Dion paused by the oaken door in the wall of the Jew's house. He took from a little pouch at his belt a pinch of aromatic sawdust of sandalwood and dropped it upon a small square altar whose brazier emitted a thin curl of white smoke, clouding the entrance. This was an altar to Zeus, which the governor had commanded to be placed at all the houses which were still occupied by the Jews. Just above the altar the lintel had been torn by the destruction of the Mezuzah or wooden box which, according to the Hebrew custom, contained the sacred sentences from the Law, and through the small apertures in which a visitor to any Jewish home could see the word "Shaddai," the Almighty One, and thus make the common salutation, "Peace be to this house," into a prayer. Dion's worship at the little altar by the gate was marred by a muttered curse upon Apollonius for the needless insult perpetrated by this act of sacrilege.

The Greek had scarcely time to knock at the outer entrance when the door flew open, and with the cry "Father!" a young girl's arms were about the old man.

She drew him inside and stood with her left arm supporting, while she raised her right hand as if it were a shield to protect him.

Captain Dion was familiar with the finest statuary in Athens and Antioch, but thought he had never seen anything to match this—the white head and beard of age shielded by the raven locks of youth and beauty. He would tell Laertes, his sculptor friend, of this pose.

The girl was apparently about seventeen years of age, tall and lithe, with sufficient muscle to give that exquisite grace which only accompanies strength. Her hair, bound about the temples with a single fillet of silver, fell in wavy profusion of jet black upon a white linen chiton. This was gathered at the shoulders, and left fully exposed a neck which might have illuminated a copy of Solomon's song. Beneath the breasts the garment was girdled with a rope of golden threads, and thence fell below the knees. Her ankles were wound with long white sandal lacings, which were in harmony with the silver band that bound her brow. Her arms were bare. In her haste she had not put on her outer garment, and thus stood revealed in a more exquisite modeling of nature than she would have chosen had she known that she was to be beneath so critical an eye. Yet she could not have been more charming had she practiced for hours before her mirror of polished brass, and passed her proud old nurse Huldah's inspection before she made her debut at the gate.

Dion noted that the girl's features were perfect, but strictly on the Semitic model. Her face might be a hard one, for it well fitted the tragic feeling of the moment; or it might be sweet as any he had loved to dream about, for it also fitted the intensity of filial affection and solicitude she now displayed. The Greek seemed transfixed by her eyes. These were enlarged by her surprise, and their pupils gleamed from their deep black irises with the fire of excitement.

"A Jewish Athena!" thought Dion, as in a brief sentence or two he begged the girl to be more prudent in the care of her father. Surely there was no scorn of the Jewish race in the profound bow with which he took his departure, nor in the hasty glance he stole as the door was closing.

He plucked a leaf from his myrtle crown and dropped it upon the altar. As he went away he sighed a prayer for the maiden and grumbled another curse upon the king's cruelty. Then he whistled a sort of musical accompaniment to his thought, which ran something like this:

"That girl is Glaucon's sister. He never told me that he had one." He shrugged his shoulders. "Well, in that he was wise, since he only knows me for a Greek adventurer, and thinks my honor like his own, a spur on the heel, to be used or not according to one's inclination. But, by the arm of Aphrodite! what a woman! Beautiful as a lioness and as brave, too. Strange that the Jew could be father of both her and Glaucon—of a lioness and a jackal! Glaucon and I must be good friends, though I despise the fool. Why doesn't he fight for his house? I would—especially with that woman in it."

Dion stopped and stood a long time looking at the narrow strip of sky visible between Elkiah's house and those which lined the opposite side of the street. There were no angels in the blue ether; but something prompted him to take from his bosom a piece of onyx enclosed in a casket of gold and to look at a sweet face cut into the stone.

"I wonder if she was anything like Elkiah's daughter!"

He put the intaglio back into its pocket and went away.

THE LAND OF STORY BOOKS.

At evening, when the lamp is lit,
Around the fire my parents sit;
They sit at home and talk and sing,
And do not play at anything.

Now, with my little gun I crawl,
All in the dark along the wall,
And follow 'round the forest track,
Away behind the sofa back.

There, in the night, where none can spy,
All in my hunter's camp I lie,
And play at books that I have read
Till it is time to go to bed.

These are the hills, these are the woods,
These are the starry solitudes;
And there the river by whose brink
The roaring lions come to drink.

I see the others far away,
As if in fire-lit camp they lay,
And I, like to an Indian scout,
Around their party prowled about.

So, when my nurse comes in for me,
Home I return across the sea,
And go to bed with backward looks
At my dear land of story books.

—Robert Louis Stevenson.

THE ATONEMENT.

Editor of Christian Century—

Dear Sir: A month or so ago you had an editorial on necessity of a united church, in which you indicated that almost every belief that was Christian ought to be united in one organized body. I was much pleased with the tone of that article, also with your claim that your special work will be toward a united church. In this week you have an article on the Atonement, however, with which many Christians will never harmonize, and it will be little use to work toward one church if all of its members must believe in the atonement as outlined by you this week. If you will pronounce the word as it really means—at-one-ment—that is, reconciling man to God, then I believe in it. I do not think the death of Christ made God any more willing to forgive my sins than he was before; but it draws me to God, and this is done as much by his life as his death. Jesus died, not to atone for my sins, but he died because he was here, and it was necessary for him to pass into the other life some way; he might have done so in a chariot of fire, without having tasted death, but then he would not have brought life and immortality to light; in order to do this, he must die as other men; be consigned to the tomb, and then issue forth alive, and this in a way that the fact might be established. His life was as much given for man while he was living as when he died.

Then, again, you speak of the work of the Holy Spirit as if it were a personality different from God, and who had an especial part in the work of salvation. I do not believe in a triune God. I do not pretend to understand God's mode of existence; but it must be as one, whatever the mode. The words, *pneumotis hagin*, translated holy spirit, seem to me sometimes to be only another name for God himself, and at other times those same words ought to be translated spirit of holiness, and in no sense do the words indicate to me a trinity of being. I believe in one God, and one person in that God.

We shall never understand the mode of God's existence alike, and we shall perhaps never understand Christ's place in the scale of being alike, and the only ground upon which the church of the future shall become organically one, will be through a loving spirit of toleration for each other's views, held together by love to God and love to man. The united church will stand upon the New Testament, each member reading and interpreting it as seems to him right and fair. Hence, I should accord to you the right to believe the atonement as you define it this week, and you should accord to me the equal privilege to understand that matter in my way. Perfect freedom should be the ruling feature of such a congregation.

Henry, Ill. J. M. Kirkpatrick.

We publish this letter alike for its own sake and because it gives us the opportunity of defining our position. Our correspondent has missed entirely the thought of our article in question. We do not believe that the atonement of Jesus was the means of changing God's heart and securing his mercy. The atonement was the outcome and expression of God's love, not the means of its purchase. Furthermore, its object was not the reconciling of God to man, but the reconciling of man to God. It is man who receives the at-one-ment. In this we are at one with our correspondent. With regard to the ground of organic union we believe that it is found only in the one foundation. But oneness of faith may exist in spite of diversity of opinion. Faith in Christ being the essential thing in Christian experience, is also the essential thing in Christian union.—Editor.

PLEASANTRIES.

The best definition of a trust is that given by Thomas B. Reed, who says that "a trust is a large body of capitalists wholly surrounded by water."—*Green Bag.*

An author who was eulogizing his own works as containing much "food for thought" was taken aback by the remark of a friend, "They may contain food for thought, but it is wretchedly cooked."

Overheard at the Salle des Capucines during the delivery of a lecture by the famous X.: "How full he is of his subject!" said one of the hearers. "Yes, but how slow he is in emptying himself!" was the reply.—*L'Intranssigeant Illustre.*

"I dunno how Bill's a-goin' to vote in this election," said the campaign worker. "I've hearn tell he's on the fence." "He wuz thar," replied the neighbor, "but one o' the canderdates let fall a dollar on the off side o' the fence, and Bill got dizzy an' fell over."

"Did you ever hear the joke about the guide in Rome who showed some travelers two skulls of St. Paul, one as a boy and the other as a man?" asked an American of a German friend, who claimed that he had acquired the real New England sense of humor. "No," said the German, beaming in anticipation of a good story. "Tell it me at once, mein friend, dat joke."

McJigger—"I see you've got a parrot." *Thingumbob*—"Yes, and he's the wisest bird you ever saw." *McJigger*—"Says a lot of clever things, eh?" *Thingumbob*—"No; never says a thing. That's where he shows his wisdom."—*Philadelphia Press.*

Little Maybelle had just returned from her first child's party, looking particularly well satisfied and contented. "Well, dear," said the fond mother, "did you have a pleasant time?" Maybell heaved a long sigh as she answered: "Just mejum. I bit one children and scratched another."

Mr. Whistler once painted the portrait of a distinguished novelist. When the portrait was finished the sitter did not appear satisfied. "You don't seem to like it," Whistler said. The sitter said, in self-justification, "You must admit that it is a bad work of art." "Yes," Whistler replied, "but I think you must admit that you are a bad work of nature."

Field Marshal Von Moltke, in proposing the health of the kaiser, rarely used more than eight or nine words. In 1884 a wager was laid on the question of his not exceeding this number. But it so happened that for once he prefixed to his usual form of words, *"Meine Herren,"* ("Gentlemen"). The disconsolate loser of the bet sorrowfully remarked: "He's aging, is Moltke. He's getting garrulous."

AT THE CHURCH

OUR PULPIT.

JUSTIFICATION BY FAITH, OR THE SPIRITUAL ADJUSTMENT OF MAN.

Rev. James M. Campbell, D. D.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Romans 5:1.

WITH a great many people the term "justification" has ceased to have any meaning. To conserve the reality for which this term stands the thought of the past must be translated into the language of the present. In attempting to do this the present writer would suggest the advisability of using the term, adjustment, as an equivalent for justification.

The primary meaning of justification is undoubtedly the act of rightening or making right with respect to the law. That it is generally used in the New Testament in a legal or forensic sense there cannot be a shadow of doubt. But it is equally true that the essential idea of the word is the complete adjustment of man in all his inner and outer relations. Granted that the mould in which that idea is cast is forensic, what of it? The essential thing is not the form of the figure, but the ethical truth which lies at the heart of it; and the ethical truth which forms the vital core of the word justification is unquestionably the spiritual adjustment of man.

An interesting and instructive use of the word "justify" is found in connection with typesetting. A compositor is said to justify a line or column of type when he spaces it properly or fills it out exactly, so as to adjust it or make it even. In this use of the word, which is evidently a survival showing the sense in which the word was formerly understood, there is a suggestion of its true ethical import. A justified person is one who has been brought into proper alignment. He is completely adjusted in all his relations Godward and manward, heavenward and earthward.

1. He is adjusted or put right in relation to God and to God's law, which means that he is first of all adjusted or put right with respect to sin. For sin is a violation of law—a violation, in other words, of that eternal principle of right and order which God has established in his universe. Every sin brings into the soul and into the world an element of disturbance. It is like a harsh discord in music or like the breaking of a wheel in a complicated machine. Every sinner has times when he feels out of harmony with the moral system of things under which he lives. He is out of his place and he knows it. Even in his most complacent mood he is haunted with the uneasy feeling that there is something within him sadly out of joint. And when he faces the situation he begins to ask, How can I be put right? How can this disturbing element be expelled from my soul? How can my life be made to chime with the music of heaven? It is the old question, "How can man be just before God?" How can a sinner be put right in the sight of God?

The mission of Christ was to set humanity right, and this he does by restoring the relationship between God and man which sin had disturbed. He came to make peace through the blood of his cross, not by wiping out the consequences of sin, but by securing its pardon. His cross awakens repentance; repentance secures pardon, and pardon ends estrangement and restores lost harmony. The forgiven soul does not tremble at the thought of meeting God. He does not shrink from God's presence with the shame of his sin upon him. All is made right between him and the Father. He is treated as if he had never sinned. The Father's love flows out towards him unimpeded. In that restored love he is happy. He tastes the blessedness of "the man whose iniquity is forgiven and whose sin is covered."

But not only is he put right in relation to the law which he has broken, he is also put right in relation to the law which he now endeavors to keep. He is inwardly rectified. A new principle of obedience is implanted within him. A new power enters him capable of producing righteousness. The righteousness which law was unable to produce, the righteousness to which he himself could never have attained, is realized through Christ, who is "the end of the law for righteousness unto every one that believeth." Those who come into union with Christ and receive his life become partakers of his righteousness.

Justification is no legal fiction. It is not the making of a man out to be righteous in the sense of making him out to be what he is not; still less the making of him out to be righteous on the ground of the righteousness of another. When a man is justified he becomes a straight or righteous man, as distinguished from a crooked man, which is the Old Testament description of a sinner. He is declared righteous because he is righteous. He is incipiently, germinally righteous. The fountain of a new life has been opened within him.

Justification or adjustment is thus a two-sided unit, consisting of the forgiveness of sin and the impartation of righteousness. Forgiveness of sin or deliverance from condemnation is everywhere ascribed in Scripture to the suffering and death of Christ; while the inward adjustment of the soul to the law as a standard of action is ascribed to the impartation of the righteousness of Christ. Note the contrast in the two following texts: "In whom we have redemption through his blood, the forgiveness of our trespasses." Eph. 5:7. "Him who knew no sin he made to be sin on our behalf that we might become the righteousness of God in him," II. Cor. 5:21. This twofold adjustment which Christ effects brings peace with God. "Being adjusted by faith, we have peace with God through our Lord Jesus Christ," Rom. 5:1.

2. When a man is justified he is put right in relation to himself. The bitterness of man's guilt comes from the fact that he has no one but himself to blame for the disturbance which it has wrought. Sin is voluntary. It is something that might not have been, that ought not to have been. It is evident, therefore, that before inward harmony can be restored man must be put right not only with God, but also with himself. An upbraiding conscience must be satisfied, guilty fears must be hushed. From the censure of a wronged soul there is no escape. What matters it if men commend if the heart condemns? An accusing conscience creates a storm in the breast which no forthputting of will can quell. The mire and dirt are being constantly cast up, polluting every joy and

mixing with muddy impurity life's best experiences. A man must get right with his conscience before he can be at peace.

The adjusted soul is "made whole every whit." He is "cleansed from all sin." The burden of his guilt is taken away. Let it be noted that while the ground of adjustment is objective, the adjustment itself is subjective. It is something which takes place in the court of the soul, and not in the court of heaven. It is the man himself who is adjusted. In view of Calvary's sacrifice which reveals the measure of divine mercy and the method of its bestowal, his conscience is set forever at rest.

The satisfying of the conscience leads to the sanctification of character. Restoration to the filial relation begets the filial spirit. New motives, new purposes, are awakened. God is loved, goodness is loved, all that God loves is loved. Inner harmony is restored. The soul is adjusted to the law as a moral imperative resting upon the entire life. The commands of the law are no longer grievous, its yoke is no longer heavy. A new and powerful motive to obedience is furnished. The bondage of fear is displaced by the liberty of love. "Do we then make void the law through faith? God forbid. Yea, we establish the law."

A Salvation Army convert, tortured with the remembrance of a past delinquency, rose up in a public meeting and said: "Some years ago I stole a sum of money from my employer; no one has known of my sin but myself and my Lord. The burden of guilt weighs heavily upon my conscience, and I have resolved to make instant restitution; for I find that I can never be right with myself until I make everything right with the man I have wronged." This man was seeking personal adjustment. No mere belief in the general mercy of God could satisfy him. He had been vainly trying to make himself out to be right, now he sought to be made right; he had been vainly trying to get on the right side of his conscience, now he sought to be right with his conscience; he had been vainly trying to get right with the Lord while he was not right with himself, now he sought to be right with the Lord by being right with himself.

When a man is adjusted in relation to himself he has peace. For the disobedient there is peace only in obedience; for the wrong-doer there is peace only in doing right; for the rebellious there is peace only in submission; for the impenitent there is peace only in repentance. Adjustment of self and peace are cause and effect. When the human will sinks into the divine will; when the mutinous spirit of man bows before the sceptre of divine authority, man feels at peace with himself, for he knows that he has done what is right. The kingdom of God is first righteousness and then peace. There is no peace, there can be no peace for the wicked. "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever." Isa. 32:17.

3. The justified soul is adjusted or put right in relation to his fellow men. He looks upon them in a new way; he treats them in a new way. Formerly his one thought was, what can I get out of them? Now his one thought is, how can I serve them?

The root of social discord is selfishness; and yet in our competitive industrial system selfishness is tacitly accepted as the legitimate rule of social action. It is said to belong to the system. If that be so, then so much the worse for the system. There is something radically wrong when in the sphere of business it is thought to be an unavoidable thing that man should be set against man, and class against class. But is it? Not unless Christianity is an unrealizable ideal.

Social adjustment is an integral part of the work of Christ. Christ is the great reconciler. In him all social jarrings and discords are harmonized. At his cross the rich and the poor meet together. Master and servant accepting his authority as supreme recognize their mutual interests and rights; they become adjusted to each other in all their social relations; they act towards each other as brethren. When there is love for Christ there is love for man; and love is the great social adjuster.

The problem of sociology, which is the adjustment of man to his social relations, is at bottom a religious problem. It is the social side of religion. The question which all social reformers are asking is, How can men be adjusted to each other so that they may live together as children of a common Father? Views may differ as to the changes which must needs take place before the social system is itself adjusted in all its parts, but among Christian believers there can be no difference of opinion as to the power that is to adjust man to things as they are, so that as the servant of Christ he may serve the present age by lightening his brothers' burdens, lessening their sorrows, increasing their happiness, enlarging their life and sharing with them in every way possible whatever he possesses that may contribute to the general well being. Christianity, while working for the world's betterment, adjusts man to his social duties in every stage of human evolution. It not only gives new light, it gives new power. It puts man right and keeps him right in all the complex relations in which he stands to his fellowmen, enabling him to fill up the measure of his social obligations.

4. The justified soul is adjusted or put right in relation to the world in which it dwells. His wishes harmonize with God's appointments; the arrangements of God's providence are joyfully accepted; all conflict with God is ended, his plans are followed, his will is done.

R. S. Crockett tells the story of a Scotch minister who "cast out" with his Maker. He was crossed in love, and like many a fool in similar circumstances he threw the blame upon God. He lived for years a lonely and secluded life, "taking his revenge on God for denying him the desire of his heart." Chancing to meet the commonplace woman whom he had idealized he was disillusioned, and a disappointment changed into a deliverance. Adjusted to the facts of his life, "he made it up with his Maker" and became a transformed man. To be out of adjustment with one's environment is to be unhappy. Adjustment to the divine will brings inward tranquillity. The friction and worry that wear out life are taken away when we can say, "If I cannot bring my circumstances to my will I can adjust my will to my circumstances."

It cannot be too strongly emphasized that this complete adjustment of man in the whole circle of his relations is by Christ, through faith. Man has gone wrong, but he cannot put himself right. He is without strength to rectify himself. It is Christ alone who can bring him into right relation to God, to himself, to his fellowmen, and to his surroundings. "A man," says Paul, "is not justified by the works of the law, but by the faith of Jesus Christ;" that is, by the faith which has Jesus Christ for its object. It is only as a man comes into vital union with Christ, and has his spirit living in him, that he can be spiritually adjusted. "In him all that believe are justified from all things."

Let every one who has come to see the utter futility of trying to bring a sinful, ill-regulated life into harmony with the divine order offer the prayer, "Lord Jesus, thou Divine Adjuster, I yield myself up into thy hands. Make me right within and without. Put me in my right place in the world. Enable me to do the right things. Adjust me in everything to the Father's will. Amen."

BIBLE SCHOOL.

JACOB AT BETHEL.

Lesson for Sept. 8, 1901: Gen. 28:10-22.

Golden Text:—Surely the Lord is in This Place. Gen. 38-16.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

Elias A. Long.

Jacob and Esau.

JACOB was the son of Isaac and Rebekah and twin brother to Esau. Jacob, a home-loving young man (Ch. 25:27), became especially attached to his mother, while the wild, daring life of Esau, a hunter, made him a favorite with his father. The natures of the brothers were quite different; to which we may attribute that remarkable episode, the transfer of the birthright from Esau to Jacob. Esau was inclined to look more to present, material things, while Jacob was more visionary, looking ahead. Hence it was that present hunger tempted Esau to prize a mess of savory pottage close at hand more highly than a birthright in the distance. The birthright means rights and privileges of the first-born, which include a double portion of the inheritance (Deu. 21:17), and the judicial authority of the father (2 Chron. 21:3). Because Esau by shortsightedness despised his birthright (Ch. 25:34), he is styled "a profane person" in Heb. 12:16. It was an extremely foolish act, yet thousands made incomparably worse bargains by selling their eternal birthright. Jacob obtained this advantage through low, sinful measures. By his conduct he earned the title of Jacob the Cheater. Urged on by his mother, Rebekah (Ch. 27:15-16), he had taken unbrotherly advantage of Esau's hunger to gain the latter's rights. Then he used deception to move Isaac into irrevocably altering his will in his own favor (Ch. 27:18-29). The time of this lesson was probably about B. C. 1780. Beersheba, the family home, was about forty-eight miles southwest of Bethel, which latter place lay some twelve miles north of Jerusalem.

A Great Lesson of Hope.

This is a lesson of surpassing hopefulness for the race. It is an honest account of an eminent man who was a great sinner and was remarkably rescued to a life of godliness. If Jacob, the cheater, the lying trickster, can be transformed into Israel, a prince with God, what hope for sinful humanity. And what a catalogue of sin-transformed lives this case heads in Bible history. There is the murderous David transformed into a man after God's own heart; the despised publican Matthew changed to be the great evangelist author to the Jewish race; the cursing, lying Simon converted to be the powerful Pentecostal preacher, and the bloody Saul transformed into a meek and long-suffering hero of faith. With such a record of God's power unto salvation no sinner needs despair. It illustrates the great lesson of "the riches of God's goodness and forbearance and long-suffering in leading sinners to repentance" (Rom. 2:4). Another lesson, and indicated by the golden text, is that of the human soul's greatest discovery; the recognition of God's living presence, his love, his personal nearness and his guidance in the case of all who incline their hearts toward him, as their Lord and Savior.

V. 10. Sin-Broken Home. "Jacob," the cheater, was a sinner who knew not God's presence (v. 16). Had he waited in faith he would have gained God's promised blessing without resorting to lie and trickery. * * * "Went from Beersheba." The real reason for Jacob's disgraceful flight was his sin, which led to Esau's sinful hatred and retaliatory threat of murder. Ch. 27:41. From the days of Eden (Gen. 3:24) sin and its results have driven men from home into sorrow and exile. Sin is the enemy of the home. The pretended reason to Isaac for Jacob's departure was the obtaining of a wife. Ch. 27:46. Notice that all the trouble recorded at this stage can be traced to that common beginning of evil in all ages, the giving way to appetite. Ch. 25:34. * * * "Toward Haran." Haran, the old family settlement, some 450 miles northwest. Jacob went forth alone with nothing but his staff (Ch. 32:10), a poor, spiritual prodigal, whose soul had been feeding on the husks of sin.

V. 11. The Striving Spirit. "Lighted upon a certain place." Leaving Beersheba with its hallowed memories, the self-seeking Jacob was led to this place where, all alone, he found room for reflection. This was at Luz, later known as Bethel. And the Spirit of God striving with him (Gen. 6:3) made this to be a night of "distress" so deep that it never was forgotten by Jacob. Ch. 35:3. It was his first night from home, driven by the malice of his active brother, who might yet overtake and slay him. In those hours of solitude and terror he must have seen what a miserable failure he had made of his life's prospects. Taking mean advantage of his hungry brother, he finds himself a fleeing outcast, in want of life's necessities. He who stole a blessing has so soon become a poor wandering shepherd seeking employment. * * * "Tarried there all night." Like a common pilgrim of that land he slept out wherever night overtook him. * * * "And he took stones . . . for his pillow." Perhaps he only took one stone (v. 18), hard and cold. This would add to the cheerlessness and distress.

V. 12. The Cry and Answer. "Answered me . . . in my distress." See Ch. 35:3. That this poor man cried and the Lord heard him (Ps. 34:6) is evident from this reference to the present night's experience, made many years later. Jacob must first have called, so that God could have "answered." * * * "And he dreamed." God's will was not then embodied in his written word, hence he revealed himself to men in various forms, including dreams, as here, in answer to Jacob. Unlike Jacob, we have the light of the word (Ps. 119:105), and the Light of the World for our guidance, and dreams to us mean little or nothing. * * * "Behold," a word indicating something remarkable, out of the ordinary. * * * "A l dder." In mercy this beautiful emblem appeared to Jacob, leading him to turn his thoughts upward from things seen. Abraham in his hour of discouragement was told to look upward at the stars. Christ commanded his followers in similar circumstances to look up. Luke 21:28. Now in his desolution Jacob learned that heaven and earth are not far apart, and are connected. He had passed over many a mile to this spot, but the ladder suggests that true progress is by slower method, step by step, in an upward direction. * * * "Set up on earth . . . reached to heaven." Jesus seems to have taught that this ladder indicated himself. John 1:51, 3:13, 14:6. By Christ God came down to man; by Christ man ascends to heaven. * * * "Angels of God ascending, descending." The word "angel" in the original means "one sent" and is employed to denote any agent used in executing God's purposes and in ministering to the needs of his people. Heb. 1:14. Jacob saw what the eye of faith constantly sees in angelic ministries. Whenever the distressed soul reaches up to God in prayer, in faith, in repentance, there is the heavenly ladder.

V. 13. Love for Sinners. "Behold the Lord stood." He stood in his loving kindness, not to charge with guilt or to punish for sin. In mercy he makes no less than seven

promises, designed to fit the case of this distressed seeker for light. Men in their extremity are always more accessible. * * * "And said." This was in dream language, but so vivid was the impression made that Jacob could affirm he heard God saying what follows. * * * "I am the Lord God of Abraham, of Isaac." The one true God of all generations, not one of many Gods, according to idolatrous notions. While it is true that the lives of patriarchs are not signalized by freedom from sin, yet it also is true that they turned away from low deities, the embodiments of men's lusts and present indulgencies, and chose at the price of self-denial the one true and holy God far better than themselves, upon which to center their love and hope. * * * "The land whereon thou liest." The land long before promised to Abraham. God's promises never wear out. * * * "To thee will I give it." Of all Abraham's descendants, God saw that Jacob's heart was fittest to be the channel through which the covenant blessing should flow. The converted cheater becomes the leading figure in sacred history, the partner of God in fulfillment of the divine purpose. God knew his heart. There are many sinful Jacobs to whom it is a comfort to know that of however poor stuff they are made by nature, God can make of them, if they but yield to him, vessels unto honor, meet for the Master's use. 2 Tim. 2:21.

V. 14. Midnight Promise. "Thy seed as the dust." The old family promise of 160 years before to Abraham now is repeated in detail. "As the dust" means beyond computation. Already the figures, as the seashore sands and the stars, had similarly been applied. * * * "Shall spread west, east, north, south." Shall spread in all nations. This in spite of race hatred has been most strangely fulfilled. When any one questions the strength of God's promises, point to the Jews. * * * "And in thy seed all . . . be blessed." Jacob's descendants in prophets, priests and people, with all their defects were, before the Christian era, the best people the world had. Even as captives in Babylon and Persia, leaders like Daniel, Ezekiel, Amos and others were as a fountain of moral health and blessing. Christ came of Jacob's seed. Jews became the first preachers of the gospel and Jewish synagogues the first preaching places.

V. 15. Personal Nearness. "I am with thee and will keep thee." What a cluster of precious promises came to the needy, conscience-stricken Jacob in that night of awful experience. If this solitary outcast will but accept God's mercy the Lord will be close to him as a personal companion. But God, through Christ, is nothing less than this to us. Matt. 28:20 * * * "Will bring thee again unto this land." Some forty years later this promise was fulfilled. Ch. 35: 67. * * * "I will not leave thee. A most gracious promise to come now at the turning point of Jacob's life. So God will be with us as we break from old associations to meet new trials. His love, his compassion, his comfort, his power, his adaptation to our needs, through Christ will never fail.

V. 16-17. The Great Discovery. "Surely the Lord is in this place." That night there came to Jacob's soul its greatest discovery. He found that God and his love were as surely present as the very atmosphere which compassed him about. It was an assurance that never departed from him. It brought Jacob—as the same great discovery ever brings us—into a new world and life, with new aspirations and hopes. "Behold all things are become new." 2 Cor. 5:17. Only as we grow to be wiser, to live more with God, do we come to the comprehension that he is in every place. * * * "And I knew it not." "The Lord, all the while, had been afraid." Jacob's great discovery leads to the further discovery of himself (Luke 15:17), a poor sinner standing naked before the Most High and Holy One. But godly fear comes not from the terror, but from the excellency of the Lord. * * * "How dreadful is this place." It is a fearful thing for unclean flesh to stand before the living God. Heb. 10:31. * * * "This is the house of God." How consoling to think of this desolate place and hard pillow converted into the very dwelling place of God. In truth it was Jacob's own heart that had become God's dwelling place. * * * "This is the gate of Heaven," alluding to the ladder which served the angels as an entrance to heaven.

V. 18. Pledge of Gratitude. "Rose up early in the morning." He observed his religious duty promptly. Men of Jacob's active inclinations and strong religious convictions are early risers everywhere. See Gen. 19:27, 21:14, 22:3; Exod. 24:4, 34:4; Josh. 3:1, 6:12, 7:16, 8:10; Acts 5:21, which contain a sufficient hint to modern followers of God. * * * "Poured oil upon the top." In that land oil was used for light, for food and for alleviating pain. In this symbolic use it became an emblem of the Spirit who enlightens, revives and heals. To pour such a precious article over anything symbolized its dedication to a divine purpose.

V. 19. In Remembrance. "Called the name of that place Bethel." Jacob applied a name that through future generations should say, This is the house of God. Bethel means house of God.

V. 20. Vow of Consecration. "Jacob vowed a vow." This is the first recorded vow. It shows the deepness of Jacob's experience that he bound himself to certain religious acts. This, together with his confession (v. 16), his consecration (v. 19), his offering of tithes (v. 22), may be taken as ample proof of his conversion. True, his spiritual growth henceforth was not rapid; he had yet many lessons to learn, but the trend of his life was upward. * * * "Saying, if God will." Not implying doubt or the maknig of terms, but recognizing the great promises, which must have come to him with stunning force.

V. 21. Seeker of Peace. "Came again to my father's house in peace." He left it in a storm, he longs to return in peace. * * * "Then shall the Lord by my God," implying that he now is a child of God.

V. 22. Faith with Works. "And this . . . shall be God's house." Having marked the spot and consecrated it with a vow and offering of tithes, he can go on his way rejoicing. He had opened his heart and his treasure to God. "I will surely give a tenth unto thee." He offered to God as Abraham before had offered to the priest of God. Gen. 14:20. Our religion ought to be worth as much to us as to Jacob. Then, because Jacob inclined his heart toward higher things, God took him in training and gradually he became Israel, the prince with God. He grew better and better and rose higher and higher until we find him at last a veritable saint, who, with Paul, could say, "By the grace of God I am what I am." 1 Cor. 15:10.

FIVE-MINUTE SERMON ON THE GOLDEN TEXT.

By Peter Ainslie.

GOD is here and everywhere. His presence is not like the rising and the setting of the sun, but it is perpetual. To flee from him is folly. As I write he looks over my shoulder, as I walk he is by my side, as I sleep he is looking right into my face, as I go about my daily duties he is with me. He is my comfort, my joy and my salvation. He keeps me from sin, breaks up plans that are wrong and banishes all imaginations that are hurtful to the soul. What a presence! Surely he is here now, as I write and as you read, and he becomes a living presence indeed to the extent of our recognition of him. He is in a hand's touch. He wants your acquaintance. He wants to hear your voice. He wants your confidence. The apostle says, "Be courteous," and certainly it is a very common courtesy to speak frequently with one who is with us all the time. This was Paul's conception when he wrote, "Pray without ceasing." As my companion, and I walk all the day through the rushing tides of humanity on the streets, through the fields or sit in a room, certainly I do not count it a burden to occasionally make a remark to him. It comes as natural to say a word or two every few moments. May it not be just as true as to our speaking with God, who is ever with us? I wonder if he ever feels lonely because we are so cold and formal in our talks with him. With some of us a whole day and a night pass and not so much as a word between us and our God. Are we really acquainted? It is said that he knoweth them that are his, but do we know him, who is ours?

You may say because he is unseen he is unreal, but all friendship is based upon the spiritual, which can-

not be seen. My friend and I really love, but I only see my friend by his works, for the mere flesh and bone is not my friend. With this as a beginning point, are we not able to take hold of the personality of our God? The eye can not see him, but we can see his works; we know that he is, and, more, too, we know that he is ever present, that he is the friend of all friends and the chief of lovers. Then is not his presence a benediction? He is pure and holy and altogether without sin and that which is most mysterious to me is that I, but dust and ashes, should be taken into his friendship and sought after as a daily companion. He loved the whole world and he will love us unto the end. He is here and he is everywhere and his very presence is an unanswerable argument for his tender Fatherhood and his eternal love.

Our Father, thou art not far away. Forgive us of unrighteousness and help us that we may recognize thee always. Amen.

CHRISTIAN ENDEAVOR.

Charles Blanchard.

HELP FROM ABOVE.

Topic for Sept. 8: 2 Kings 6:15-17.

TWO of the most interesting characters in the chronicles of Israel are Elijah and his successor, Elisha. Though differing greatly, they are strangely associated in the stirring events of the period. The element of the romantic is not wanting in the history of each. Elijah was a bold, daring prophet, facing Ahab and Jezebel in their career of desperate wickedness until King Ahab came to fear his presence more than the enemies of Israel. He dogged the miserable king until he cried out in fear and desperation, "Hast thou found me, O mine enemy?" And he answered, 'I have found thee, because thou hast sold thyself to work evil in the sight of the Lord."

Elisha was more retiring in his disposition, though not a whit less courageous. He depended more on the manifestation of

Spiritual Forces.

His history is worthy the careful study of this materialistic age, from the emphasis of the unseen and spiritual. The chief point of the lesson is this emphasis of the reality of spiritual presence and power.

The heart of the king of Syria was sore troubled at the mysterious manner in which his best-laid schemes for entrapping the king of Israel miscarried. He accused his servants of treachery, demanding, "Which of us is for the king of Israel?" And one of his servants answered: "None, my lord, O king, but Elisha, the prophet, that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber." So he sent to Dothan, and encompassed the city about with a great host of chariots and horsemen. This greatly frightened the servant of Elisha and he cried out, "Alas, my master! How shall we do?" And he answered, "Fear not, for they that be with us are more than they that be with them." And Elisha prayed and said, "Lord, I pray thee, open his eyes that he may see." And the Lord opened the eyes of the young man and he saw and, behold, the mountain was full of horses and chariots of fire round about Elisha." O for more of this

Spiritual Vision!

I think we need to pray the prayer of Elisha for his servant. Lord, open the eyes of young men! It is one of the sorest needs of our times. I am not pessimistic when I affirm that what our young men lack is spiritual vision. And when I say this I am not forgetful of the great work of the Christian Endeavor movement, of the Young Men's Christian Association, of the Students' Volunteer Movement, and of the large number of young men in Christian schools. Still the vast majority of our young men, even those in our churches, lack spiritual vision. They are so encompassed about with the occupations and pleasures of the world that they forget the unseen and eternal God of Elisha, reveal it unto us, and to our young men, in the midst of the world's mad clamor, that they that be with us are more than they that be with the enemies of youth and young manhood! Fathers, mothers, sisters, brothers, preachers of the gospel of redeeming grace, let us pray this prayer. Pray for spiritual vision, for open eyes, that our young men may see visions, as the people of Elisha prayed, and as the prophet Joel foretold should be one of the evidences of the reign of the Holy Spirit. The Christian Endeavor movement will accomplish its greatest mission in inspiring our young men to spiritual vision, and the recognition of the supremacy of spiritual forces.

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

By The Rev. Alexander Smellie, M. A.

ABRAHAM'S INTERCESSION.

"The effectual fervent prayer of a righteous man availeth much."—James 5, 16.

Monday—Genesis 18. 1-8.

I may still have moments on the Mount such as Abraham had when he entertained the visitants from heaven.

At my conversion does not God seclude me from the crowd, and whisper a word of grace into my ears, which is meant for me alone, and give me the hidden manna to eat, and greet me by the new name which is known only to Himself and myself? At great and thrilling seasons afterward in the spiritual life, when, as I pray and meditate alone, I am filled with the grace and enlightenment of the Holy Ghost, I am admitted to a marvelous nearness of communion. And other days of heaven there are on earth, when the gates of pearl are open to me and I walk the streets of gold.

If my Lord gives me such foretastes of the better country, may they enable me to live as its citizens now and here.

Tuesday—Genesis 18. 16-22.

Sin brings sorrow and destruction in its train. It is a law not for the city and community only, but for the individual. Let me lay it earnestly to heart.

Sometimes I am deceived by the prophets who speak smooth things. Men nowadays will hardly allow such a word as "Wrath." The violation of the divine commandments must be condoned and passed over. And it is true that God is merciful; but it is true, too, that he is the God of retribution, and justice, and holiness.

And sometimes I am deceived by the appearances which promise escape and immunity. Circumstances

seem favorable to the commission of what is evil and wrong. But God's insight and foresight—ah, how wide-reaching they are, how exact, how inevitable! I cannot foil One so wise.

And sometimes I am deceived by the delays of providence. It is for repentance that my day of grace is lengthened out, it is not for carelessness and rebellion.

So let me improve the gracious respite. Meanwhile there is forgiveness with God, and plenteous redemption. I would seek his mercy. I would claim his pardon. I would enter the glorious liberty wherewith he makes me free.

Wednesday—Genesis 18, 23-33.

My praying is conformed too little to the pattern which Abraham has set me. It is too selfish. My outlook should be much larger. My soul should be less wrapped up in its own wants and its own sorrows. I belong to a kingdom of priests—priests who are intended, who are set apart, to make supplication for saints and for sinners, and for sufferers everywhere. "Beloved, let us love one another; for love is of God; and everyone that loveth is born of God and knoweth God." And the language of love, its mother tongue, is prayer.

"A frequent intercession with God," says William Law, "earnestly beseeching him to forgive the sins of all mankind, to bless them with his Spirit, and to bring them to everlasting happiness, is the divinest exercise that the heart of man can be engaged in." It must be a divine exercise; for not only did Abraham, the father of the faithful, practice it, but my Lord Jesus Christ abandoned himself to it often and gladly. And let me seek to learn better the blessed art.

Thursday—Genesis 19, 12-23.

In Jesus Christ is the City of Refuge, the way of escape from death and sin. He is the revelation of God's ceaseless and immeasurable and eternal love.

In him I have the satisfaction of sovereign justice. My own conscience, once it has been thoroughly aroused and awakened, feels what a difficult thing absolution is. It demands that sin like mine shall not be lightly passed over. It wearies itself to find an availing sacrifice and atonement. "What shall I do unto Thee," it cries with Job, "O Thou Preserver of men?" Jesus is God's answer. I behold him, I flee to him, I rest in him; and my soul has life and peace. He is the Lamb who takes my sin away.

And in him, too, I have the grace which brings me into accord with the mind and government of God. My imagination, my intellect, my will, my heart—he renews them all. If he lays bare to me the ghastly wound of my nature, he does it as a Good Physician who can purge away that moral virus which is destroying me.

Thus he gives me sweet and sure release. He is my Zoar, my Shelter, my Home.

Friday—Exodus 32, 7-14.

Moses is the forerunner of Christ. He is so in more respects than one, and, not least, in his intercessions.

Christ pleased not himself. The sins and sorrows of others haunted him still. He bore them on his heart before God. He besought for them mercy to pardon and grace to help.

There were his own disciples and friends; I am sure he prayed for them individually. There were the men of his country and time, the men whom he was eager to save but whom he found it hard to win. There was his Church in every age and land. He saw the many obstacles and changes and defeats which it would encounter. He saw how the patience of the saints would be exercised, and how the unbelievers would scoff, and how the little flock would be disposed to yield to fear. He had a great deal to think of when he knelt and prayed. He had a great multitude to supplicate for, this Remembrancer of the Lord who gave him no rest.

Perhaps I was in his thought and affection then. Perhaps my face was familiar to him when he prayed with strong cryings and tears.

Saturday—Job 42, 1-10.

Job, too, heralds and adumbrates Jesus, he prays for his friends—his friends who have been forgetting to act a friendly part towards him.

In that delightful little book, "A Day in Capernaum," Dr. Franz Delitzsch pictures Jesus, after the toil of many hours in teaching and healing, climbing upward in the evening by a stony and overgrown way to a hill that sloped down to the margin of the lake. His gaze swept over land and sea, and rested on the towns round about with greetings of peace. By-and-by he extended his arms, and pressed the whole world to his heart, and fell down with it before God. Then, after a long time of silent and intimate fellowship, he rose and walked quickly back to the town, lying now in profound sleep. The mother-in-law of Peter opened the door for him when he knocked. "Again so late, Rabboni, my Lord," she said, as she looked into those deep eyes of his; and he passed within, to snatch the shortest rest before the labors of the new day were begun.

That was not an occasional thing with Jesus, my Lord and Savior. It was his manner of living during all the months that he ministered here. And O that I might follow in his steps! O that I might learn to intercede for my friends, and for my enemies as well!

Sunday—James 5, 10-20.

I have been reading the sermons of William Guthrie, the old Covenanter of Fenwick. It is not a sickly and slipshod godliness which he inculcates; he bids his hearers rise to something better than the conventional religion of the crowd. "No almost," he says, "can reach perfection, for it hath not the nature of the thing." The saints must be "all in all or not at all."

And there is nothing he condemns more sternly than the prayers of most Christians. How pithless they are! how blunt! how feeble! lame of foot so that they cannot run to God's Throne, palsied in hand so that they cannot grasp his arm and hold him fast! "They have no bones, strength, nor edge; they will never pierce heaven." "See, sirs," he entreats the members of his congregation, "that ye stay still at his door until ye get an answer; be not like those who shoot blunt-shot, and never look where it goes."

Nay, nay; like Abraham, like Moses, like Job, like Elijah, like my Lord Jesus Christ, let my prayers be "the supplications of a righteous man which avail much in their working." Let me have done with those poor and wingless petitions which can never make their way to the presence-chamber of the King of kings.

"Though beaten back by many a foe,
Still freshening strength we borrow.
For where the vanguard halts to-day,
The rear shall camp to-morrow."

General & Church News

THE NORTHFIELD SUMMER CONFERENCES.

The personality of Dwight L. Moody, some have asserted, was the main factor in making the work at Northfield, Mass., a success. Particularly with reference to the summer conferences for Bible study and Christian workers was this believed to be true. Himself so largely inspired of God he had the power to inspire others. His earnestness and enthusiasm were contagious. He had the faculty of "making things go." But with his personal inspiration gone, his forceful presence removed, the question was raised whether people would feel the same attraction to the Northfield conferences. That doubt has been effectually removed by the evidence the summer season now drawing to a close has brought. The attendance has been larger and the interest deeper than on any previous occasion. The stability of Mr. Moody's work is a strong proof of the real greatness of the man who built it up, not to make himself famous, but on foundations for the extension of Christ's kingdom in the hearts of men.

The Northfield Student Conference, June 26-July 7, under the direction of the International Young Men's Christian Association Committee, far exceeded in attendance any previous year, and the large number of representatives from foreign countries was very noticeable. This conference followed out the usual course of training and in the matter of Bible Study classes formed a new and thorough course divided into the freshman, sophomore, junior and senior divisions. The Personal Work class was made more prominent this year than hitherto. Among those who addressed this conference were Rev. G. Campbell Morgan, Mr. Robert E. Speer, Rev. Alexander McKenzie, D. D., of Cambridge, Mass.; President Seth Low, LL. D., Columbia University, and Dr. J. Howard Taylor of the China Inland Mission.

In due sequence, from July 12-22, came the Young Women's College Conference, embracing college, city missionary, and other workers connected with the Young Women's Christian Association, and following similar lines of study to that of the young men. It had a strong list of platform speakers, including Dr. Campbell Morgan, Mrs. Margaret Sangster, Mrs. Lucy Waterbury, Mrs. A. W. Montgomery, Prof. W. W. White of Montclair, N. J., Dr. and Mrs. J. Howard Taylor of the China Inland Mission, and Mr. Robert E. Speer.

The General Conference of Christian Workers, in which Mr. Moody always took a very special interest, having as his aim for it, the deepening of Christian life and service, met for its nineteenth session August 1-18. Fully 3,000 persons attended it. The pivotal thought for the conference was given in the words from 2 Cor. 9:8: "God is able to make all grace abound toward you, that ye, having all sufficiency in all things, may abound to every good work." Rev. G. Campbell Morgan expressed the belief that "we are just on the borderland of one of the most marvelous spiritual movements the world has ever seen." The opening words of an address by Rev. A. T. Pierson give the key note of his thought: "There is no indwelling of the Holy Spirit without the indwelling of the Word of God, in connection with spiritual faithfulness in all life's duties." Rev. Samuel Chadwick of Leeds, England, is prominent in the Wesleyan body there and has had special success in evangelistic effort. He is a new speaker at Northfield and was found to be helpful and uplifting in his addresses. In addition to the meetings held morning and evening, institutes to meet the needs of different classes of Christian workers were held and proved very popular. This new feature consisted of a Young People's Institute under J. Willis Baer, a musical institute under Prof. D. B. Towner of Chicago, and an institute on Christian doctrines under Rev. R. A. Torrey of the Moody Bible Institute, Chicago. The Missionary Day was an especially interesting one. Meetings began at 6:30 a. m. and continued until 9 p. m. and a large number of the missionaries present gave addresses. There were in attendance about ninety different missionaries who have been in the field, both home and foreign.

A post-conference course was held from Aug. 19-26, under the direction of Rev. G. C. Morgan and Rev. Samuel Chadwick, by whom lectures were delivered daily.

A noticeable feature of these Northfield gatherings is the obliteration of denominational lines. The sermons and addresses do not reveal the denominational affiliations of the speakers, and these conferences therefore accomplish much towards bringing the members of the various religious bodies closer together as in meeting here they discover upon how large an extent of common ground they all stand.

WINONA BIBLE CONFERENCE.

The seventh annual Bible Conference, which opened at Winona Lake, Indiana, on Sunday morning, August 18th, with a record-breaking attendance, still continues. The opening sermon was preached by Rev. J. Wilbur Chapman, who is director of the conference. He is well known throughout this and other countries and is a leader of evangelistic work in the United States. Although he has been sick the greater part of the summer, he has not lost interest in Winona, and the result of his work is this large Bible Conference. At least one thousand ministers are in attendance with hundreds of Christian workers, including home and foreign missionaries. Almost every denomination is represented. Lots are being sold and cottages erected. The Winona hotel has been remodeled and enlarged, but the growing attendance makes it necessary to have other hotels and boarding houses. These will no doubt be erected during the coming fall and winter.

On the grounds are the following speakers: Rev. John McNeil of Scotland, who has preached every evening, and will continue to do so until the close of the conference; Rev. George T. Purves, D. D., New York; Rev. James M. Buckley, editor of (Methodist) Christian Advocate, New York city; Rev. Cornelius Woelfkin, D. D., Brooklyn, N. Y.; Rev. W. G. Moorehead, D. D., Xenia, Ohio; Rev. George L. Robinson, D. D., Chicago, Ill.; Rev. L. W. Munhall, D. D., Philadelphia, Pa.; Mr. S. D. Gordon, Cleveland, Ohio; Mr. S. H. Hadley, of the McAuley Mission, New York city; Mr. Todd B. Hall, the detective evangelist, Baltimore, Md.; Rev. A. A. Fulton, D. D., of Canton, China; Rev. Alexander Patterson, Chicago, Ill.; Rev. R. A. Walton, D. D., Owingsville, Ky.; Mr. John Willis Baer, of Boston; Rev. Arthur J. Smith, of New York; Rev. Mr. Hotchkiss of Africa; Rev. Mr. Fenn of China, and many others.

A number of denominational meetings have been held and steps will be taken by those representing these denominations to have buildings or homes for each erected on the park, so that they can come to Winona each year and be as one family. It was the unanimous vote at all these meetings that Winona should be made a center of inter-denominational power and inspiration that will tell on the evangelization of the world. This is the greatest Bible Conference ever held in the West, and one of the greatest ever held in this country. There are at last 5,000 people on the grounds.

THE CHRISTIAN MOTHERS' UNION.

The National Christian Mothers' Union is a department of the American Society of Religious Education, an undenominational organization having headquarters at Washington, D. C. This department has for its specific object the associating of American mothers into local unions for the purpose of reading, conferences, and discussions on themes pertaining to motherhood. Especially does it undertake to discover and make popular the best methods for child culture, confident that these methods must recognize the value of the religious element in child training. The scope of its work includes affiliated organizations for young women, fathers and young men, and children. The last named are the Nature Study Circles of children which carry on their work along lines laid down by

the Bureau of Nature Study, Cornell University, Ithaca, N. Y. A Prayer Circle has been formed under the direction of a superintendent for purposes of united and systematic prayer in connection with the work of the organization.

The second annual meeting of the Christian Mothers' Union of New York state was held August 1 at Round Lake. Practical topics were treated in the addresses, as "Vacation Playgrounds," by Miss Anna B. Cairns of Lansingburg, N. Y.; "Girls and Their Influences," by Miss Augusta M. Britton of Brooklyn; "Homeless Children," by Mrs. E. W. Simpson of Troy; "Religious Training of Children," by Rev. L. J. Dean, D. D., of Troy; "The Child of the Future," by George E. Gorham, M. D., of Albany; "Advantages of a College Education," by Prof. Jared W. Scudder of Albany.

A Mothers' Conference was held at the same place July 22 to August 4, when the following topics were rendered: "Home Ideals"; "Girls and Their Friends"; "Health and Heredity"; "Rewards and Punishments"; "How to Teach Temperance in the Home"; "Right and Wrong Amusements"; "Industrial Training." Mrs. C. W. Edwards of Albany is the secretary of the union. She will gladly give information to those desiring it.

CHICAGO AND VICINITY.

The First Baptist church for colored people has just been organized at Chicago Heights through the efforts of Rev. Mollie B. Craft, the first regularly ordained woman minister for the colored race. Mrs. Craft was ordained in Milwaukee in 1898. She is a graduate of the Howe Baptist Theological School work began in the North, much of it being in the mining and lumber districts of northern Michigan.

Bethany Baptist church has a better attendance at its Sunday school during hot weather than some other city churches. There were 198 on the morning of August 4. There were but few empty seats at the evening service.

Ravenswood is to have a new Baptist church. The contract has been let for a brick and stone building to seat 700 and to cost $25,000. It will be in the Grecian style of architecture.

Holy Trinity English Lutheran church, Chicago, has secured as its pastor Rev. D. W. L. Hunton, pastor of St. John's Lutheran church, Wilkesbarre, Pa.

The Christian Commercial Traveling Men's Association will begin a two-days' rally in the First Methodist Episcopal church, August 31. The object of the convention is to establish a state camp, which probably will be located in Chicago. Several states have already organized camps, Iowa being in the lead. The national association was organized two years ago with only three members. One year later it had a membership of 600 drummers, and now 1,700 are enrolled, thus showing the rapid growth of the organization. National President S. E. Hill and National Secretary John H. Nicholson have promised to be present at the convention.

The pastors of the Rockford Methodist Conference are largely in favor of the appointment of Rev. D. M. Tompkins of Belvidere, Ill., as presiding elder.

Rev. E. G. Sanderson, now resident in Chicago, has recently been appointed superintendent of the department of agitation in the Illinois Anti-Saloon League. He comes here from Ohio, where he had charge of the Cleveland district, and before that he had charge of the Twin City district in Minnesota.

Professor Caspar Rene Gregory, D. D., LL. D., of the University of Leipzig, Germany, will deliver the oration at the summer convocation of the University of Chicago, on the campus, August 29.

Baptist.

The Central Mission Theological Institute held its midsummer session in the First church, Warrensburg, Mo. Rev. Chas. Manly, D. D., of Lexington, Mo., Rev. E. A. Leonard, Rev. C. A. Buchanan and others were among the speakers.

Calvary church Sunday school, Sioux City, Iowa, is remarkable for the large percentage of boys attending it. Since Rev. Parker Smith became pastor, nine months, the total increase in membership has been seventeen.

One hundred members have been added to the church at Fort Scott, Kan., during the past year, about half of them the result of the special meetings. Rev. Edwin M. Griffin, the pastor, has gathered a fine band of young men workers and the outlook is encouraging.

At Independence, Iowa, a $1,500 pipe organ is a new possession dedicated August 25.

The Bay Creek Association, comprising six small churches in Pike and Calhoun counties, Illinois, reports for the year 51 baptisms.

Clear Creek Association which covers the extreme southwestern portion of the state, has had 275 baptisms during the year in its thirty-nine churches.

Steps are being taken to establish a Baptist Seminary in Kansas City, Kan.

Rev. George Finley of Battle Creek, Mich., is going to the Philippines as a missionary.

Rev. Dr. Augustus H. Strong, president of the Rochester (N. Y.) Theological Seminary, desires to remove the institution to New York city. There would be heavy financial loss on buildings. No definite action has yet been taken.

Congregational.

Some Congregational churches in Minnesota have discovered the advantages of Sunday evening service held out of doors. In Merriam Park, the various churches have united in a service on the side of a hill. At Hopkins, Rev. J. B. Richardson holds the service in a lot, adjoining the church. University Avenue church, St. Paul, is using a large tent.

Rev. Andrew M. Brodie, D. D., has resigned as pastor of the First church, Manistee, Mich., to accept a call to the Congregational church at Hinsdale, Ill. He is very highly esteemed in Manistee.

The church at Elliott, Iowa, was reopened August 11, after being repaired. The Methodist, Christian and Wales Congregational church people united with the Elliott church in the services, each of the pastors taking part. The church is under the pastorate of Rev. Owen Thomas, who was called to the pastorate nearly three years ago from Hiteman, Ia., where a strong church was built under his care.

The Congregational Sunday school at Kelleyville, Ill., has been held under the trees in summer and in some cabin, if anywhere, in winter. Recently a building has been erected, and though not completed, a service held in it. The rough, scoffing crowd who gathered were quieted by the singing of gospel songs.

There was great rejoicing August 15 in the dedication at Williams Bay, Wis., of the new house of worship—the only English Protestant church in the village. The members of various denominations have worked together with great harmony under the leadership of the young pastor, Rev. W. R. Dixon. Under his direction the music on this occasion was plentiful and enjoyable. The property cost about $3,000 and the church has pledges sufficient to clear it of all debt.

Rev. C. H. Bente of Seneca, Kan., has closed a five years' pastorate to take up work at Lawton, Oklahoma. During this period about seventy-five or eighty have joined the church. All benevolences have increased. The parsonage has been repaired and enlarged, and Sunday school rooms and a fine pipe organ have been added to the church. The church unanimously adopted a resolution expressive of their sense of loss, and of the love and respect of all who knew him. Just before his departure the church and citizens presented him with a purse of $150.

The Oklahoma Summer Bible school held its second annual session at King-

LOW RATES TO BUFFALO PAN-AMERICAN.

The Nickel Plate Road are selling tickets at exceptionally low rates to Buffalo and return, good for 10, 15 and 30 days. For particulars and Pan-American folder of buildings and grounds, write John Y. Calahan, General Agent, 111 Adams St., Chicago. 'Phone Central 2057. City Ticket Office 111 Adams St.

fisher College, the last ten days of July. The attendance this year was three times that of last year. Most of the Teaching was by Miss Fannie B. Williams, a former student of Northfield, Mass. Others helped in the work.

A deputation from the American Board of Commissioners for Foreign Missions is visiting India and Ceylon in the interests of the Congregational missions in those countries. It consists of Rev. J. F. Loba, D. D., of Evanston, Ill., Rev. James L. Barton, D. D., foreign secretary of the American Board, and Mr. William F. Whittemore, Esq., of Boston. They will be in southern India until September 1st, and thereafter in Bombay. They left May 1st, and are expecting to be absent until November.

Federation of the interests of the various Congregational societies has been most successfully tried in the Republican Valley, Nebraska. A systematic presentation of the whole field of Congregational benevolence was made at each meeting and the offerings of the churches were largely increased.

The Disciples.

There are 1,675 churches of Christ in Missouri but nearly 1,000 of them have no regular preaching, not even once a month.

The Church Extension Board secured lots in all the important towns at the opening of the Indian lands. Rev. J. M. Monroe of El Reno, Rev. A. B. Carpenter of Norman, and Rev. V. Williams, the field superintendent, have been located with tents at Anadarko, Lawton and Hobart, respectively, and are holding services and gathering congregations. At Sickles also lots have been secured.

Slida, Colo., is a town of 4,000 people having eighteen saloons and four large gambling houses. It is a difficult field for church work, but the Church of Christ there is self-supporting, and at the mid-week prayer meetings the attendance is seldom less than forty. The Christian Endeavor Society conducts a prayer meeting at the poor house one Sunday afternoon in each month, and has placed a Bible in each room of the largest hotel, also in the hospital and poor house. The Christian Woman's Board of Missions Auxiliary supports a teacher in a foreign land. This church also contributes to the state work.

As a result of a meeting at Troy, Texas, eighty-two have been added to the church.

The colored people at Waco, Texas, have laid the corner stone of a $2,500 house.

Rev. Paul McReynolds says that the membership of the church in Redlands, Cal., has nearly doubled in the past year, and they are building a beautiful little church.

The Macatawa Assembly has enjoyed some very helpful Bible Study lectures by Prof. Lloyd of Oakland, California.

Rev. Jesse Walden died August 17 of pneumonia at the home of ex-Senator Napier, Lancaster, Ky. For the last ten years he had been engaged in evangelistic work throughout the state.

The Northwest Ohio Ministerial Association of the Disciples of Christ held two sessions, one at the Walbridge Park, on the banks of the Maumee river, and the other in the Central Church building, Toledo. The attendance was good. Various ministers spoke on the topic: "How to Get all the Members of the Church to Work." Miss Shaffer of St. Louis presented the needs of the "Benevolent Association of the Christian Church," whose headquarters are in that city. J. A. Lord of Cincinnati, Ohio, delivered the afternoon and night addresses on "The Freedom of the Truth," and "Doctrines and Present Conditions of the World."

Ocean View, Delaware, has the only congregation of the Disciples in that state. It was organized forty years ago. They have just completed a new edifice which was dedicated August 11. At the morning service $500 was asked for to remove all debt on the building. The membership only numbers fifty, not one of them worth over $2,000, and the majority less than $500, yet $607 was pledged at once, of which $200 was paid on the spot.

The Disciples of Christ have rented the Unitarian church building in Winona, Minn., and will hold services there. Rev. William Boice is to be the pastor of this new work which is under the direction of the Minnesota Christian Missionary Society.

Episcopal.

The Girls' Friendly Society of Massachusetts sustain summer homes for women and girls who have not the means for vacation expenses. "Broadview" has a family of fifty-eight persons, and "Restcroft" one numbering fourteen. These homes opened June 22 and will close September 18. A chapel is attached, seating seventy.

Rev. Charles Trotman, rector of the Church of the Redeemer, St. Louis, has just completed three years of medical study and has received the degree of M. D. Rev. Mr. Higson, who is taking charge of Mr. Trotman's parish while the latter is in Europe, is in the midst of a similar course. Their object, it is understood, is simply that they may be more useful in their parishes by relieving suffering among those who cannot afford a physician's services.

The ladies of St. Paul's church, Alton, Ill., have cancelled the last of the indebtedness on their church, having paid up a mortgage of twelve years' standing. The mortgage was made when an accidental landslide caused the whole east side of the rectory, adjoining the church, to cave in. The building was wrecked and has since been out of the possession of the church. It will now be turned over to St. Paul's for the use of the rector, Rev. H. M. Chittenden.

Methodist.

The deaconnesses connected with the Methodist work in Milwaukee have arranged for a two weeks' outing for twenty-five mothers and 100 children from Milwaukee. The Wisconsin Central furnished transportation to Waupaca, the Waupaca electric road and the boat line on the Chain o' Lakes gave free conveyance to Camp Cleghorn, which with hotel, tents and sixteen acres of ground on the bank of the Columbia Lake, was donated by the Good Templars who own grounds, for the visitors without a cent of cost for the two weeks. The board of the Wisconsin Veterans' Home, the people of Waupaca and the farmers around the camp unite in furnishing provision for the company.

Rev. A. H. Henry of the First Methodist church, Salt Lake, has accepted a call to the Mountain View church at Butte, Mont. His five years' pastorate in Salt Lake has been very successful. Rev. Dr. James F. Albritton, whom he succeeds at Butte, will exchange places with him, becoming his successor at Salt Lake.

The Methodists are making a strenuous effort to secure the endowment of a number of beds in the general hospital at Seattle which is under their care. The institution is finely equipped and conducted.

At the Utah Methodist Conference held at Ogden, August 16, the work was reported to be in a very encouraging condition. There has been an increase of 20 per cent in the membership of the churches during the past year and an advance of $420 in the receipts from collections. Dr. W. A. Spencer of Chicago delivered the principal address of the evening. He stated that the Methodist church membership was equal to that of all the other evangelical denominations.

The tent meetings being held in St. Paul, Minn., are attracting large audiences. Bishop Joyce preached at the opening of the series, but, for the most

A NOVEL WAY.

To Keep Grape-Nuts Crisp.

A novel way of opening a package of food is shown on the Grape-Nuts package, where a line indicates that a slit should be made with a knife, and the package squeezed, which makes it gap enough to pour out what is needed for a meal, then the package automatically closes, preserving the contents from the moisture of the air.

As a rule, Grape-Nuts packages are not kept on hand very long in any family, but it is well to know how to keep the contents of the package in prime condition. Grape-Nuts Food is ready cooked, very crisp, and can be served immediately with a little cream or milk. This feature is of great advantage to those who appreciate ease and convenience in preparing breakfast.

part the preaching is done by the pastors. The tent is placed in the heart of the business part of the city and the meetings will be continued until September 1.

Presbyterian.

The Arlington Hills church, St. Paul, Minn., laid the corner stone of its new building, August 14. Rev. A. E. Driscoll, the pastor, has been active in the forwarding of this enterprise which was just started fifteen months ago. The building is now partially completed and it is hoped that it can be dedicated about December 1. Addresses were made on the occasion of the corner-stone laying by Mr. D. R. Noyes, who has done much to foster the growth of the church, Rev. D. D. McKay of Minneapolis, Rev. J. N. McInnis, Rev. F. H. Shedd and Mr. Thomas Dixon.

The Philadelphia evangelistic campaign has an average weekly attendance of 15,000. Seven tents are being used. One Christian worker is given entire charge, in addition to the speaker, in connection with each tent, in visiting from house to house and in following up the inquirers. Some workers have visited seventy-five homes a day. In many of the homes where the workers at first were not welcomed, they are now urged to visit and conduct cottage prayer meeting.

The Rev. Malcolm J. McLeod of Pasadena had the pleasure of welcoming thirty-seven to membership at the recent communion; of these fifteen were by confession of faith.

Alma College, at Alma, Michigan, is building a new hall, five stories high, stone and brick. It will accommodate 100 young ladies with their teachers, giving them sitting rooms and bedrooms.

Though a town of 500 inhabitants, Summerland, California, has never had an orthodox church until very lately, when, acting under the authority of the Presbytery of Santa Barbara, the Rev. W. E. Dodge of Montecito organized Bethany church. The membership is composed of people from the various denominations. The congregation has bought four lots, located on a commanding site, and is building a neat and commodious house of worship.

At the August communion service twenty-two persons were received into the church at Fremont, Nebr., eighteen on confession of faith. The Rev. C. W. Weyer took charge of the work June 1.

The Second church of Lincoln, Nebr., is moving forward steadily under the pastoral oversight of the Rev. B. M. Long, D. D., who welcomed twenty-eight new members at the July communion, making nearly 200 accessions since he took charge of the church two years since. Two wide-awake mission schools are in progress, one supported by the Sunday school, the other by the Senior C. E. Society. Nearly 900 are enrolled in these schools. The pastor teaches a class of seventy-five young men and women.

The first church of Racine, Wis., has received $1,000 as a memorial of Mrs. M. B. Erskine, presented by Chas. Erskine, Mrs. Miles and Mrs. Crosby. The gift is to be expended immediately on repairs about the church property. The organ is to be entirely rebuilt and remodeled.

The fifteenth annual meeting of the Cumberland Presbyterian Sabbath school assembly of Missouri, in session at Pertle Springs, near Warrensburg, Mo., is the largest that has been held since the organization of the assembly fifteen years ago. The attendance has reached the 3,000 point. Professor Sylvester Burnham, D. D., of Colgate University, Mrs. Mary Foster Bryner, Rev. Judson Smith, D. D., of Boston, Rev. Z. T. Sweeney, late U. S. consul-general to Turkey; Miss Frances Magbee of Elkhart, Ind., and others have taken part.

General.

Rev. Joseph Jones of the Jerry McAuley Cremorne Mission has been been holding services in one of the worst places in New York City—the Haymarket dance hall. A band of loyal helpers from the Young Men's Christian Association and some of the large missions have assisted him.

The Brooklyn Christian Endeavor Union is sending a delegation of men on the trolley cars making evening trips to Coney Island, to sing hymns on the cars to counteract the influence of the vile songs sung by the young men who travel on that line.

Foreign Missionary Items.

Twenty-nine members of the adult C. E. Society of the Bombay church, India, are engaged in street preaching, sixty-five in Sabbath-school work, and a good number in tract distribution, visiting hospitals and other efforts. These responsibilities have led the church to feel that the evangelization of this country must be accomplished by Indian Christians.

The twenty-fifth anniversary of Central Turkey College (Congregational) and the plans for a summer school to be held at the close of the meeting of the conference drew a larger attendance of college graduates and delegates and visitors from neighboring cities than usual, and gave special importance to the educational interests of the mission. Considerable time was given to the discussion of the establishment of a Home Missionary Society, plans for which were formulated a year since. One strong point in favor of establishing this society is the fact that over one-third of all the churches in this field are already wholly self-supporting, and that many of these stronger churches have been for a considerable time carrying on small and independent missions in various places.

Mrs. W. M. Upcraft writes of some work in Western China as follows: Mr. Upcraft, with native colporters, has visited and worked in many parts of the district, including the Lalo field, where he succeeded in getting into closer touch with interesting and needy people. Accompanied by native women, I had also made visits—too few and short—in several of the country places. In some places inquiries sprang up, one, two or three at a time. But the largest number came from a district practically unworked by the missionary—Tien-chuan, a mountainous region lying about twenty miles northwest of Yachow. The gospel first entered this field through colportage work. Gospel portions fell into the hands of some of the men, who read them eagerly and realized that they had found something for which they had long sought,—a Savior who could take away sin and give peace to their hearts now and a sure hope beyond the grave. There were many hungering souls who gladly received the Bread of Life, both men and women. The climax of numbers was reached in the third month, when seventy or

HARD TO PLEASE.

Regarding the Morning Cup.

"Oh, how hard it was to part with coffee, but the continued trouble with constipation and belching was such that I finally brought myself to leave it off.

"Then the question was, what should we use for the morning drink? Tea was worse for us than coffee; chocolate and cocoa we soon tired of; milk was not liked very well, and hot water we could not endure.

"About two years ago we struck upon Postum Food Coffee, and have never been without it since. We have seven children. Our baby now eighteen months old would not take milk, so we tried Postum and found she liked it and it agreed with her perfectly. She is to-day, and has been, one of the healthiest babies in the State. I use about two-thirds Postum and one-third milk and a teaspoon of sugar, and put it into her bottle. If you could have seen her eyes sparkle and hear her say "good" to-day when I gave it to her, you would believe me that she likes it.

"If I was matron of an infants' home, every child would be raised on Postum. Many of my friends say, 'You are looking so well!' I reply, 'I am well; I drink Postum Food Coffee. I have no more trouble with constipation, and know that I owe my good health to God and Postum Food Coffee.'

"I am writing this letter because I want to tell how much good the Postum has done us, but if you knew how I shrink from publicity, you would not publish this letter,—at least not over my name."—Milford, O.

more came in to spend three or four days that they might hear the gospel more fully. So wholly absorbed were they that the parade of the city god, which attracts thousands of country people, failed to elicit any sign of interest from them—they did not even go to the end of the lane to see it go by! Special meetings were held for men and women. The latter seemed to drink in the truth for which (to use their words) they "had been seeking for long years." And when, on Sunday evening, some sixty or more men and women arose on opposite sides of the chapel, indicating thus their desire to be saved and follow Jesus, do you wonder that our hearts were full of a great joy?

Another report from China says: Recently two Chinese rai elders, accompanied Mr. Dodd on a week's pastoral round of six villages in two sub-provinces. It was a week of hard traveling through mud and mire. It was also a week of hard work. Six adults were examined, and they with eleven children were baptized. The communion was administered five times in as many places. Immediately following this tour, two other elders spent two days in a similar work, examining seven adults and assisting in two communions. All this hard travel and hard work was done by these four elders, simply as a part of their duty as members of the session, and without pay. One of them is a carpenter, who would have commanded twenty-five rupees per month had he stayed at home. Another had planned to raise a building to be used as a rice granary, on the morning of the very day on which he afterwards cheerfully went out on church work. Surely the Kingdom is coming.

HELP YOUR PREACHER.

Many a preacher has utterly failed in his work because of lack of support and sympathy and encouragement from those with whom he labors. He has a great deal of human nature in him, just like others, and appreciates kindness and sympathy as much as any one else. There are many things you can do that will encourage him in his work, and some things that will have the opposite effect. The purpose of this artiele is to show how you can help your preacher make a success of his ministry.

First of all, he ought to stand very close to you in his personal as well as pastoral relation. If he is a little backward in this respect try to show him by your affable manner that you are deeply interested in the success of his work, and that you regard him as your friend. Take him into your confidence, advise with him and be free to tell him your feelings, and it will not only help you, but will place him in a position where he can no doubt be a great blessing to you. Don't repeat to him every little criticism and slur that you may hear concerning him and his work. He knows he is not perfect, and he has his faults, and to tell him these things continually will only annoy him and discourage him the more in his work. But when you hear any one speak kindly of him tell him, for it will inspire him to do his very best. Kind words are always a helpful tonic. The beautiful sentiments expressed in the motto of the Elks will always be productive of good: "The faults of our brothers we write upon the sands; their virtues upon the tablets of love and memory."

Then always be in your place at all the public services of the church. Don't let your presence be determined by the state of the weather, but remember it is your duty to be present at these services. You are needed at Sunday school and at the mid-week prayer meeting, and your presence will be an inspiration to him in his work, for when he feels that his people are deeply interested in spiritual things and in the success of the church he realizes that his work is not in vain. You will also help your preacher by giving him good attention while he preaches, and you will help him still more by praying for him before you go to the house of worship. When the services seem dull to you and his preaching dry don't blame him always for it, but remember that the fault may be with you. Your physical condition may be such that you are in no fix to enter heartily into the worship. There are very few men who can preach to a listless or a prayerless congregation. If you can make him feel that you are in sympathy with him and are praying continually for his success, it will go a long way to bring out of him all the service that he is capable of rendering you.

Don't expect too much of him. Don't criticise him unnecessarily. Don't speak unkindly of him to others. Don't blame him for every little thing that goes wrong in the church. But give him your support, give him your encouragement, and you will not only be a blessing to him, but he will be a blessing to you.

Midway, Ky. GEORGE W. KEMPER.

"How often people's books are better than themselves, how often they are better than their conversation! It is not that these things are in fact the souls of these persons, and what they would be but for some contingent circumstances that make them otherwise; these things are the men without their persons and passions and personal weaknesses."—Lord Houghton.

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BOOKS

The Practical Life Work of Henry Drummond, With Bibliography, by Cuthbert Lennox, and with an Introduction by Hamilton W. Mabie. James Pott and Company, New York. 227 Pages. Price one dollar net.

The author who writes under the nom de plume of Cuthbert Lennox was intimately associated with Professor Drummond in the Edinburg Student Movement. He writes in large measure from personal knowledge and gives an inside view of Drummond and his work. Very little is attempted in the way of analysis of character. Drummond is allowed to speak for himself, and the works which he did are allowed to bear witness of him. This work is not a condensation of the larger work of Professor George Adam Smith. It has a place of its own. In a measure it is supplemental to that work. It furnishes a mass of new material, and whereas Professor Smith's book gives Drummond as he appeared to the circle of his chosen friends, this book gives Drummond in the many-sidedness of his rich and eventful public life. It is hence a book for the people, and ought to find a large audience.

The personality that stands revealed in these pages is altogether an attractive one. In Drummond's character strength and beauty were harmoniously united. Men might question his orthodoxy; no one ever questioned his sincerity. He rung true. He was free from cant and affectation. His religion was natural and human.

No doubt he owned not a little to birth and breeding. He came from a good stock; but what nature began, grace completed. The air of distinction which he carried with him was not connected with social aloofness. In his manner there was nothing of condescension; he did not require to come down to the level of the workingman among whom he labored, for he met them upon the common plane of humanity. His touch was not official, but brotherly.

With a wisdom that is rare he recognized his own limitations, and in his teaching and work kept to his own chosen line. The burden of the Lord which was upon him he carried joyfully, but he did not believe in picking up some other man's burden. He had his own vision of truth and hence his own message. There were wide regions of truth into which he never sought to enter. As one of his intimate friends said of him, "He had no quarrel with the traditional evangelism, but there were many points in the traditional evangelism on which he simply laid no emphasis. He found the heart of Christianity in a personal friendship with Christ and it was his ambition as an evangelist to introduce man to Christ." In the same way he restricted his activities, devoting himself to a limited number of special causes. To one application for his assistance he replied: "I have never had time to make a specialty of Temperance and am quite unable to lecture on the subject." To a request that he would give an address to business men he sent the laconic reply, "I do not know the species."

Of the varied aspects of his character and work this book gives a realistic picture. It throws light upon the unreasoning opposition which he met from the narrow evangelicals because of his views on evolution and inspiration. He saw, as he himself expressed it, that "if science is to become religious, religion must become scientific;" and he sought to mediate between science and religion; but the world has a way of crucifying its mediators. The partisan gets the backing of his party; the man of independence stands alone. So in spite of his immense popularity Drummond was a lonely man. His friendship with Moody was one of the most potent influences in his life. This friendship continued to the very last. The two men had looked into each other's souls. Drummond said of Moody that he was the "biggest human" he had ever met, and Moody, when the charge of heresy was brought against his friend refused to withdraw from him the hand of fellowship. Now that they have met where the strife of tongues is never heard and the shadows have passed away, they are both well satisfied that what God had joined together no man was allowed to put asunder.

A Practical Treatise upon Christian Perfection by William Law, Edited by L. H. M. Soulsby, Longmans, Green and Co., London and New York.

William Law, "the greatest of English mystics," is spoken of by the historian, Gibbon, as "a pious man who believed all that he professed and practiced all that he enjoined." He was one of the most important factors in shaping the religious experience of Whitfield and Wesley. The latter characterizes his best known book, "A Serious Call to a Devout and Holy Life," as one of the most remarkable books ever written.

It is about two hundred years since William Law wrote his books, yet they still live. They have always had a chosen circle of readers who have prized them above all price. They are written in a simple and direct style, in English pure and undefiled. They search the soul as with a lighted candle. They are unsparing in their condemnation of sin and hold up before the Christian the loftiest ideals. Their conception of the Christian life may be a trifle too much after the monastic fashion, their separation between the secular and the sacred may not be in harmony with modern thought; yet there are in them elements of permanent worth which give them a place among the masterpieces of devotional literature.

The volume before us is one of Law's most characteristic works. In this edition it has been somewhat abridged; but in such a way as not to destroy the continuity of its thought, or the power of its appeal. It is gotten up in a manner inviting to the eye, as a devotional book should be.

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THE HOME

The "Noisy Seven."

I wonder if he remembers—
That good old man in heaven—
The class in the old red schoolhouse
Known as the "Noisy Seven."

I wonder if he remembers
How restless we used to be,
Or thinks we forgot the lessons
Of Christ and Gethsemane.

I wish I could tell the story
As he used to tell it then;
I'm sure that, with Heaven's blessing,
I could reach the hearts of men.

That voice so touchingly tender
Comes down to me through the years—
A pathos which seemed to mingle
His own with the Saviour's tears.

I often wish I could tell him—
Though we caused him so much pain
By our thoughtless, boyish frolic—
His labors were not in vain.

I'd like to tell him how Harry,
The merriest one of all,
From the bloody field of Shiloh
Went home at the Master's call.

I'd like to tell him how Stephen,
So brimming with mirth and fun,
Now tells the heathen of China
The tale of the Crucified One.

I'd like to tell him how Joseph,
And Philip, and Jack, and Jay,
Are honored among the churches,
The foremost men of their day.

I'd like, yes, I'd like to tell him
What his lessons did for me,
And how I'm trying to follow
That Christ of Gethsemane.

Perhaps he knows it already,
For Harry has told, maybe,
That we are coming—coming
Through Christ of Gethsemane.

How many besides I know not
Will gather at last in heaven,
The fruit of that faithful sowing,
But the sheaves will surely be seven.

—Selected.

Which Duty.

Two neighbors were standing at the top of the steps that led to Mrs. Benson's broad, vine-wreathed veranda. Mrs. McNair, who had just run in for a minute's call, and was now taking her leave, paused and looked to the east, where the hills were glowing with autumn's russet and gold, and beyond a rim of blue water sparkled in the sun.

"How lovely!" she exclaimed, involuntarily.

"Yes," answered Mrs. Benson, "some say it is a pretty view. I don't get much chance to notice it myself. Takes most all my time looking after the inside of the house."

"Oh, but you musn't forget to look outside now and then, too," laughed the visitor. "One gets shortsighted living in doors all the time."

"Well, I don't know; the work has been given us to do, and I guess we're intended to do it. There isn't much gained by shirking or complaining."

"No, indeed; but there are a good many little things in a house, you know, that have to be done over and over, and one doesn't want to get little-minded doing them."

"I often say to myself when I go about my work, or when I settle down to a heap of darning, 'This is what has been given me to do—it is for the Master's service, it is for the Master's service,' and it helps to keep me contented," replied Mrs. Benson.

"But are you not afraid of becoming too contented?" persisted Mrs. McNair.

"What do you mean?"

"Why, the Master might have some other service for you to do, and you would be so contented with the darning that you'd never know it."

Mrs. Benson looked into the bright face half smiling, half serious, with a somewhat puzzled air.

"I try to do the duty that comes first," she said, somewhat vaguely.

"But suppose the second one is the more important," said the visitor. "You know, people sometimes get holes in their minds or hearts as well as in their stockings, and I'm always afraid if I put too much care on the one I may overlook the other. I believe in doing our duty, too; but I often have to stop and ask myself, 'Which duty?' There are so many, you know."

"But you surely do not think a woman ought to neglect her housekeeping?" said Mrs. Benson.

"Oh, no; we must be thorough housekeepers; but, as we are more than machines, machine labor, it seems to me, does not clear us of responsibilities."

Mrs. Benson looked off into space, and a slight shade crossed the somewhat colorless face.

"My mother was a good woman," she said, presently. "She was faithful to her household duties and to her children. She brought us up in the fear of the Lord, and to do humbly and thankfully the duty that was set before us. I don't know that I can improve her way or service."

"No," replied Mrs. McNair, heartily, "we cannot improve on the spirit of our mother's training, but the letter of it may need some alteration. As times change, needs change. Our children are open to some dangers that our mother's children were not—changes that come of different social standards and aims, and of less firmly rooted beliefs. We must be alive to these things and to our increased responsibilities, or we shall not have the success our mothers had."

She ran lightly down the steps.

"Oh, may I have one of your pretty pink asters? What a mere hint of color! One cannot help wanting to smell it, it looks so fragrant, but I suppose we mustn't ask everything of one plant."

Mrs. Benton was more deliberate in her movements. She followed her guest down the steps, and, gathering some pale-purple and pink asters, stood thoughtfully with them in her hand.

"There must be something in what you say," she began, "but it often seems to me there's too much running after this and that nowadays—conventions, and societies, and ladies' aid, and no knowing what all. I often say I find enough to do to keep things straight at home, and I don't see how other women find time for so much running about."

"I know," replied Mrs. McNair, "there is danger both ways; but there is a golden mean for everything, and I'm trying to find it for this; and when I do, I'm going to stick to it."—*The Lookout.*

On the Pan-American Esplanade.

It was a hot, still evening on the Esplanade; but round the Court of Fountains a refreshing breeze played. The cooling plash of softly falling waters; wreaths of colored lights floating like glorified water-lilies on the rippling surface of the water; the regular, musical dip of the gondolier's oar; and brilliant illuminations beneath the quiet radiance of a glorious full moon, lent a dreamy, fairy-like witchery to the scene. Prosperous-looking men and gayly dressed women, merry boys and girls, and bright-faced young men and maidens passed constantly to and fro, laughing and talking blithely, or pausing to listen to the strains of melody floating forth from the band-stands close at hand.

Around the stand where Sousa's perfectly trained men were playing, a large and appreciative throng had gathered, drinking in, spellbound, the exquisite harmony of the combined instruments. As selection after selection was rendered, each was succeeded by a burst of enthusiastic applause. Suddenly upon the evening air fell softly like a prayer the sweet, familiar strains of "Nearer, my God, to Thee." The effect was instantaneous and remarkable. Laughter and talking ceased, and over every face stole an expression of reverent awe. Young and old, careworn and thoughtless, worldly and spiritual, every listener was deeply moved. Tears were in many eyes; men's hats were silently removed; and even the most frivolous and light-hearted were brought beneath the magic spell as the melody rose and fell in softly swelling cadences.

When the third movement or variation began, the audience by a common

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impulse began to sing, softly at first, then louder and louder, until the volume of song carried one irresistibly back to the days of a great Christian Endeavorer convention. As the last note died away, a moment's hush succeeded; then applause, fervent and long-continued, filled the air,—applause such as not even the loved "Star-Spangled Banner" or "America" itself, the air so dear alike to American and Briton, had power to evoke. The old, familiar fireside hymn had gone straight to the hearts of the hearers, and awakened an instant response.—*Alice Miller Weeks, in The Christian Endeavorer World.*

Speak Like You Do When You Laugh.

A baby of three years, says a recent writer, once preached me a sermon, and I pass it on for the benefit of other downcast and despondent ones who need to learn to "rejoice evermore."

"How is the baby?" I asked, drearily, standing at the foot of the staircase leading up to a chamber where the little one lay ill. I was tired, unhopeful; my mood came out in my tone.

"'Peak like you do when you laugh," called the weak little voice upstairs; and if ever I felt rebuked by an angel, that was the moment. It has come to me a hundred times since; I hope I am brighter and cheerier for it.

"Speak like you do when you laugh." That means sparkle and gladness and good will. Those fretful lines at the mouth-corner don't come from laughing. The weary ones around the eyes have another origin. But the plainest outward sign of despondency is that in the tone. The sick feel it; that is why "visitors are forbidden." Little children are infallible weather prophets; they will not "take to" you. And you and I—just common working men and women, neither sick nor young nor old, but busy and often tired—we love—yes, that is the word—we love the bright, loving, laughing, happy voice. "Speak like you do when you laugh."—*Selected.*

The Mother's Loving Eyes.

One of the greatest artists tells a story of his school days. He was the son of a widow, and he was sent to a grammar school, and only once a month could he see and speak to his mother. But she loved him so dearly, and so desired to be near him, that she took a house which overlooked the school play-ground, and every day, when the boys were at their games, she was watching at the window. He soon found it out, and from that time he was ashamed to do anything wrong or mean. He always thought of those loving eyes; they seemed to be watching him even in his chamber, and it helped to keep him straight and true. Boys, God's love is stronger than a mother's, and if we were to go to Africa or China, his love would still follow us. He is always watching us. Let us not do anything that we can not ask his blessing on. It seems a wonderful power, does it not, to know and see all and hear all? One of the grand attributes of our heavenly Father is his omniscience; that is, knowing all things. Another is his omnipresence; that is, present in all places. Another is his omnipotence; that is, possessing unlimited power.—National Advocate.

Meaning of State Names.

Alabama is believed to mean "the land of rest," though one authority claims the name means a glade or thicket of trees.

California bears the name the Franciscan monks gave to Cortez, and is explained as meaning *calida fornex*, "hot furnace." It is probable the name was taken from a romance published in 1510 describing California as an imaginary island abounding in gold and jewels.

Illinois took its name from the Illinois tribe of Indians, who in turn were really the Illini or Illiniwok, "the men."

Kentucky is a native name, and means bloody ground. Many conflicts took place there in early days.

Oklahoma means "the beautiful land." Strange to say, it consists of prairie.

The name Oregon is derived from the Spanish oregano, "wild marjoram," or "wood sage," which grows abundantly in that state.

Rhode Island may have taken its name from the ancient island of Rhodes or from the name of an early settler, but it is probable the name came about because of the fine anchorage and roadstead between the island and the mainland.

Wisconsin takes its name from the Wisconsin river, which was derived from Miskonsing, "wild, rushing channel," bestowed on it by Joliet.

Montana means land of mountains.

Maryland was named in honor of Queen Henrietta Maria, being called Terra Mariæ, in the charter first given.—*Chicago News.*

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Tom's Bees.

Tom walked along the country road, his hands deep in his pockets and something on his mind which tied his forehead into a perfect hard knot of lines. He wasn't even whistling, which was very unusual; he had tried to begin, but his lips drooped down so at the corners it seemed impossible to pucker them.

If he had only begun to be anxious a little bit sooner—but how could a fellow keep letting things slip out of his mind when other things so much more interesting were everywhere about him?

The trouble lay in a certain promise, made nearly three months before and promptly forgotten—a promise to pay one dollar into the King's Workers' treasury at the end of the quarter. Surely nobody ever saw three months fly by so rapidly before, but the end of the quarter had almost come and he hadn't a dollar—nor a dime—nor even a cent!

The worst of it was that he had spent that much for things he didn't really need, and his conscience gave a twinge that made him jump as he remembered his self-denial box as empty as it could be. If he had thought to tell mother sooner, she would have helped him remember, but as it was she only looked grave and told him that a pledge was a very solemn thing and that he must keep it by all means. But she didn't say one word about helping him, and Tom knew that she had peculiar ideas about boys giving their own money, not somebody else's.

On the whole Tom felt so blue that old Don walked beside him quite soberly and sympathetically instead of capering over the fields as he usually did.

Tom spoke to him at last. "It's just this way, Don, I'd pray for it but I'm ashamed to. It looks so mean for a fellow to use up everything on himself and then ask God to give him something extra to do good with. No, sir, the most I'll do will be to ask him to show me some way to earn it myself, and if he will I'll promise not to shirk. Let's crawl through that hole in the hedge, Don, and I'll kneel down in the shade and ask him about it."

A little later Tom and Don saw a very queer object hanging from a bare branch over in the field, and going closer to examine Tom uttered a shout that made the echoes ring. "Bees, Don—a swarm of 'em. Come quick!" Away they sped—the two brown feet and the four black ones—over the dusty road till home was reached, a suitable box and an old window screen procured, and then Uncle Bob hurried back with his excited nephew and Don. There it was, to be sure, a big swarm, and they got it safely housed and the screen over it almost before the bees realized what was happening. Tom had a rapidly swelling eyelid, and a finger that smarted and burned, but he didn't complain—it was part of the price he had to pay for the privilege of earning the money. "I promised I would work fair and square, and I did, Uncle Bob, didn't I?" he asked anxiously.

"That's what you did, sir. Who did you promise?" asked Uncle Bob, shouldering the precious load.

"God," replied Tom reverently. "And I think I ought to help carry it home, please, Uncle Bob."

He sold the bees for exactly one dollar, after he had kept them forty-eight hours under the apple trees and tramped several miles to find a purchaser. He was much surprised, when the screen was taken away, to find on it several inches of honeycomb.

"If I'd begin things like they do, right straight, I guess it'd be better," he declared.

That night he and mother had a good talk about it. "I know God helped me to see that swarm," he said as he balanced the silver dollar on his knee. "'Cause I felt so sorry I hadn't been looking at anything till I prayed. Then I felt so good I lifted up my head, and there was the answer to my prayer!"

"Yes, laddie," said mother, "that is always the best way out of trouble. Ask God to help you, then lift up your head and look for his answer."

The very next day Tom's dollar clinked heavily down into the collection box to join several companions, all bent on a mission of helpfulness.

The sting on his eye was pretty sore, and his feet were blistered from his long walk, but his heart was light and his conscience clear, for he had kept his promise.—Elizabeth Price in The Christian Work.

Unless there is a reserve of enthusiasm stored on the hills the humblest wheel cannot be driven in the valley. He who contributes just this one rare thing—self-sacrificing devotion—to his cause has done his part. Six hundred English dragoons once received a foolish order and rode to their deaths like heroes. "Magnificent," said a French general, "but not war." It was magnificent, and perhaps it was war; for it fired the imagination of England and raised the standard of duty for a country.....One who can plan is good; far better is the man who can stimulate.....History affords at every turn some impregnable fortress that was a despair of the wise and prudent, but was carried by some enthusiast with a rush. He cast his reputation, his life all into the breach, and his body made the bridge over which the race has entered into its heritage.—Ian Maclaren.

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"Mamma, am I descended from a monkey?"

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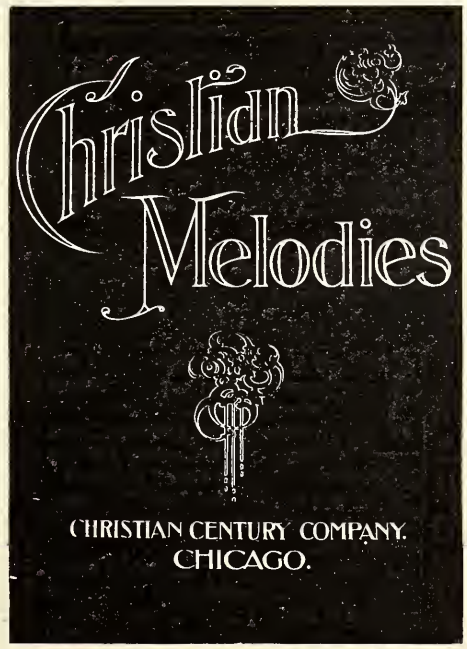

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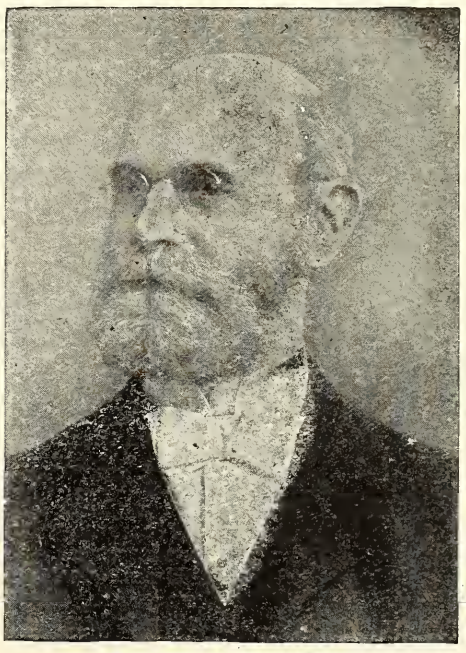

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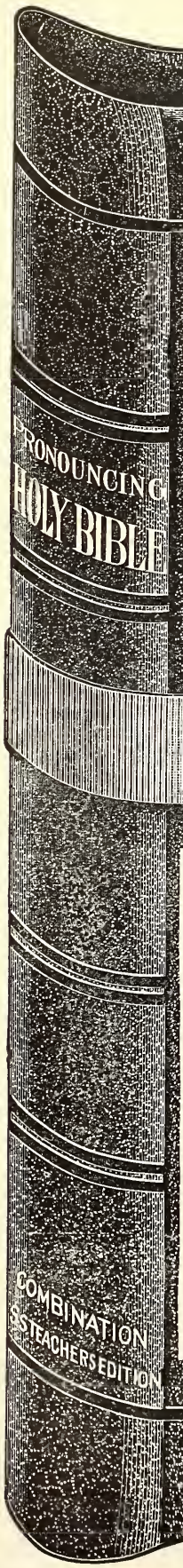

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the word;

3 [c] It seemed good to me also, having [rv] had perfect understanding of all things from the very first, to write unto thee [d] in order, [e] most excellent Thĕ-ŏph'ĭ-lŭs,

4 [f] That thou mightest know the certainty [rv] of those things, wherein thou hast been instructed.

5 ¶ THERE was [2 g] in the days of Hĕr'od, [ro] the king of Jū-dæ'a, a certain priest named Zăch-a-rī'as, [h] of the course of Ā-bī'a: and [rv] his wife *was* of the daughters of Aâr'on, and her name *was* Ē-lĭs'a-bĕth.

6 And they were both [i] righteous before God, walking in all the commandments and ordinances of the Lord blameless.

[g] Matt. 2. 1.
[h] 1 Chr. 24. 10, 19. Neh. 12.4,17.
[i] Gen. 7. 1; 17. 1. 1 Kin. 9. 4. 2 Kin. 20. 3. Job 1. 1. Acts 23. 1; 24. 16. Phil. 3. 6.
[k] 1 Chr. 24.19. 2 Chr. 8. 14; 31. 2.
[l] Ex. 30. 7, 8. 1 Sam. 2. 28. 1 Chr. 23. 13. 2 Chr. 29. 11.
[m] Lev. 16. 17 Rev. 8. 3, 4.
[n] Ex. 30. 1.
[o] ver. 29. Judg. 6. 22; 13. 22. Dan. 10. 8, ch. 2. 9. Acts 10. 4. Rev. 1. 17.
[p] ver. 60, 63.
[q] ver. 58.
[r] Num. 6. 3. Judg. 13. 4, ch. 7. 33.

10 [m] And the whole multitude of the people were praying without at the [rv] time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of [n] the altar of incense.

12 And [rv] when Zăch-a-rī'as saw *him*, [o] he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zăch-a-rī'as: [rv] for thy prayer is heard; and thy wife Ē-lĭs'a-bĕth shall bear thee a son, and [p] thou shalt call his name Jŏhn.

14 And thou shalt have joy and gladness; and [q] many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and [rv r] shall drink neither wine nor strong drink; and he

3 traced the course of all things accurately from the first, 4 concerning the things wherein thou wast instructed. 5 (the)—he had a wife of 8 Now it came to pass, while he 9 enter into the temple of the Lord and burn incense. 10 hour of 12 Zacharias was troubled when he saw him, and fear 13 because thy supplication is heard, 15 he shall drink no wine

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EDITORIAL

STATEMENT OF PRINCIPLES:

The Christian Century is published in the interests of essential Christianity. It is the organ of no party; the advocate of no ism. While welcoming the ascertained results of modern Christian scholarship, it stands for the great evangelical verities which are the foundation stones of the Christian system. It seeks to be tolerant in spirit, practical in aim, and warmly sympathetic towards all the present day problems of religious thought and life. It also aims at being at once a clearing house and medium of communication between the different denominations, so that they may by free and fraternal expression of opinion become better acquainted with one another and may be led to join forces in more aggressive work for the advancement of the Redeemer's Kingdom.

POSITIVE PREACHING.

ONE of the questions constantly rising for decision in our church life relates to the character of the preaching demanded in a time like this. There are those who maintain that preaching is a lost art, or at least a practice that is out of date. There are, on the other hand, those who still concede to it all the value it had in the times of the reformers, when the pulpit was not only the instrument of inspiration to a higher life, but as well the platform of public education and the forum of public debate. Neither of these attitudes toward preaching is tenable today. Preaching is good or bad as it adjusts itself to normal standards or fails so to do. Whatever else may be said regarding it, there are two attitudes sometimes observed in preachers which are unnecessary and mischievous. One is that of the champion of newer thought, who imagines that it is his business not only to assure his people that he is up on all modern questions, but equally that he is determined to bring them into line with the latest results of scholarship. This he does usually in one of two fields—biblical criticism or scientific study. Perhaps both of these disciplines are championed by him. He is the vindicator of criticism and takes frequent opportunity to explain its character and merits and to denounce the reactionary and conservative type of mind which does not accept its results. Or, on the other hand, he is a professed student of science. Evolution is a plain and simple proposition to him, to which he has given complete adherence and which he now seeks to propagate among his people with an air of lofty possession, or of serene contempt for any one whose views differ from his own. He regards it as the function of the minister to champion all the new light that can come from these sources, and he has no patience with men whose faith is of that simple order which does not owe its origin and growth to the latest teaching.

Such a man as this utterly mistakes his calling and the needs of the times. Biblical criticism is a science which finds its true place in the class-room and the study. It is not for public use, save as its results inform and inspire helpful preaching. Nor does it require any support from such preachers as have been named. They generally do the cause to which they believe themselves devoted far more harm than good. The raw and callow statements of half-fledged advocates of any theory are far more likely to do it discredit than the strenuous opposition of its opponents. Neither higher criticism nor evolution demand any such defence. As methods of study, they are both with us and apparently they have come to stay. They are being accepted by men of all types of thought in the quiet and undemonstrative fashion in which any truth adjusts itself to experience and research, but neither of them lends itself to public discussion, simply because they both form the inner framework of explanations of the Scriptures and of human life whose vitalization and value depend on much more important elements. What the congregations demand of the preacher is not the technique, but the life of his subject, not speculation or theories, either partial or complete, but the living message which has already become incarnate in his own life, and which he seeks to make supreme in the lives of his people. Rightly understood and used, biblical criticism and evolution are aids to the proper understanding of the Bible and human life which are giving, and are still further destined to give, vital and emphatic value to the Gospel and to open the way for an evangelism and a pastoral service such as the Church has never yet enjoyed. But they are not subjects for pulpit discussion.

On the other hand the Church does not need ministers who are seeking to defend in the same dogmatic fashion what they conceive to be the faith once for all delivered to the saints. There are preachers, and perhaps their number is almost legion, who imagine they are called to defend the Scriptures against higher criticism or the inroads of evolutionary science. These men mistake their calling for two reasons. Biblical criticism and evolution are not to be disproved by any mere statements, however positive. In an atmosphere of careful investigation they appear to have vindicated themselves long since, and no one cares any longer in

the manner of a debating school to discuss the question of their validity and value. For this reason the preacher who is opposed to them and takes that opposition into his pulpit is simply wasting his time and committing the same sin that his radical brother commits who uses his preaching to propagate these matters. What the Church demands is a Gospel of positive conviction that has been inwrought into a life of service. No preacher is ever able to deliver a sermon greater than the sermon of his own life. If that life has been enriched and vitalized by biblical criticism and scientific study let him give his people the value of his positive and aggressive faith in the verities of the Gospel, without stopping to harass them by the subtleties of the laboratory process. If, on the other hand, he feels that he could not preach the Gospel in any other fashion than as he first learned it, that every other view is essentially wrong and pernicious, and that criticism and evolution are both passing fads, let him preach his message, throwing all his power and earnestness into its positive proclamation, leaving all questions of theory for his own private reflection. Any other method fails of its results. Time is lost, power is wasted, the people are unsatisfied, and the Gospel loses its promised effect. The preacher with definite convictions, with a strong and urgent message, and with the spiritual needs of his people constantly before his mind, is the one demanded by his age.

THE PRACTICE OF SYMPATHY.

By the Visitor.

ONE of the experiences which is often coming to an individual is that of appeals for help from the unfortunate and dependent. These calls are so numerous, especially where the individual occupies a position of prominence, such as is likely to be the fortune of the pastor, teacher, physician or successful business man, that there is likely to grow up a disposition to resent any such interference with one's time and possessions, and to experience a certain hardening of the heart. Yet perhaps no discipline is more needed than that of cultivating an attitude of sympathy toward those who make such appeals, even though one has come to realize that the majority of these requests are misleading and fraudulent. One might far better make several mistakes on the side of helpfulness than to disregard one real appeal. And this is true both from the point of view of the good to be done, and from that of the results in the life of the giver. We are set in a social order which is full of distress, and cries for help are heard on every side. This is a part of our training in Christian life. To be removed from these demands would be to pass our lives in the luxurious indolence of a Buddha before his awakening. A world shut in from the sufferings of humanity is only a child's paradise, and a nature that has not learned to respond with some true offers of help is one that has not yet learned either the duty or the satisfaction of sympathy.

Money is perhaps the smallest item that is demanded by the social needs of our time. Very frequently it would be the most harmful of gifts. What is really essential is something much more valuable than this, namely, one's self, one's time and earnest thought, a careful consideration of the needs of the one who calls for help, and a resolute determination to help him think his problem through. It is a joy to feel that such responses are being made every day and all around us in forms of which we rarely hear and with results the most gratifying. One generally finds what he seeks. If we are looking for a world of hard-hearted, indifferent and ungenerous people, we shall be likely to find it and feel that the age of sympathy is past. But if we really search for the kindly deeds of our fellow citizens, we shall be astonished to find how numerous and gracious they are, and shall ourselves be stimulated to undertake similar tasks. Indeed, it may be affirmed with confidence that no person has learned the fine art of Christian living until he has definitely determined with himself that he will expend a certain amount of his time and resources in the care of the unfortunate, the poor and the helpless.

It is a joy to come unexpectedly upon instances of this unheralded type of benefaction. They seem like "rivers of water in a dry place, and as the shadow of a great rock in a weary land". They restore confidence in human nature, and sweeten the whole day's experience. They lead us to believe that the kingdom of God is really coming in the hearts of his people. The Visitor was interested and astonished not long ago to hear in a very quiet manner the story of one of these simple yet costly acts of helpfulness on the part of a friend of his, in whose nature the transaction revealed an altogether new element of generous and painstaking sympathy. This friend is a professional man of wide acquaintance and unusual tasks which require the employment of his whole time in the regular duties of his calling. There came one day totally unannounced to his door a man who told him the story of the long journey which he and his family, a wife and several children, had taken from Britain to this country and on to Chicago in the hope of finding employment. Resources were exhausted and the man knew only two people in the city, and these simply by report. Of these two the Visitor's friend was one. By the merest chance he happened to be at home that day, though he had expected to be gone by that time on his summer vacation. He knew but little, if anything, of his visitor, and was apparently under no obligation to take up his cause. He was in the midst of a most exacting literary task which demanded every moment of his time. Yet, dropping all these obligations, forgetting the apparent folly of the man in undertaking such a long and objectless ocean voyage to an unknown country, with no adequate information and without resources, he threw himself at once with energy into the labor of securing a home, of raising a small purse to defray present needs, and of getting employment for his helpless caller. The Visitor knows of at least two or three days' time totally given up by his friend to this cause, which only the claims of a common humanity and of the religion of Jesus could have enforced. It was a joy to know such things were happening, even though the story was reluctantly told, and will probably never be known in its personalia beyond a circle of ten or twelve.

Another instance comes to mind. A lady of refinement and wealth recently spoke to the Visitor about some of the perplexities of her life. She is fully aware of her responsibilities and is generous to a fault, but she said that the problems that most troubled her were not those of money assistance to the needy but that which cost far more, the giving of advice, of

counsel and of sympathy where only these would avail. In the conversation there came up the case of a poor woman of her acquaintance who is even now passing through days that seem almost unutterably sad and dark. Deserted by her husband, reduced from circumstances of comparative comfort to the care of a family, with no preparation for such experience, and with debts already pressing for settlement, too proud or too wise to accept financial assistance where no repayment seemed possible, she had appealed to the Visitor's friend, not for money, but for that which it was much more difficult to give, sympathetic direction. And as the sad story unfolded itself, the Visitor felt afresh the significance of the statement made of our Lord that "virtue had gone out of him." These experiences of attempting to put one's own life blood into the veins of the despairing, the discouraged, the unresourceful, are of the most difficult. It is literally giving one's life for others, and where it is sympathetically undertaken, it always leaves the double consciousness of a great out-put of nerve force and a supreme and rewarding satisfaction that one is thus following in the steps of his Master, who went about doing good, and who gave his life a ransom for many.

Perhaps no one feels the pressure of such demands more keenly than the sympathetic pastor and the teacher in the college or university. They know of troubles which never reach the ears of any other class of people. Members of the congregation who have met with reverses can only confide in their pastor, and he must give that which is better than gold, sympathy and advice. The teacher in the college or university is even more closely pursued by such demands as come through the experiences of young men preparing for life work, who have been disappointed in the arrival of funds, or who have met with unexpected disasters in planning for their educational course. Sometimes they need money, but more frequently they need courage, which can only be supplied from some other and stronger nature. Let no one think that these demands do not take strength to meet and to answer adequately. Usually it is confidence that must be restored, hopes that must be revived, courage that must again find its vacant place in the heart. But all the time the value of the experience has been with the man who rendered the help at the time of need. His was the discipline, the culture, the rewarding consciousness of life imparted and of success assured by his out-put of faith and hope.

Such an experience, however trying and exhausting, is worth all the effort and anxiety it costs. Its rewards are abundant in the individual soul. It opens the door to a truer likeness to Christ than can be found in any other service, and it brings its own compensations in the life that holds forever precious the memory of moments when the impartation of life saved another from absolute despair. Every Christian ought not only to accept the duty of sympathy whenever called upon by the unfortunate or the discouraged, but he ought to seek as for treasure the privilege of following his Master in this the most characteristic of his activities, and of learning the secret of that life out from which went virtue to strengthen the world.

"The common problem—yours, mine, every one's—
Is not to fancy what were fair in life
Provided it could be, but, finding first
What may be, then find how to make it fair
Up to our means."

GOD-MADE MEN.

IS MAN the architect of his own life and character? So it is often said. But has God nothing to do with the shaping of human life and character? Very poor work of it any man will make who takes the shaping of his life into his own hands.

We hear a great deal about self-made men. Many who pride themselves in this distinction are forward, on all occasions, in announcing to the world that they have made themselves what they are. They owe no one anything, not even God. Regarding a certain person who had a weakness in this direction some one wittily remarked: "Mr. So and So. is surely a very devout man." "Why do you think so?" "Because he shows such profound reverence for his maker." This doctrine of human self-sufficiency has one advantage. It relieves the Lord of a great deal of responsibility.

Those who undertake the making of themselves have a big job on their hands. The magnitude of the task before them might well fill them with dismay. What any one can do for himself amounts to little. It is what God does that counts. As the work which the sculptor expends upon a piece of marble converts it into a thing of priceless value, so the transforming work of God upon us and in us makes character valuable. In the picture galleries of Europe admiring groups of art students may be seen gathering around the works of the great masters. As they pass from picture to picture they may be heard saying: "This is a Raphael." "That is a Rubens." "That is a Rembrandt." How do they know? They know by the peculiar touch of the master's hand, the distinguishing touch of his power and genius. In the same way Christian lives bear the marks of the hand of the Divine Master. They give unmistakable signs that the Heavenly Artist has been at work upon them. The beauty of the Lord their God is upon them.

This was St. Paul's doctrine. "Ye are God's workmanship," said he to his Ephesian converts. He wished them to see that in the sphere of the spiritual God was the worker, the world the workshop, and Christian character the workmanship—the finished article. His words mean that all that is good in man is from God. Whatever gifts any one possesses he has bestowed; the new life in the soul is his creation; all heavenward impulses come from his inspiration; all excellence of character is attained through his efficacious help. In spiritual attainments men are not so much what they have made themselves as they are what God has made them. A good life needs God for its explanation. As well might we expect flowers to bloom and fruits to ripen were the sun blotted out of the heavens as expect the graces of a saintly character without the brooding presence of God. Apart from God man can do nothing. Apart from God he is nothing.

The noblest specimens of human kind are not self-made men, but God-made men; men whose hearts God has touched; men whose characters God is moulding; men whose activities God is directing; men with whom God is having his own way; men who are co-operating with God in his grand design in their lives; men who are God's willing instruments in the accomplishment of his purposes in the world.

A recognition of the part that God is playing in the making of life cuts at the root of spiritual pride.

It leads a man to give God the glory for anything good in his life. It makes him ready to say with John Newton: "I am not what I ought to be; I am not what I wish to be; I am not what I hope to be; I am not what I once was, but, by the grace of God, I am what I am."

NOTES AND COMMENT.

Plough Versus Gun.

Dr. R. J. Gatling, who invented the famous rapid-fire gun bearing his name, has turned his attention toward farm machinery and proposes to revolutionize existing agricultural methods. Dr. Gatling is the inventer of a motor plow, which he asserts will accomplish from a comparative standpoint on the farm what his gun did on the field of battle. The claim is made by the great inventor that his plow, under the guidance of one man, will break the surface of a thirty-acre field in a single day. Dr. Gatling will do more for the world by his plow than by his gun. It will build up rather than destroy. May the day soon come when guns shall be beat into plows, and men shall rejoice in the victories of peace more than in the victories of war.

Is the Church Losing Its Hold Upon the Working Classes?

We believe that there is a temporary abatement of interest in the Church on the part of workingmen, especially in the centers of population. But this is not as deep or as wide as many suppose. The Church is still close to the hearts of the people, and to it all classes instinctively turn for sympathy and support in the struggles of life. It is a great mistake, however, to estimate the influence of the Church by attendance upon her services. Many things not known before are conspiring to keep people from going to meeting with the old-time regularity. The demands of business life are so imperious and absorbing that it is simply a physical impossibility for some people to give as much time as formerly to attendance upon church or to church work. New adjustments require to be made, especially with regard to the evening service. The church exists for the people, not the people for the church. The church is an agency and not an end; and in so far as she fulfills her work of social ministry will she keep a firm grip upon the affection of the common people.

Change in Church Buildings.

The total value of church property in the United States is estimated at $316,187,000. Of this sum $45,000,000 is said to go into steeples. Leaving aside for the present the idea of the utility of the esthetic, this vast expenditure of money in church buildings must to people of a practical turn of mind seem out of all proportion to what is given to meet the growing demands for the support of religious and philanthropic work. And the case looks still worse when we consider the very limited use which is made of these costly structures. For the most part they are open only one day in the week. There is a growing conviction that this valuable plant, which often represents not a little true sacrifice, ought to be made more productive. One of the signs of the times is the combination of the ecclesiastical and the social, which is aimed at in the modern church edifice. The newly awakened social consciousness, within the church, is expressing itself in stone and lime. Still greater modifications are demanded to make the house of God the home of the people.

The Quiet Hour.

One is glad to notice in our day a growing appreciation of the value of devotional reading as an aid to private devotion and as well to family worship. Frequently a brief passage of Scripture, illuminated by a short paragraph by some one competent to speak upon the theme, would encourage families to engage in such well-timed and valuable group worship as should prove an inspiration through the day and a help throughout life. We are learning with pleasure that this use is being made of the "Quiet Hour Notes" in the Century, prepared by Dr. Smellie. Those who have read these notes will appreciate their timeliness and directness of suggestion regarding the biblical passages to which they relate themselves. We shall be glad to know that similar use is made of these passages by a much larger circle of our readers.

CHICAGO NOTES.

The Omaha World-Herald says: "Mr. Wambold of Chicago has two hearts. And thus we note again the uneven distribution of things. Here is a man with two hearts while the steel trust hasn't any."

A joint meeting of the Citizens' League and the Methodist Preachers' Union will be held in the auditorium of the Y. M. C. A. on Monday, Sept. 2d, to plan a campaign against saloon-keepers who sell liquor to minors and in other ways violate the law. This is a movement in which all Christians ought to join.

President William R. Harper of the University of Chicago has been decorated with the Cross of the Legion of Honor by the French government. This entitles him to rank among the greatest statesmen, soldiers and literary men of that republic. He also is entitled to an invitation to every state function of France.

The plan of Dr. M. M. Parkhurst, president of the Anti-Saloon League, to establish a system of espionage by employing Sunday school children to watch the saloons is meeting with well-nigh universal condemnation. To turn the Sunday school children of the city into spies would be to do evil that good might come. In enlisting the young people against the saloon the standard of school-boy morality must not be lowered.

The customary account of Chicago brag comes in a statement that a saving of $5,000 a year could be made in ink alone if the people of the city would stop dotting the "i" in the name of the city. But what would Chicago be if it was not right on the dot? The wit of the woolly west appears in the expressed desire of some Montana gentlemen to start a bad actor downhill in a barrel—in order to have him appear in a new role. So of a young eastern man who was hanged in Nevada—he had to go away from home to get the noose.

A series of meetings are to be held in Steinway hall to further the Ruskin Hall movement in this coun-

try. The motto of this movement is: "We depend upon the helping hand backed by the righteous fist." The object of these meetings will be to promote a revival of interest in labor reform. Walter Vrooman, founder and president of the co-operative colleges of which Ruskin Hall at Oxford is perhaps the best type, is the leader of this movement. His immediate object is to establish labor colleges in this country and to plant the seeds of co-operative industries.

Peculiar ceremonies marked the opening of the new Hebrew synagogue on West 12th street. Certain privileges were auctioned off to the highest bidder. The privilege to open the door of the new synagogue was sold for a hundred dollars. The privileges of carrying the volumes of the law, the gold and silver service of the temple, also brought large sums. This arrangement put the most coveted privileges in the hands of men of wealth. It is strange how mammon is allowed to invade the sanctuary. In Beecher's church the best pews were sold by auction to the highest bidders.

Harper's Weekly indulges in a fling at Chicago. It says: "The musical taste of Chicago is improving. The bandmaster in charge of the concerts at Lincoln park asserts that ragtime no longer satisfies the souls of his audience, and says that the people clamor wildly for Bach fugues, selections from 'Parsifal' and 'Gotterdaemmmerung' and other such light but refined entertainment. This is interesting from a psychological point of view. A western educator has recently written at length on the efficacy of good music as a reformatory power. He claims that his statements are based on results as well as theories. If music has proved an effective means of reforming the criminal classes, why should there not be hope for Chicago?"

Few men are exposed to greater temptations than commercial travelers. A few years ago it was a rare thing to find a traveling man who did not drink and gamble. Largely through the agency of "The Christian Traveling Men's Association" a wonderful change for the better has taken place. These associations are called Gideon's Bands. They wear a distinctive badge and when they meet they strengthen one another in the ways of righteousness. The Gideons of the state of Illinois held a two days' rally at the First Methodist Episcopal church Aug. 31 and Sept. 1, to which all traveling men and the general public were invited. Regular meetings of the Chicago camp take place every Sunday evening in some churches, and noonday meetings in Willard hall every Saturday. The speakers at the rally were traveling men.

The Faith Bible mission, which was opened in a vacant store a year ago at 947 North 40th avenue, is run upon the following principles: It is non-sectarian; the Bible is its creed; it interprets God's Word literally; it counts all God's promises faithful; it passes no collection basket; it asks no human being for money. And yet by the circulation of its reports among Christian people it makes its wants widely known. This it finds to be an effective business method. In its recently published circular its promoters say: "In former years we engaged in all sorts of schemes to raise money for the church and found it hard work. We have during most of this year carried on four missions in different communities by means of the unsolicited offerings that God directed his children to give." What charming simplicity! And now the hint is dropped that further "unsolicited offerings" would be acceptable to provide a home for the mission.

SERMONIC HINTS.

Word for Tired People.

At the Forty-first Street Presbyterian church Rev. Cleland B. McAfee, D. D., preached on "A Word for Tired people." He said: "Weariness is neither a curse nor a sin. It is a sign of healthful effort, of laying out of one's strength in service. The weariness that comes from abuse of powers, from long days and short nights, has no approval in the example of Jesus, but the other sort has. He grew so weary at times that he could sleep through a perilous storm. He called the disciples aside not only for their own rest, but that he also might rest."

God's Way of Saving Men.

Referring to the trial of Abraham and to the part which trial plays in salvation, Rev. R. A. Torrey of the Chicago Avenue church remarked: "There are different ways in which men are tried. Some are tried by Satan, some by circumstances of their lives, and some are directly tried by God himself. The last is the highest honor in the way of trial that can come to man, and is reserved for those only who through faith in Jesus Christ are on that spiritual plane where other trials and testings would be no temptation to them whatsoever. These trials are not required to show God what is in the hearts of men toward him, but are necessary for the development of the men themselves, who are thus brought into new experiences of the power and greatness and love of God."

ILLUSTRATIONS.

There is a line in nature which is called the line of repose. There nature seems indifferent, absolutely unmoral. You sink below this line of repose; and, like the drowning man who cannot swim, you seem to feel hands clutching at you from the darkness to drag you down. Nature seems hostile and demonic. Above the line of repose, when you exert your efforts with nature, hands seem to bear you up and on. Nature seems to be, in principle, love. Jesus had risen to the height of this, working with the forces of the universe, till he felt that nothing was beyond his power; he was at one with the will of God; he had overcome the world. He felt even that he could lay down his life, and take it again.

An iceberg stranded on the coast of Newfoundland, and was two or three years melting, during which time the trees bore no fruit. The iceberg was the cause of the frost, not God's laws; hence the harm done. If sin strands near the altar of God, there will be a frost in the temple. Sometimes an individual is the cause of such frosts, and until the cause is removed there will be no fruitfulness. Such frosts cannot be remedied by man. It is little use lighting a bonfire and letting off fireworks to scare away winter. Fires are good enough in their place; but not as a means of bringing about the needed revival. Nor will novel and patent appliances raise the state of the spiritual atmosphere.

CONTRIBUTED

They who tread the path of labor follow where my feet have trod;
They who work without complaining do the holy will of God,
Where the many toil together, there I am among my own;
Where the tired workman sleepeth, there I am with him alone.
I, the peace that passeth knowledge, dwell amid the daily strife;
I, the Bread of heaven, am broken in the sacrament of life.
Every task, however simple, sets the soul that does it free;
Every deed of love and mercy don to man is done to me.
—Dr. Henry J. Vandyke.

CHRISTOLOGICAL TENDENCIES OF THE TIME.

W. J. Lhamon.

No. IV. The Pulpit.

A great change has passed over our conception of Christianity during the last hundred years. Its determining factors were then supposed to be such metaphysics as concerned themselves about the eternal decrees of God, original sin, renewing and confirming and sanctifying and sustaining grace, the helplessness of the human will, and almost any number of associated questions, or corollaries springing from them. Dr. Lorimer in treating of the "regeneration of theology," a phrase which he credits to Professor Dorner, speaks as follows: "A hundred years ago it was common for divines to expound the glorious counsels of the blessed Trinity in a sober, matter-of-fact way, and to refer to motions and resolutions as though they were recording the proceedings of a court of Arches or an earthly Presbytery. Without any doubt or misgiving they assured the people that Deity from all eternity had enjoyed perfect blessedness in the contemplation of his own perfection, but that presently he found that he could get an additional revenue of glory by creating rational creatures who should sing eternal halleluiahs. Then followed a motion to this effect, and eternity gave place to a parenthesis of time. Man was made and the temptation ordained, and all that everlasting peans might be sung to God. The fall was described over and over again with extraordinary ingenuity and its deplorable consequence summed up in language such as this: God could not permit his image to abide by the ugly effigy of the devil; everything done by an unregenerate man is a mere sham and dead form of holiness. If the natural man should begin to relent, to drop a tear for sin and repent, he does nothing but sin; for man, aye, even the new-born babe, is a lump of wrath, a child of hell."

The author quoted assures us that such pulpit presentations are inconceivable today in enlightened communities, and that should an angel visit the earth he would have reason to modify the apocalyptic cry and to proclaim aloud: "The Augustinian theology has fallen, has fallen!"

There comes to my table as fair a representation of sermonic literature as comes perhaps to the average man of the pulpit. I am not able to recall a single distinctively theological sermon that has fallen in my way during the last ten years. Volume after volume of sermons may be taken up and examined with the discovery that they are distinctively Christological. Here is one by a Presbyterian, and the title of it, "For Christ's Crown," is an index to the contents of it. I am personally acquainted with the author of this volume of brilliant homilies, and once in a pleasant social hour he told me his experience, how he had passed from the faith of his childhood to infidelity, and from infidelity back again to faith by the Calvinistic way under the rigid discipline of Dr. Hodge. But, judging by this volume of sermons, his Calvinistic training is of the least consequence to his pulpit work.

Here is another volume of sermons by a leading Presbyterian, entitled "Facts That Call for Faith." And what are the "facts that call for faith"? They are God, and Christ, and the Bible, and the Lord's day, and prayer, and death, and the resurrection of Jesus, and a longer catalogue of similar ones. In this volume of "facts" there is not one distinctively theological sermon.

And here again are volumes of sermons by leading Baptists. One after another they are taken up, and upon examination they prove invariably to be Christological. "The Attractive Christ," by Dr. MacArthur, is so; "A Year's Sermons," by Dr. Maclaren, is so; and the works of Dr. Lorimer are well known to be so. It would almost seem that the students trained in Calvinistic seminaries have entered into a conspiracy to preach Christ and ignore Calvinism and its related speculations the moment they leave the seminary threshold.

In further exemplification of the theme I take up the last sermon magazine that happened to light in my study, and this is what I find: Two sermons by Methodists, three by Presbyterians, one by a Baptist, one by a Lutheran, and one by a Disciple. Not one of them is devoted to Calvinism, or to Arminianism, or to hereditary depravity, or to consubstantiation, or to any sort of scholastic speculation. These are some of the themes: "What the Opening Century Demands of Young Men;" "The Force That Moves the World;" "The Old Testament as Literature;" "The Difference Between Law and Gospel;" "The Bible and the Christian Endeavor Life." These are practical and ethical themes, and the treatment of them justifies their promise. They find their inspiration in Christ and in his revelation.

The great preachers and evangelists of the last generation have been Christological. Spurgeon was so, though his Calvinism blazed out occasionally. Usually he forgot it and preached Christ with wonderful power. Beecher was so, and if Talmage is logical at all he is Christological. Phillips Brooks loved both men and God as he saw them revealed in Christ, and from that fountain of love came forth his sermons. Moody was never spoiled by a theological course of study, and Chapman preaches Christ directly, and John McNeil is a canny Scotchman who couldn't preach one hour with the metaphysical trammels of the creeds knotted about his brain.

The pulpit can never go back to the hair-splitting of a by-gone age. It may do many inadvertent things; it may yield to the demand for sensationalism; it may become radical in its championship of popular movements; it may even seek in a languid way here

and there to revive some show of interest in the discussions of the thirteenth to the eighteenth centuries, but it cannot go back to those centuries. The apostolic and the pagan currents of thought can never meet in the modern pulpit as they did in the ancient creeds. The souls of men have escaped from the trammels of Augustinianism, and never again will they suffer themselves to be caught between the upper and nether millstones of such discrepant teachings as those of Christ on the one hand and those of Augustine on the other. We have recovered Christ, and he has recovered his pulpit. His apostles are once more sounding out their story of him in a multitude of tongues far greater than those that were emphasized by the Pentecostal flames. And there is this peculiarity about the modern mind; while it refuses to be dominated by an inexorable logic which conflicts with the logic of the heart, and which by very virtue of its repellant conclusions raises suspicions of fallacy somewhere along the borderland of infinite, it turns gratefully to the fact and the personality of Jesus, and to all such facts working in history and literature as have their sources unmistakably in him. Jesus has thrown over the modern pulpit at its best the spell of his truth and love. And men are more and more clearly discovering that when that spell is broken the power of the pulpit is gone. If Christ is to be the Savior of men he must first be the Savior of the pulpit, and the men out of the pulpit are not among the last to make that discovery. It will be well for the men in the pulpit to have absolute convictions upon the need of a Christological attitude there.

We rejoice in the belief that Dr. Gunsaulus is right when he says, "People were never as willing—nay, so desirous to go to church as now, if Christ is there to get them on their feet. Without him they will not stay to hear your dream of a better day, and with him they will not tolerate any depreciation or any defamation of the soul of man."

Let the pulpit of this age be the pulpit that Christ himself created, the pulpit of the mountainside and seaside and fireside; the pulpit of the day of Pentecost and of the home of Cornelius; the pulpit of Mars Hill and of Ephesus and of Corinth and Philippi and Rome before St. Paul went hence to be with the Lord; let the pulpit be apostolic and Christological, and we shall not soon be listening to the notes of its swan song.

Alleghany, Pa.

WE FORGET.

So many tender words and true
We meant to say, dear love, to you;
So many things we meant to do,
But we forget.

The busy days were full of care;
The long night fell, and unaware
You passed beyond love's leading prayer
While we forget.

Now evermore through heart and brain
There breathes an undertone of pain;
Though what has been should be again,
We would forget.

We feel, we know, that there must be
Beyond the veil of mystery
Some place where love can clearly see
And not forget.

WHAT OF CHRISTIANITY IN INDIA?

W. M. Forrest.

THE last century was one of continuous missionary activity in India. Christian work prior to that time was so sporadic and inadequate that no one could expect any wide-spread or favorable results from it. But after the labors of the past one hundred years some may be disposed to think that the power of Christianity to conquer India has been fairly tested. A bare statement of what has directly resulted from the presence of the missionary in this great country may prove discouraging to those who value only what can be exhibited in statistical tables. But a better insight into the real merits of the case is sure to result from a careful study of the general effects and actual difficulties of Christianity in India.

The labors of the nineteenth century, added to the desultory efforts of all preceding centuries, have gathered together upwards of two millions of professed Christians. Out of a population of nearly three hundred million, that may seem little enough. Since the greater number of them are Christians of the first generation, and have come out of the grossest idolatry and superstition, they are perhaps even more imperfect than were many of Paul's converts in the first century. Moreover, they are won largely from the lowest castes, and become outcasts when they become Christians, no matter what their previous condition. Hence it need occasion no surprise if it is found that their influence in the country at large is not even in proportion to their small numbers.

To enliven this view of the situation there are, however, several matters worthy of consideration. The last half of the century differed very much both in the number and efficiency of its missionaries, and in the number of converts won. Notable triumphs have been achieved in the supplying of the missionary with indispensable lexicons, grammars and other aids to the speedy mastery of the vernaculars. A Christian literature has been built up for the help of converts and to influence others. Valuable experience has been gained as to the best way to preserve the lives and increase the efficiency of the missionaries, the wisest manner of employing native assistants, and the surest means of reaching the non-Christian and of training the convert. From simply looking at these direct results of past toil and experience it would seem most reasonable to expect decades in the future to achieve what required centuries in the past.

But the chief ground for hope must be found in what are only indirectly the results of missionary activity. No one who is familiar with the history of India, and with the present trend of thought among its educated men, can fail to see that a great change is gradually coming over the land. Whether resulting from contact with western civilization or from modern secular education, or from Christian evangelization, this gradual change can best be characterized as the progressive Christianization of Indian thought and life. It began so long ago that men can be found in India who actually believe it always was so, and is a native product. There are many who maintain with apparent honesty that mothers never sacrificed their babes by throwing them into the Ganges, where

they were devoured by crocodiles. Yet both the practice and its prevention through the efforts of Christian missionaries are matters of no very ancient history. Hinduism, past and present, undoubtedly has good mingled with its evil; many notable ethical and philosophical insights are the products of its sages and are enshrined in its sacred books. But the system, as a whole, which in one form or another has dominated India for more than three thousand years, cannot bear the light of history, for it is condemned by its fruits. The blasphemous conclusions of its philosophy, the debasing developments of its popular idolatry, the barbarous cruelties of its caste regulations, bear present and lasting testimony to the fact that whatever divine truth and power may be in it are held down in unrighteousness. Many abominable practices, such as widow-burning, it has given up only under pressure of Christian laws backed by severe penalties. Others, like the actual marriage of little girls, which results in their torture and death at the hands of their brutal husbands, are still struggling to maintain themselves.

But the notable thing is that India's sons have learned to blush and apologize for many things that they have not yet the strength to abandon. Where it is possible, they prefer to deny that they ever practiced certain iniquities. When history testifies against them they attempt to claim the credit for abandoning these things. In other cases they attempt to harmonize the practices with true morality. Meanwhile, there is constant talk about the Fatherhood of God, the brotherhood of man, and numerous other matters foreign to Indian thought and contradicted by immemorial religious and social practice. But these are all claimed as the product of Hinduism, and the missionary is further annoyed by the Hindu apologist's decking out his gods in Christian virtues and setting them up as the ethical and spiritual rivals of Christ.

It is doubtless both provoking and immoral to attempt to save the honor of Krishna, the chief incarnation of the supreme Hindu deity, by denying the truthfulness of the gross stories told of him in the Puranas. Nor is it pleasant to hear some Arya-Somaj preacher declaring the God of the Bible a monster of injustice and iniquity, while it is well known that neither he, nor any other Indian, knew aught of the inconsistency between immorality and deity until they learned it through Christian teaching. All this indicates that India is giving formal assent to the excellence of Christian ethical teaching, while not yet sufficiently advanced to make it all-controlling in its life. But to the extent that they are trying to make their religion moral, and endeavoring to give currency to ideas of divine fatherhood and human brotherhood, the Hindus are proclaiming the power of Christ. And whether as foes or as friends of the Nazarene, the various somajes, and reform societies, and individual advocates of purity in religion, are proclaiming at least a part of the gospel of Christ. "Some, indeed, preach Christ only of envy and strife. What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed, and therein I rejoice, yea, and will rejoice."

This process of saturating India with Christian sentiment may continue long before the land becomes Christian. The East is proverbially slow, so slow indeed that some think it can never traverse the distance between Hinduism and Christianity. But wise men know that it does move. The late G. W. Steevens, in contemplating the scant results of British rule in India, says: "Every loophole of optimism seems closed—except one. When all is said and done, we have been in India only a little over a hundred years—in many parts of it hardly fifty. To immemorial India that is like half an hour. To move the East is a matter of centuries; and yet it moves. In the East it is especially fatal to say 'Too late' too soon. It is far too early to despair of India yet. It is not only the land of ironies, it is also the land of patience." With how much greater truth may all this be said in relation to our religion here. The work has been well begun. It is especially encouraging now because of the opportunities for teaching the Bible to the thousands of students at the universities. The regeneration of the land may tarry long or it may come as a sudden revolution. Who knows at what time there may arise from among her own sons India's Paul or Luther unto whom shall the gathering of the people be? When a solution has become saturated by the absorption of all of a salt that it can take up, the slightest jar may instantly send down the beautiful precipitate. So may any sudden shock cause the progressive saturation of India with Christian thought to eventuate in the salvation of the whole land. But whether it come speedily or linger long, it becomes not the West, which received its Christianity from the Orient, to draw back from the work until it sees India clothed and in her right mind, sitting at the feet of Christ. If it be God's will that for every year of the Church's century-long neglect of India, and for every dollar hoarded at the expense of missionary activity, another dollar be poured out here, and the life of a soldier of the cross be laid down on this alien soil—still, as of old, let it be said, "Thy will, O God, be done."

Calcutta, India.

DOWN EAST AND ROUND ABOUT.

Wm. H. Walker, Ph. D.

NEW ENGLAND again! It is always a delight to visit this sacred and picturesque soil. Here are the same old shaggy hills, tossing their pines and birches and maples, the same elm-arched, Gothic aisles through the country towns, and the train is always crashing through the rocks or bending lovingly toward the hazy valleys. The streams are just as crystal, and their thicket-covered banks are just as verdant as ever, and, alas! there are the same tufts of juniper in the rocky pastures. I grow starved if I linger too long in New England. I miss the generous fields. Nothing but little strips of corn and potatoes cut on the bias in the corners of the stone walk! The crops have a timorous air, as if they were apologizing to the rocks and woods for growing at all. Of course, it is different down on the broad reaches of the Connecticut valley, but, unfortunately, the trimmest fields there are given to tobacco; bad luck to it! I long for the waving gold of a western wheat field. But then again I look out at the tangled masses of feathery fern and at the rocks and stone walls mantled with gray lichens, and up the forest aisles of the hillsides and down on the great peaceful farm houses, rambling on and on and merging at last into diminutive barns.

and my eyes moisten, and I realize that dear old New England has its compensations, even if it cannot boast a respectable wheat stack.

Illinois—why, you could chop a square mile anywhere out of the northern two-thirds of it, and use it as a sample by which to sell any farm in that section. Everywhere the same lazy swells, the same bunches of poplars and orchard about the farm buildings, the same endless files of corn, the same creeks too tired to think it worth while to run. But the corn is stocky, and it grows in a self-reliant way, as if life were worth living, and all natural forces were there to be defied.

I wonder why farms always get tangled up and lost in a flat, marshy country. There is northwestern Indiana. The soil looks rich enough and vegetation is rank. Crops grow well when they are cared for. But there is a dejected, down-in-the-heels air about it all. Poor farm buildings suggest poor farmers and poor farming. The ague must get into the fields. There are miles and miles of untutored swamp. I am told that Chicago's chief fur supply is from down that way. Perhaps the land is worth more given up to trappers and skunks than it would be for corn and potatoes. By and by the surface rolls up, the soil grows sandy, generous farm houses appear and the eye rejoices in evidences of prosperity.

There are disadvantages about through trains and sleeping cars. Every now and then there is a hiatus in the country as memory roams over it. That is what Ohio is to me, excepting only its rim. Far out of Pittsburg, Pennsylvania is too busy to let you think of farming. Furnaces, factories, mills, mines, railroads—criss-crossing, climbing up, down, winding around and boring through—the Conemaugh turbid, men in squads and regiments, all working as if this were *the* busy day of the year. One is well up into the Alleghanies before the stray farms assert themselves and the old log cabins come out here and there. On the eastern side the fields sweep up to the summits, and the farm houses looking out on the Juniata are ample and homelike. But it is beyond Harrisburg that the country becomes a veritable garden of the Lord. Never have I seen farms more exquisitely clean and beautiful, nor farm buildings more tasty and inviting, whether they be spick and span modern frame structures or ancient stone landmarks, hale and hearty; and over it all the golden splendor of ripening or garnered grain—with the inevitable tobacco now and then.

New Jersey's chief crop is advertising boards. I would like to mount a battery of naval guns on flat cars and send it out for target practice on these abominations. I vow I will suffer forever before I will "stop pain with Omega oil" and every tooth in my head shall go to ruin before I will resort to Sozodont. If we cannot get rid of that chump of a boy in blue jacket and white derby, spilling fine cut out of a white bag and ogling the gander, we shall become a nation of idiots by irresistible suggestion.

I wonder why that shank of Canada between the Niagara and the Detroit is so tedious! It used to be a wilderness of stumps and stubs, but they vanished many a year ago, without making it more interesting. The soil is rich, though of an ochre cast. The country is flat, but no flatter than many another land that the eye loves to linger upon. Crops are diversified without giving the impression of variety. The monotony must be due to the wretched farm buildings, unpainted, unshaded, unkempt. People take no joy in their farming. I leave it to some wiser student of comparative psychology to determine why crossing a river should make such a difference in the mental traits of people as manifested in their cultivation of the soil.

Wilmette, Ill.

SOME NEW TESTAMENT WORDS.

"Mystery."

In common parlance, sanctioned by the dictionary, the word "mystery" means something incomprehensible through being above human intelligence. This use is strengthened by the allied word "mystify," which is practically equivalent to "bewilder." Now, it is safe to say that, in almost every New Testament passage in which the word "mystery" occurs the full significance of it will be lost by such an interpretation.

The mysteries of ancient Greece, the most famous of which were at Eleusis, were religious gatherings to which no one was admitted who had not undergone certain initiatory rites. Under an oath of secrecy certain traditions respecting the gods and sacred things generally were handed down from generation to generation within this privileged circle. In some respects the institution of Freemasonry may be regarded as the nearest parallel in the modern world. The essential feature of the doctrines of the Mysteries was that they were revealed to the initiated, but hidden from outsiders.

For centuries before the time when the Epistles were written, the word mystery had been in common use in this connection. Accordingly Paul adapted it to serve the purpose of Christian theology. That it does not mean something which cannot be known is clear from 1 Cor. 13:2. Its general meaning is "something which has been hidden from some, but revealed to others."

In several passages it refers to the teaching of salvation through Christ, which had been hidden from the ancients, but was now made known. It has this reference in Rom. 16:25; 1 Cor. 2:7; Eph. 1:9; 3:9; 4:19; Col. 1:26, etc.; 2:2, 4:3, and Rev. 10:7. In the last of these passages it denotes the complete fulfillment of this Divine purpose when Christ returns. The teaching of God's good will toward the Gentiles is included in some of the above passages and is expressed also in Eph. 3:3, etc., and Col. 1:26.

Occasionally the word is applied to things concerned generally with the kingdom of God, as in Luke 8:10 and parallel passages. Certain single events relating to that kingdom are denoted in Rom. 11:25, as also in 1 Cor. 15:51, which is often misinterpreted, as though it meant the announcement of a difficulty which could not be explained. "I show you a mystery," means really "I make clear to you something which you would not otherwise understand." The stewards of the mysteries are, of course, those who are entrusted with the duty of making these revelations of hidden things.

In one passage the reference to the Greek Mysteries is obscured by the translation of the authorized version, though the revised gives some indication of it. The literal rendering of Phil. 4:12 would be, "I have been initiated into the mystery both of being filled," etc.

Said Adolph Monod, in his latest words, "One warm blundering man will do more good in the Church than a dozen frigid wise ones."

BLENDED LIGHT.

Gems of Truth Gleaned from the Teachings of All Denominations.

Many seek truth as a new mental diversion.—*Rev. Dr. Purves, Presbyterian.*

In the olden times there was an idea that the body was the mother of all evil.—*Rev. Dr. Carter, Episcopalian, Louisville, Ky.*

One of the gratifying features of all Christian workers today is the great demand for Christian reunion. As a plea for Christian union the Disciples of Christ as a religious body exist.—*Rev. A. A. Smither, Christian church, Los Angeles, Cal.*

Purity of worship comes only when human culture has so far advanced that man's fear has been replaced by love.—*Rev. Dr. Utter, Unitarian.*

Personal liberty is a sort of circle about the individual bounded by the laws which protect the rights of others.—*Rev. Dr. Crafts, Presbyterian.*

A business without religion has no soul or conscience and is not consistent with a man's expressed religion.—*Rev. George R. Stair, Baptist.*

Impartiality is seen in God's demands of men. There is one law for all men and one standard of holiness for all men in every nation.—*Rev. J. W. Quillian, Episcopalian.*

Grace will help us little if it is not re-enforced by grit. Few men make their lives noble because they dare not be singular.—*Rev. Dr. Madison Peters, Baptist.*

Man should be a constantly enlarging and improving reality to the Christian. Sin and shame, pain and gloom, should not blind the Christian to the perfect man.—*Rev. J. C. Youker, Methodist.*

Never was there a time when so much might be accomplished for humanity and never was the Church's responsibility greater than now.—*Rev. J. D. Rankin, Presbyterian.*

God has set bounds beyond which no man can go. We are men and we have the capacity and abilities of men only. The true attitude for one is one of humility.—*Rev. Dr. Eaton, Universalist.*

Almighty God reveals his truth, and it is an outrage and an insult to the Divine God to meet this revelation with contention that we cannot understand.—*Rev. Father Hoardman, R. C.*

In this age the brotherhood of man needs to be emphasized. God has linked us together; we cannot cut these bonds asunder if we would.—*Rev. S. B. Moore, Christian church.*

How many homes are sorely in need of religious instruction! We spend fortunes to house and feed an army of criminals and neglect to give attention to children which would prevent crime.—*Rev. L. M. Zimmerman, Lutheran.*

How many men there are who need help and sympathy. Men need help when they are down. Any man can find so-called friends when he is prosperous, but let misfortune come and too often his friends are gone when he needs sympathy.—*Rev. G. B. Townsend.*

Faith in God for the saving of the soul and its admission into heaven is worthy our prayerful consideration.—*Rev. George Adams, Methodist.*

No social organization which does not make not only possible but necessary for all its citizens some sort of useful employment is a tolerable condition under which to live. And this work which a man is entitled to have must be a reasonable work and suited to the capacity of the worker.—*Rev. Wm. T. Brown, Congregationalist.*

There is no personal devil—no inherent dualism of good and evil. Through ignorance men misuse laws and forces, and evil results. The evils of social life outweigh all the evils they suffer from the forces of nature. People born in evil surroundings, with criminal tendencies, are not to blame.—*Rev. R. A. White, Universalist.*

Man has the instinct which craves for God. Men have thought that this new knowledge would wipe out our faith, but it has not yet been digested and translated into the vernacular. When it is, men will find that instead of faith being something you have to apologize for, it is the highest attribute of the human being to thirst for God.—*Rev. Dr. Rainsford, Episcopalian.*

It is hard to find a materialist nowadays, and it is true we are not as easily frightened by that word. Men have circumnavigated the globe of thought and are getting back to their ancestral position where they can say, "We believe in God, the Father Almighty, Maker of heaven and earth."—*Rev. Dr. Patton, Presbyterian.*

While thoughts are forces and men create from within the atmosphere in which they move, it must not be forgotten that life readily conforms to surroundings, and that the whole being, mental, spiritual and physical, must be sought for in Christ in order that the work of the Church may not be circumscribed.—*Rev. D. E. Marvin, Congregationalist.*

OUR OWN.

If I had known in the morning
How wearily all the day
The words unkind
Would trouble my mind
I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex "our own"
With look and tone
We might never take back again.

For though in the quiet evening
You may give me the kiss of peace,
Yet well it might be
That never for me
The pain of the heart should cease.
How many go forth in the morning
Who never come home at night!
And hearts have broken
For harsh words spoken
That sorrow can ne'er set right.

We have careful thought for the stranger,
And smiles for the sometime guest,
But oft for "our own"
The bitter tone,
Though we love our own the best.
Ah! lip with the curve impatient;
Ah! brow with that look of scorn,
'Twere a cruel fate
Were the night too late
To undo the work of morn.

PLEASANTRIES.

A Gladstonian Error.

Gladstone, in "Gleanings of Past Years," Vol. 1, p. 26, causes Daniel to walk unscathed through the furnace seven times heated.

Bacon's Mistake.

In his essay on "Vain-glory," Bacon says: "It was prettily devised of Esop, the fly sat upon the axletree of the chariot-wheel and said: 'What a dust do I raise.'" A writer in "Notes and Queries" points out that the fable is by Laurentius Abstemius.

Eloquent Rags.

Talking about the way boys were admitted to his home, Dr. Barnardo said to an interviewer:

"I was standing at my front door one bitter day in winter, when a little ragged chap came up to me and asked me for an order of admission. To test him, I pretended to be rather rough with him.

"'How do I know,' I said, 'if what you tell me is true? Have you any friends to speak for you?'

"'Friends!' he shouted. 'No, I ain't got no friends; but if these 'ere rags'—and he waved his arm about as he spoke—'won't speak for me, nothing else will.'"

More Work, Fewer Words.

"Lots of folks who would like to do right, think that servin' the Lord means shoutin' themselves hoarse praisin' his name. Now, I'll tell you how I look at that. I'm workin' here for Jim. Now, if I'd sit 'round the house here tellin' what a good fellow Jim is, an' singin' songs to him, I'd be doin' just like what lots of Christians do, but it wouldn't suit Jim, and I'd get fired mighty quick.

"But when I hustle among the hills, an' see that Jim's herds are all right, an' not sufferin' for water an' feed, or bein' off the range branded by cattle-thieves, then I'm servin' Jim as he wants to be served."
—Presbyterian Review.

Which Foot Gets Tired.

A lady was watching a potter at his work, whose one foot was kept, with a "never slackening speed, turning his swift wheel round," while the other rested patiently on the ground. When the lady said to him in a sympathizing tone, "How tired your foot must be!" the man raised his eyes and said, "No, ma'am, it isn't the foot that works that's tired, it's the foot that stands! That's it."

If you want to keep your strength, use it. If you want to get tired, do nothing. As a matter of fact, we all know that the last man to give a helping hand to any new undertaking is the man who has plenty of time on his hands. It is the man and woman who are doing most who are always willing to do a little more.

Only Half True.

The following is an opinion doubtless to be shared by many Americans who heard Matthew Arnold lecture during his stay among us. After his return to London, at the close of his first American tour, he visited Mrs. Procter, the widow of "Barry Cornwall" and mother of Adelaide Procter.

The lady was then eighty years old, and in giving Mr. Arnold a cup of tea, she asked, with the pardonable frankness of age:

"And what did they say about you in America?"

"Well," said the literary autocrat, "they said I was conceited. They said my clothes did not fit me."

"Well, now," commented the old lady, "I think they were mistaken as to the clothes."—Youth's Companion.

Ecclesiastical Wit.

Probably no two ministers in the country are better known than Bishop J. H. Vincent of the Methodist Episcopal Church and Rev. Dr. P. S. Henson, for many years pastor of the leading Baptist church of Chicago.

Bishop Vincent was the leading spirit in the Chautauqua assemblies and always on the lookout for attractive speakers. Dr. Henson had prepared a lecture entitled "Fools," and he was eagerly engaged to deliver it at Chautauqua.

There was an immense audience, and Dr. Vincent introduced him, saying:

"Ladies and gentlemen, we are to have a great treat this evening, in the shape of a lecture on 'Fools' by one——"

Here there was a look of consternation in the faces on the platform and a ripple of laughter through the audience. Pausing until this subsided, the speaker continued:

"Of the brightest men in the country."

This witty surprise caused tumultuous merriment, which did not subside for a moment after Dr. Henson came forward. There was a gleam in his eye, and everybody was curious to hear how he would treat this unique introduction. He began:

"Ladies and gentlemen, I am not half as big a fool as Dr. Vincent——"

Here the laughter broke again with redoubled vigor. Pausing, in his turn, until it had quieted down, he continued:

"Would have you believe."

The lecturer made a graceful bow to his introducer, and the roar that greeted this ready sally was such that it was some time before he could begin his lecture.

THE BABY.

Where did you come from, baby dear?
Out of the everywhere into the here.

Where did you get your eyes so blue?
Out of the sky as I came through.

What makes the light in them sparkle and spin?
Some of the starry spikes left in.

Where did you get that little tear?
I found it waiting when I got here.

What makes your forehead so smooth and high?
A soft hand stroked it as I went by.

What makes your cheek like a warm, white rose?
Something better than any one knows.

Whence that three-cornered smile of bliss?
Three angels gave me at once a kiss.

Where did you get that pearly ear?
God spoke and it came out to hear.

Where did you get those arms and hands?
Love made itself into bonds and bands.

Feet, whence did you come, you darling things?
From the same box as the cherubs' wings.

How did they all just come to be you?
God thought about me, and so I grew.

But how did you come to us, you dear?
God thought about you, and so I am here.

George Macdonald.

AT THE CHURCH

OUR PULPIT.

PITY OF GOD IN CHRIST.

W. Douglas Mackenzie, D. D.

TEXT: John 5:3. In these lay a multitude of them that were sick, blind, halt, withered; and a certain man was there who had been thirty and eight years in his infirmity. When Jesus saw him lying and knew he had been now a long time in that case, he said unto him, Wouldst thou be made whole?

ESUS is the picture of God's pity. As you see him moving across that distant land, through those far-off days, you must clothe him with pity as with a garment. Wherever he goes he beholds distress, much of it conscious, physical, bitter, crying out; much of it unconscious, spiritual, dumb, deadly. You must picture him looking with his own eyes of clear insight, of melting tenderness, eyes that had the most royal look in them, condemning wrong, and eyes that had a yearning look as of one who would fain get rid of all evil and see work done that is too great to be done at once. You must behold him moving thus as Pity among men, and ever as he moves you must say to yourself, That is the revelation of God's pity. Every movement of tenderness, every word of kindness, is the movement and word of the Eternal Love. The eternal, all-pervading pity of God has figured forth once for all in that one Man's form, and moved with holy power among the sinful, among the broken hearts of Palestine.

When Jesus, we do not know why, perhaps drawn only by his pity, came there where all that sick folk lay around that pool of Bethesda, he found, with the quick, searching glance of the Savior of mankind, the one man who needed help most. It was a strange scene he came to. I suppose you have heard others speak of the depressing effects of living for a while at some health resort where all the talk every day was about ailments; where this one recalled the symptoms of yesterday and that one prophesied the symptoms of tomorrow; where nothing could be thought of but the cure for this ailment and the value of that other remedy. People who are in health are filled with dismay when surrounded by conversation of this kind from morning until night, and they say, "How depressing this is." How depressing it must have been to see those people who lay around Bethesda—the large basin of spring water where they washed the sheep before they took them up to the altar of God. Because this pool was made by a spring that bubbled up at intervals, troubling the surface of the calm waters, people had somehow got it into their heads that if they could plunge into it just at the moment when it was troubled they would be cured. Perhaps this water had produced real alleviation of some diseases, as many waters have done, and the sick folk of those days imagined there was magic in it. They came to believe that only a few could be cured if they plunged in at the very moment the water was troubled. Some could not move as fast as others, for the nature of their ills prevented them, and there was one man who had not been able to move fast enough for eight and thirty years. For eight and thirty years he listened to that talk, watched some arrive, be healed and go; watched others die there and saw them dragged off by officials to be buried somewhere! He, himself, had tried time after time in the earlier years, hoping that he might be there first and take the saving plunge into those waters of life; and the years passed, ten and ten and ten and nearly ten years more; and now, when Jesus comes round and finds the man who has been there longest, the man who needs help most, he asks him this question, "Wilt thou be made whole?" Does it seem either a mocking or an unnecessary or a cruel question to ask? "You have been here a long time, my friend; do you really want to be cured? You have haunted this place for many years; do you really want to be healed?" Was it in mockery and in cruel derision that the words were spoken? Nay, it was necessary to ask them. A man who has been eight and thirty years suffering and waiting has got into despair. He now thinks the thing is impossible; and because the thing is impossible he does not think of it very much as a personal matter now. The very desire, mayhap, has grown weaker, the very anxiety has grown duller, and now does he really yearn every day to be cured? Perhaps he does not. There are many cases where prolonged sickness has killed the very idea of cure; where prolonged ill-health has destroyed the very thought of ever regaining health itself; no condition can be more sad than that, and, therefore, when Jesus asks him, "Wilt thou be made whole?"—Ah! and there is that look, a look that sometimes you think you see in some people's faces if they are only good enough, but a look that was never seen in perfection except in that one face, the look that was itself a message of hope from the very heart of God. That look, filled with power, spiritual, pure and bright as heaven, would thrill a man to whom he addressed a question like that, and the man's heart would beat again, the old desires awaken again, the long dead hopes suddenly shine again, even the pulse would beat a little faster that had been growing slow and slender for eight and thirty years. "Wilt thou be made whole?" The very question aroused the passion for life. It was the kindest thing to say to the man; to make him whole by first asking him that question, "Wilt thou be made whole?"

Is it not the same in the spiritual life? For all these stories are told in this gospel as signs, meaning more than you see on the visible side, more than you hear in the mere reference to external facts. There is a spiritual side to them all. And is there not a question like that that ought to be asked of every human being now—the question, "Wilt thou be made whole?" There are sometimes coming about a church people who have for a long time given up the hope of becoming Christians, people who have felt that not for them is the Divine cure, not for them were these experiences that others speak of, not for them the light that comes from above into the heart of man, not for them this sense of forgiveness, this new hope, the joy of the Christian soul; they have given up desiring it because they have given up hoping. A great many keep on going to church partly because it is their habit to do so, partly because they know they ought to do so, partly because there is working underneath the dull feeling, "Well, some day the light may break and I will give it a chance; I will always be at the pool." To such people this is God's word today, "Wilt thou be

made whole?" Do you really desire to be made whole? If Christ could now ask you that question, looking in upon your character, upon your heart, looking in upon your conscience, upon your will, "Do you desire life eternal? Do you desire to be cured?" what would your answer be? Do not you feel the desire? Does not the pulse beat a little faster? Do not you say, "Oh, that I might behold his face and hear that voice! Oh, that I might feel that spiritual hand laid upon my heart and that gift of the Everlasting poured into my soul!"

Jesus asked the question and then gave the blessing. He had suddenly said, "Wilt thou be made whole?" and then when the man explained to him that his hope was gone, that he had failed through eight and thirty years, Jesus, without further ado, said, "Arise, take up thy bed and walk." Arise, take up thy bed and walk! Do something! Do something! There must have been a strange feeling of energy which passed throughout that man's frame; for the very word of Jesus conveyed the power. The Divine Word is always creative; indeed, we know how, even within the range of human experience, a strong word of a strong person will sometimes give an access of energy to another. That which we read in small print in our life must be read in large print in God's life; his word must have a mightier power, a power as much greater as he is greater than we. If you will take Christ at his word you will find that his word is powerful. People are always looking for power outside faith, outside the very word of Christ, accepted by the heart. They do not realize that the Spirit of God flows along the channel of a man's faith. When a man has this faith in Christ and acts on it, then there may come at first only a tiny streamlet, a faint trickle of new hope, but it grows; and the late terrors are being broken down, as doubt after doubt goes, as sin after sin is given up, as one generous deed after another widens the channel and hope after hope deepens it. As a man's faith becomes larger because he is doing more and yielding more, then more of the might of the Spirit of God comes into his life. But you must be content to have the Spirit of God in proportion to the channel. Will you begin, then, this morning, you who have wandered long and have often heard the word of Christ and then said, "Is this for me?" just begin by putting that in the opposite way—"This is for me! This is for me!" Say it over and over until you force the channel open. Say it over and over until the first tiny tricklet of joy comes into your heart and you know the waters of life are flowing from the river that springs from the throne of God down to your heart.

Jesus found this man afterwards in the temple. The man had gone there, most likely and most rightly, to give thanks. He may have expected to receive there the congratulations of his friends. But he had gone there because there was no other place for a man who had been kept by his condition out of the temple and away from God for eight and thirty years; nowhere to go first, but the very presence of Jehovah. As he went he met one after another of his acquaintances, no doubt, who looked at him and said, "Where did I see that man before?" and the friend walking with him said, "I thought I recognized that face." And then they looked at each other with a sudden and startling recollection. "Is that the man we used to pity and give coins to?" They ran after him and plucked him by the arm and said, "Are you that man?" and the face that was so changed said, "Yes, I am." One after another of the human beings who knew congratulated him, and one after another of those human beings who hated Jesus cursed him. And he went to the temple and there he gave thanks to the everlasting God. While he gave thanks Jesus met him and spoke to him, "Behold, thou art made whole. Sin no more lest a worse thing befall thee." Worse than thirty-eight years of prolonged sickness and hope deferred and deep despair and a gradual loss of human consciousness! Worse than a return to the brutal life because the man could not do anything human with the poor, maimed, helpless body he had! Could anything be worse than that? Surely, even death would not be worse than that. If you had asked the man at the beginning of the thirty-eight years he would have said, "Rather would I die now and have it over with than live all that time in utter misery and uncertainty and gloom." What is worse than that? Jesus says that worse things will come if the man does not give up sinning. Usually interpreters make up their minds that this suggests that the form of disease from which he suffered was the result and penalty of sin. There are, of course, various kinds of diseases which come as the reward of sin, and it is true, also, that, in any case, every form of sin works itself out in the physical as well as in the spiritual world. But when Jesus speaks to him about sin and says he must sin no more lest a worse thing befall him, he surely is making him think directly of God and his religious experience. He cannot have thirty-eight years of suffering again. It is somewhere in another region, after another form, that this worse thing may come to the man if he persists in his sin. Jesus warns him, as he faithfully and honestly warns every man, that sin has its retribution in the spiritual and in the eternal world, and that every soul which trifles with sin must reckon with this fact and confront this inevitable reality. Do not let us be deceived into a superficial carelessness in our own lives and characters. Do not let us allow ourselves to think so superficially of God as to imagine that we can mock him, choosing sin and hoping at last to reap blessing all the same. Let us remember that from the tender heart of Jesus, the faithful heart of Jesus, came this warning, this terrific warning of the worse thing. It must be the worst conceivable that must come to the man who chooses the worst kind of life to live.

But why did Jesus say that to the man? You see he did not speak to the man about sin first. He was not like some people you have heard of, who will always preach to a man before they give him food if he is starving and who will speak to a man about his sins before they attend to his diseases. I do not myself believe in the existence of many such inhuman creatures. But observe that Jesus has the very opposite plan; that Jesus, first of all, with his royal generosity, gave that mercy to the man's physical life and then, when he met him in the temple, he proceeded to deal with the deeper danger. Perhaps the man was too glad, or rather glad in a superficial way, merely elated without humility, merely gratified without faith. Perhaps Jesus saw that the man's character had not been changed. Thirty-eight years of sin do not of themselves improve a man's character. There are sins that people do not give up, although they suffer the evident retribution of them. They go on loving the sin in spite of the fierce penalty which they have experienced. There is nothing harder in the world than to separate sin from a man's soul, to kill our love of our special form of sin. It needs more than retribution

to tear it from the heart, more than passing penalties of this world's experience, to rid a man of that shame which has been the secret root of his character and the secret cause of his misery. It takes more than the misery to cure the man. And Jesus, knowing all that, comes close to him and says quietly, but firmly, "You have been cured of that disease; the great thing to be attended to now is that sin of yours; that sin that you used to pursue and have not got out of your heart in thirty-eight years of discipline; that which today still has its grip upon your affection and your will. You must get rid of that. It must be separated from your soul; for, remember, now, after this healing, if the grasp of that foul hand upon your heart is still loved and welcomed by your very soul, then not thirty-eight years of lying at the pool of Bethesda, but something worse must come."

Do you hear and see the pity of God speaking through that warning of Jesus? Do you hear him speaking to your own heart about your own sin, oh, soul of mine? Do you hear it as it falls out of the Unseen upon your spirit now and says, "My child, go thou, sin no more"? It is God's pity for you that speaks through another man this morning and warns you and calls you and exhorts you and pleads with you. Oh, listen to that pity and let it melt your heart to penitence, for Christ's sake!

BIBLE SCHOOL.

JACOB A PRINCE WITH GOD.

Lesson for September 15, 1901: Gen. 32:1-32.

Golden Text: Men Ought Always to Pray and Not to Faint Luke 18:1.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

Elias A. Long.

Time of Lesson.

THE date of this lesson is computed at B. C. 1739 or 1740. But all dates in Jacob's life are uncertain. Some think from Gen. 31: 38 and 31:41 that Jacob served Laban for two periods of twenty years each. As generally reckoned ninety-seven years of Jacob's life precede and fifty-seven years follow the great interview at Peniel.

The Victory Over Self.

This lesson is about yielding up self in order to greater usefulness. Jacob was a self-made man. He had left his boyhood home, a poor wanderer; he returns as a man who had greatly prospered in his life occupation. Naturally of a strong, rugged, crafty character, he, mentally and physically, felt himself to be a match for any man. It is well to be self-reliant, provided we recognize that in God we live, and move, and have our being, and accordingly subordinate all we are and have to him. Jacob, like many of us, was slow in learning this lesson. Realizing his ability to more than hold his own in his dealings with men, he must learn that no man can be a match for the strength of God. Chosen to be a pioneer in the kingdom of God, until he can be brought to a full surrender of self, he will be unfitted for his great mission. If he will not sacrifice his extreme self-confidence it must be wrested from him; the Jacob-nature must be broken before he can become the initial link in God's broadening work for humanity. This stage of discipline in Jacob's life closes with the fervent prayers of the present chapter and the answers thereto.

V. 1-2. Headed for Canaan. "Jacob went his way." Towards the promised land as commanded. Ch. 31:13. * * * "Angels of God met him." This occured at Mahanaim as he proceeds to enter the land. The angels are sent to encourage and assure him of the Divine Presence. Jacob recognizes them as God's host. V. 2. Others in later ages have thus recognized the angels. Ps. 103:21; 148:2; Luke 2:13.

V. 3-5. Embassy to Esau. "Messengers to Esau." No sooner does Jacob find himself free from Laban, his father-in-law, than he realizes that he has another even more formidable enemy to deal with, Esau. The meeting with him is anticipated by dispatching an embassy before venturing his caravan into the country. * * * "Unto the land of Seir . . . Edom." The country lying east and south of the Dead Sea occupied and permanently settled by Esau an his descendants. Deut. 2:12. * * * "To tell my Lord . . . find grace in thy sight." He will thus test Esau as to whether he may be favorably received.

V. 6-8. Alarming Response. "Esau . . . and four hundred men." The wronged brother's answer came in tones most terrible to this man of peace, as the words regarding Esau's formidable force could mean nothing less than war and destruction. Instead of an angel host as at Mahanaim, it is the warlike host of an avenger that he has to contemplate. * * * "Jacob . . . greatly afraid and distressed." Jacob has now to reap from the sin he has sowed when he had cheated Esau many years before. That sin had been the bitter curse of his lifetime. His sin found him out. Num. 32:23. All his camp must have been shaken by the alarming news of Esau's coming, for Jacob even feared that his wives and children would be slaughtered. V. 11. The anticipations were something awful. * * * "Divided into two bands?" But Jacob will do his best. He devises the scheme of breaking up his caravan into two separate sections (V. 7) in the hope that at least one will escape. V. 8.

V. 9-12. Prayer with Planning. "Jacob said." But besides planning Jacob was driven to God in earnest prayer In his distress, as on the occasion many years before, noted in our last lesson, he cries to the God for help. The prayer in its profession of humility and reliance on God is a model for all ages. It makes clear, that with all of Jacob's continued faults, and his slowness of growth into a saint, the state of his heart is such as to promise ultimate saintship. It is the petition of a kind, devout husband and a tender father. * * * "I am not worthy." He is amazed at the grace of God so soon following his former sinfulness.

V. 13-20. Weapons of Peace. "The present for Esau." True prayer, with humility of heart, leads Jacob to soften towards his brother in the desire to leave nothing undone for appeasing his brother in his long time grudge. In this Jacob shows his shrewd, worldly wisdom tempered by a kindly, peaceable heart. * * * "Every drove by themselves." The large offering tells us of Jacob's great fear and distress, amounting to little less than a panic-stricken state. The present consisted of 580 animals, a drove each of goats, sheep, camels, cattle, and asses. Vs. 14-16. * * * "Unto my lord Esau." Besides the present, which he wisely planned to send in one detachment after another, he sends words of lofty esteem indicating real humility towards his brother, as before in his prayer he had shown humility towards God. The humble spirit often proves the entering wedge of relief in the troubles of life.

V. 21-23. A Busy Night. "So went the present over." The droves were dispatched at once, even the same night, for Esau then was on his way and no time can be lost. * * * "Himself lodged that night." Taking a brief rest before carrying out further plans. * * * "That night took wives, servants, sons . . . sent over." All of these must be forsaken in this close approach to God. Matt. 19:29. * * * "Passed over Jabbok." Jabbok was a stream flowing west into the Jordan, emptying into it about thirty miles north of the Dead Sea.

V. 24. The Seeming Adversary. "Jacob was left alone." As on the occasion of his Bethel dream. Jacob now, by God's grace, is to learn that not Esau, but himself is his greatest enemy. * * * "There wrestled."

Jacob had long prided himself on his physical as well as his mental strength in overcoming obstacles (Ch. 29:2, 10), hence an actual physical encounter takes place, aimed at the many-sided Jacob-nature. When we are strong, then are we weak. Pride goeth before a fall. * * * "A man with him." It was an angel, and none other than God manifest in the flesh, as V. 30 shows. Doubtless, it was the Lord Jesus himself who thus condescended to impart the needed lesson to Jacob, demonstrating by an active parable God's omnipotence and man's feebleness. It is no harder to believe that the Angel of God wrestled with Jacob for his spiritual profit, than that the same angel should have visited Abraham's tent. Let us not understand this wrestling as being in the nature of "wrestling in prayer" either actually or symbolically. We need to be impressed that God is always more eager to give truely good things, than we are to receive them. But this wrestling led to true prayer (V. 26), which followed Jacob's surrender in utter helplessness to God.

V. 25. Fighting Against God. "He prevailed not." The Divine wrestler allowed the contest to proceed, permitting Jacob's confidence in his own power to continue for a time, that the great lesson involved might be the more forcible. Men now are often permitted to go on in seeming success, fairly fighting against God, as if they had "flesh of brass," when in truth they are very frail. Job 6:12; Acts 5:29. * * * "Touched . . . his thigh." The sinew of his thigh (V. 32), the strongest in the human body. * * * "Out of joint as wrestled." At length Omnipotence is manifested by a single touch, which renders Jacob perfectly helpless. Persons full of vigor often are in mercy touched by infirmity, made helpless on beds of pain, to the end that they may realize man's weakness; and be brought to consider interests supremely greater than those of earth.

V. 26. The Helpless Supplicant. "Let me go for day breaketh." The first words are those of the Divine One speaking to the truly helpless Jacob, now clinging to his opponent in despair. To Jacob this evidently was a challenge to test his strength now entirely broken. * * * "I will not . . . except thou bless me." Here we find Jacob advancing from wrestling to prayer as now he realizes that his contestant is none other than God himself (V. 30), to whose mercy he appeals. This prayer, according to Hosea 12:4, was a most pathetic supplication uttered in weeping. The strong Jacob at last reaches the end of his conspicuous self-reliance. Body and heart broken, with the fountain of his tears opened, the helpless man clutches his strong victor and utters the true, although brief, prayer here expressed. He at last finds the weapon of a meek and guileless spirit wherewith both God and man may be conquered.

V. 27. Confession of Sin. "What is thy name?" The question means little less than, "What is thy character?" for names in that day were bestowed as an indication of character. Jacob—like Peter when he denied the Savior—although he before had seen and knew the Lord (Ch. 28:16; Luke 22:32), yet his conversion heretofore had not been complete. * * * "And he said, Jacob." The humble man confesses his sin in freely acknowledging that name, Jacob, "Supplanter" and trickster. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. 1 John 1:9.

V. 28-29. The Answered Prayer. "Thy name . . . no more Jacob." Very promptly comes the asked-for blessing; but only because Jacob's heart now was fit to receive. Twenty years before God had come into the life of Jacob, but had not yet been received to an extent that lead him to do away with all craft. At last the conversion is complete; his character reaches a permanent change. Henceforth, in place of an ignominious name, he is to wear a glorious one. If our names on the records of to-day are not actually changed with conversion, we may obtain the good name that is better than great riches. Prov. 22:1. * * * "Israel." A spiritual hero of God. Be it said to the credit of his descendants, this name, rather than that of Jacob, was the ideal of the poets and prophets of the race. * * * "As a prince . . . hast thou power with God and man." He was to have power even with Esau. This power had already begun to manifest itself, after the prayer of Vs. 9-12, in the sending of gifts and gracious messages instead of an armed force. No one can stand against earnest, persistent supplications, made in true faith by one who believes he shall receive. No one can persistently show the love of God towards even an estranged brother, without having power to prevail with him. From this moment dates the true patriarch in Jacob. But there were some later missteps. * * * "And Jacob said tell me . . . thy name." We all desire to know more of God. In the incarnation of the Son is found the granting of the natural desire to look upon, and better understand, the Infinite. * * * "Wherefore ask . . . after my name." The knowledge of God's name, as indicating the divine character, was too deep for Jacob's capacity, then and there to be disclosed. Jacob, however, was learning God's character through his experience with the Divine acts. * * * "He blessed him." This blessing was God's answer to Jacob's inquiry. The blessings of God always increase with our increased knowledge of God's adorable qualities. We have very many ways of knowing God, which Jacob had not, chiefly in the person of his beloved Son, and through his completed word.

V. 30. Place of God's Face. "Jacob called the name Peniel." The name means "The face of God." Years before Jacob named a resting place Bethel, meaning the house of God. God had remained the same, but Jacob had been led into new experiences and thus nearer to God. * * * "I have seen God face to face." There are different ways of seeing God. In some senses man cannot see God and live. See in the case of Moses. Ex. 33:20. Yet in some other manner Moses saw the Lord face to face. Ex. 33:11. Blessed are the pure in heart, for they shall see God; shall see him even now. Matt. 5:8.

FIVE-MINUTE SERMON ON THE GOLDEN TEXT.

By Peter Ainslie.

I THINK that it was Dean Alford who said, "The earnest desire of the heart is prayer." This is a prayerful state, but it could hardly be called prayer. It is the normal condition of the heart to so live that it would not be out of place by conversation or act to turn at once and say, "Let us pray." That is continual prayer, if several times through the day we have found a quiet place to stop our thoughts from all things else and pour out our best affection to God, and then to keep in a spirit ready to pray whatever comes upon us. We must pray continually.It is not only our privilege and chief duty, but we commit sin if we neglect to pray. It is an insult to God. It is casting indifference upon salvation, which he both wrought out with such enormous cost, and taking the affairs of universal government and individual destiny into our own hands. A man who does not pray is conceited and blasphemous in all his acts, but to pray is not going to prayers. You may laugh at the Roman Catholic counting his beads—you say that there is no prayer in that, and yet if you say your prayers as indifferently as the Roman Catholic counts his beads there is no more in your prayer than in his beads. He counts his beads and you say your words with just as little concern. In many things Protestants are gradually becoming Roman Catholics. They deny the Catholic form, but maintain the Catholic spirit, which is frequently pure formalism. Now, prayer is talking to the Almighty—the most exalted position in this world. To hold conversation with God is bound to make men better. He promises to hear and to answer. If the answer is longer coming than we think it ought to be, remember that God knows more than the best of us. We must not despair; we must not get discouraged; we must not faint; we must remember it is God to whom we are speaking and he has promised to do for us as we need and his promise cannot be broken. Impossibility is written there. In his own time and in his own way he will do. It is far better that that should be the case than that the answer should come in our time and in our own way. He is

looking ahead. He knows the heart and sometimes there is no place for the blessing if it were to come—no heart preparation, and it would be like pouring water into a bucket without a bottom. God sometimes has to wait a long time, not on his own account, but on our account. It lays foundations. He builds from the hidden depths. Then pray, pray continually; pray without discouragement. Do not let God know that you faint in your prayers, but trust him at his word.

Our Father, here we are again. Thou art so good and we have said it a thousand times. Help us to be courageous in our approach to thee. Amen.

CHRISTIAN ENDEAVOR.

Charles Blanchard.

TRUE HONOR.

Topic Sept. 15: Ref. John, 5:41-44.

IN NOTHING is the superlative character of Jesus indicated more strikingly than in his renunciation of the honors of the world.

The Supreme Choice.

The temptation of Jesus in the wilderness is impressive in its relation to this matter of choice. The first form of temptation appealed to his physical appetite. It is first because it is just here that ordinary men are most easily overcome. Failing in this appeal the tempter twice approaches the Master in the most subtle form of temptation—the appeal to his love of applause and honor. All noble souls desire to be known and honored. Only the ignoble can be indifferent to this natural craving for the recognition and reverence of mankind. I do not think that Jesus was indifferent to this, but he recognized the supreme choice. That the temptation came with great force is shown in the intensity with which he repelled the approach: "Get thee behind me, Satan; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve."

The temptation following appealed to the innate love of the human heart for the spectacular. "Cast thyself down from the pinnacle of the temple." This would win instant recognition and the acclamation of the populace. It is a lower form of temptation, but perhaps the most subtle of all. Its appeal is to the desire for quick recognition. The applause of the hour is more attractive to some temperaments than the more enduring honors of statecraft, or the exercise of kingly authority.

The character of Christ is revealed in the manner in which he resisted and repelled the temptations that assailed him, in the solitude that surrounded his soul, in the crisis of the beginning of his earthly ministry. Out of the loneliness of the wilderness waiting came the renunciation of the honors of the world, and the supreme choice of his humanity and his divine sonship. It was this victory that made it possible and easy for him to say, in the midst of the popular demonstration that greeted him later, "I receive not honor of men." No one can truly say this, as the Master did, who has not made the supreme choice of God and his service.

The True Life of Faith.

The relation existing between the true life of faith and the choice of the world's honor is vital. "How can ye believe, who receive honor one of another, and seek not the honor that cometh of God only?" And we may still ask, "How?" Few, indeed, among politicians and professional men can make any just claim to the true life of faith. The Scribes and Pharisees of Jesus' time were politicians, with the law as their party shibboleth. But they had made void its great principles by their traditions, seeking the honors of men and the emoluments of office. And for the same causes they rejected the One who came in the Father's name.

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

By The Rev. Alexander Smellie, M. A.

ABRAHAM AND ISAAC.

"By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son." Hebrews 11, 17.

Monday—Genesis 22, 1—8.

"God will provide," Abraham said. And what does God provide?

Bread when I am hungry; it seems natural to begin there. No doubt Abraham had something else in his thought; but I cannot lose altogether the promise of bodily sustenance which so often has been drawn from the words. My God will supply my daily need—it is a staff for me to lean and rest upon, a staff which will not break nor fail nor disappoint.

Help when I am helpless; that, also, is what God provides. He did it for Abraham. He opened for him a path to the discharge of a duty which seemed impossible. If I am ready in my weakness to do whatever he enjoins, I shall find that heaven itself furnishes what is necessary for my burnt-offering. The work, the battle, the sacrifice, which are too difficult for me, are not too difficult for God.

And salvation when I am burdened by sin: that, too, he provides. It was a lamb for the altar that he prepared on the bare mountain-top of Moriah. On the green hill of Calvary, not far off, in the end of the days, he prepared a better Lamb, the Lamb without blemish and without spot. I am healed by his stripes. I have rest by his sorrow and life by his death.

Thus all my wants are met.

Tuesday—Genesis 22, 9—19.

"In the Mount of the Lord it shall be provided."

Yes, in the Mount of the Lord. In the place where I look to him, and plead with him, and wait for him. Outside there is only a waste wilderness of famine and death; there, there alone, he is certain to meet with me. But it is a happy thing that I do not require, as Abraham required, to spend two slow days of footsore walking, along rugged paths, up hill and down dale, before I can arrive at the Mount of the Lord. Wherever I am, the sanctuary may be where I cry and he responds.

It may be the pew where I have often brought him a cold and heartless worship, or the pulpit where I have often failed to speak as his ambassador should. It may be the home or the neighborhood or the situation, in which everything seems to shut out from me the lustre and the bloom and the fragrance of the skies. It may be the corner of a field, to which I turned aside to supplicate his mercy. It may be a sickroom, or the darkened chamber of sorrow, within those walls for the first time prayer becomes a living and prevailing force.

Anywhere and everywhere I may discover the Mount of the Lord. Anywhere and everywhere I may be alone with him. But I must be there if I am to enjoy the provision of his love.

Wednesday—Genesis 26, 1—5.

The child is blessed for the father's sake.

If I have a godly ancestry, then the covenant of the Lord is made with me. His love was not exhausted with the life and death of my parents; so profoundly did he care for them that his love descends for their sakes on my head. It would be hard indeed, to tell how far it will descend, or when its influence will cease; it seems unchangeable as God is himself.

And if I have a godly ancestry, I breathe from the beginning the healthiest atmosphere. The very air of a Christian land and a Christian household is salutary and invigorating. When the divine commandments and the gracious Gospel have been known for ages, everything is leavened and elevated and ennobled by them. I cannot be too thankful for the difference they make.

And if I have a godly ancestry, I have had the best teaching and the sublimest example. I can never estimate how much I owe to the lessons of those who have gone before me, to the holy lives which lie behind me. It is a thought both inspiring and solemnizing that I am the heir of such a heritage. Sparta is my birthplace—nay, not Sparta, but Zion; let me adorn it.

It is a great responsibility, as well as a great benediction to be the child of a good father.

Thursday—James 2, 14—23.

Out of my faith works must flow—such works as Abraham's, when at God's commandment he was ready to offer up his only son. Yet into the doing of these works faith will continue to enter; I can never perform them unless I trust implicitly in the grace and power of my sufficient Lord.

Is it the discipline of my own soul, and my growth upwards to spiritual perfection? Is it the conquest of other souls for my Savior and King? Is it the leavening of the world with his truth? I am powerless before such tasks. Some portions of the road are rough, and some are steep, and some are dark, and some are slippery; and my heart is discouraged because of the way. The world is ever pressing on me, and the flesh drains the life out of the spirit, and manifold conflicts exhaust my strength.

Thus it is essential that even into my works I should carry faith—faith in my Redeemer, and Keeper, and Friend. When I go forward confiding in him, I discover that impossibilities are gloriously attainable. I may say Farewell to fretfulness, and impatience, and despair. The fountains of my refreshment are in the heart of God, and they are perennial and inexhaustible—fountains of an eternal youth.

Friday—Romans 4, 1—13.

Let me carry Abraham's triumphant faith into the matter of my salvation. In spite of the multitude of my sins, in spite of the accusations of my conscience, let me believe God in Jesus Christ. He will in no wise cast me out.

What did William Guthrie say two centuries and a half ago? Listen, my soul.

Thy sin can be no excuse to thee for refusing the offer of peace and salvation through Christ, since any man who will is allowed to come and take. . . . The great God of heaven and earth hath sovereignly commanded all who see their need of relief to betake themselves unto Christ Jesus, and to close cordially with his device of saving sinners by him, laying aside all objections. . . . Canst thou say that thy sins and condition are such as that thou durst not adventure upon Christ's perfect righteousness for thy relief, notwithstanding of the Lord's own command often interposed, and in a manner his credit engaged?"

Surely, doubting heart of mine, thou wilt not, with all thy unbelief and fear, say that?

Saturday—Micah 6, 1—8.

Wherewith shall I come before the Lord?

Not with the religion of observances. Ecclesiastical forms and ceremonies, rites, and penances, and gifts, feasts, and fasts, and sacraments—I can easily attach an undue importance to them. I may put church-going in the place of Christ-going. I may rest in the outward act rather than the inward surrender.

And not with the religion of moralities. That is external, while God looks on the heart. That is careful of human requirements, but often careless of divine. That fails to satisfy the profoundest needs of the soul. "It's all too little," as Thomas Chalmers said in the days when he practiced it.

And not with the religion of emotions. I may have much feeling, and yet not be a child in the family of the Father. I may mistake my feeling for the work of the Holy Spirit. I may put romance and yearning, excitement and tears, in the room of saving grace. Redemption is deeper than emotion.

It comes to this, that the religion which God approves is centered on Christ and not on myself. When he is mine, observance and morality and emotion all get their fitting recognition. Now I do justly; now I love mercy; now I walk humbly with my Lord—now, but not until now.

Sunday—Hebrews 11, 13—19.

Abraham accounted that God "is able to raise up, even from the dead."

I must understand my complete impotence; I must see and confess that there is no skill nor power, outlet nor victory, in me; I must find myself at my wits' end, at the lowest extremity, on the verge of destruction; and then he will interpose. I am driven to the edge of the precipice before his salvation arrives. It is not that he has any pleasure in seeing me in desperation. But he wants to take out of me every vestige of self-reliance and self-righteousness. He wants to make me depend wholly on himself. He wants to draw from me the cry, "My foot slippeth," in order that I may throw my whole soul into the thanksgiving, "Thy mercy held me up."

So, if I would experience the riches of his goodness, I must comprehend first how much I need them, and how they must come to me of his pure love alone; beggared and bankrupt I must take them freely, as one who has nothing to pay.

"Man's weakness, leaning upon God,
Its end can never miss."

WHAT GENTLE WILL MISSED.

If Shakespeare were on earth to-day
And writing those great works of his, no doubt
The critics would have something nice to say
Concerning each book, as he brought it out.

And this, or something like it, they would write:
"Will Shakespeare's 'Hamlet's' clever in its way,
But rather crude—still let him try; he might
Write something that will be worth while some day."

General & Church News

ACROSS THE WATER.

A sign of the times may be noted in the choice of Dr. W. T. Davison as president of the English Wesleyan Conference. For nine years he has held the professorship of Biblical Exegesis in Richmond College, and for eleven years the chair of Systematic Theology at Handsworth College, Birmingham. In this country he will be remembered by his delivery of a notable address on "Inspiration and Biblical Criticism," during the last Ecumenical Methodist Conference here. This election by a church noted for its conservative and evangelical spirit, of a leading biblical scholar who is in accord with the progress of modern thought on biblical subjects, indicates a recognition of the fact that an acceptance of the results of scientific criticism is not incompatible with earnest effort for the saving of men.

Hugh Price Hughes, the famous English Wesleyan preacher, has broken down in health from overwork, and absolute rest has been ordered for at least six months. He represents the "forward movement" in British Methodism and has made The Methodist Times a strong paper. The West London Mission has been conducted by him and Rev. Mark Guy Pearse almost entirely, and his withdrawal from it will be a great loss.

Thousands gathered at Keswick in the Lake district of England, during the last week in July, for the annual meetings now so widely known. Three main services were held each day in the tents, one seating 2,400 and the other 1,200, which were usually well filled. Additional services were held in halls and churches in the town. Personal responsibility for the salvation of the world and entire consecracration to God were the principal themes. Ten missionaries from various lands spoke at one meeting to at least 3,000 hearers, and a large number of young men and women responded to their appeal for helpers.

Dr. George F. Pentecost, once pastor of a Baptist church in Boston and later of a Congregational church in Brooklyn and now in charge of a Presbyterian congregation in London, proposes to return to this country and take up evangelistic work.

The "Christian Commonwealth" of London, formerly edited by Dr. W. T. Moore, and representing in general the interests of the Disciples of Christ in England, has been sold to Mr. Albert Dawson, and will be continued as an interdenominational journal. Mr. Paul Moore, who has been the acting editor and manager for some time past, is on his way to this country to reside.

The only denomination which has so far succeeded in raising its twentieth century fund is the United Wesleyan Free church of Great Britain. It has even out-run its aim of $500,000, having secured $9,000 surplus. It has good cause to be proud of this showing, as it gives an average of over five dollars per member and only twenty members failed to give something to the fund.

Rev. F. B. Meyer has been elected president of the London Sunday School Union for 1902. Mr. Meyer's energies and activities as pastor, preacher, writer, organizer and leader of religious movements seem to be inexhaustible. His last Sunday evening service before his vacation was the anniversary of the fourteen Sunday schools connected with his parish, which enroll 4,700 children.

A message of high emprise was that given by the late Bishop of Durham to the miners on July 20. Recognizing that it was probably his last opportunity, he dwelt on the advance in material prosperity, urging that spiritual progress ought to be no less rapid, and as his last word to them, he testified that in a long and laborious life he had found the love of Christ to be the most prevailing power to sustain right endeavor. It was the secret of a nobler life. The watchword of untiring service to God and man was "the love of Christ strengtheneth us," and he asked his hearers to take these words to the home, the club and the mine, and act upon them.

The Methodist Ecumenical Conference to be held in City Road Chapel, London, September 4-17, will have 500 members, 200 of whom go from this country. The program contains the names of many American and Canadian Methodists, President Little of the Garrett Biblical Institute, Evanston, being amongst them. Bishop Williams, the colored bishop of Augusta, will read a paper upon "Methodism and Christian Union." Rev. Dr. C. B. Mitchell of Minneapolis is, we believe, the only Methodist pastor of the United States who will deliver an address. His subject is "Is Methodism Retaining its Spiritual Vitality?"

At the advent of the Australian commonwealth into legislative life, there was much discussion whether the proceedings should be opened with prayer. The churches were alive to the importance of this initial action and strenuously urged the affirmative They carried their point. Standing orders providing for an opening prayer have been adopted by both houses of the commonwealth parliament.

In New Zealand the Presbyterians, Congregationalists and Methodists have united in the production of a single interdenominational journal. To each denomination is assigned an official section of the paper, which redounds to the common benefit of all the readers. The initial numbers are said to give satisfaction, but how the project will work in the long run is yet to be determined.

A happy revival of old customs was inaugurated recently when the Bishop of London held a solemn service of benediction on board the ship "Discovery" for its band of explorers about to sail for unknown Antarctic seas. He gave a touching and inspiriting address to the sailors and their friends.

The dome of St. Paul's Cathedral is showing alarming cracks in its walls. Dean Gregory will urge parliamentary opposition to the proposed underground road which might imperil the foundations.

The Continental Mission Conference has just held its tenth meeting in Bremen, Germany, in the garden house of Mr. F. Victor, a Christian merchant. Forty-six foreign missionary specialists were present, leaders and officers of the great missionary societies—German, French, Dutch, Danish and Scandinavian. Some of the topics under discussion this year were "Principles and duties of Protestant Missions on the ground of the experience of the nineteenth century;" "Missions and Transmarine Politics in their Reciprocal Relations;" "The Financial Independence of Native Churches in Its special importance for the position of the Native Trader" and "How to Meet Romish Competition on the Mission Field." Papers were read on "The Human Rights of Natives in the Colonies;" 'How to Suppress the African Liquor Traffic;" and "How To Provide the Press with Mission Information." This gathering meets once in four years and does much to promote comity and wise co-operative action. A committee of German missionary societies has charge of all matters of common interest between the conferences.

During the six months ending June 30 there were 6,148 conversions from Roman Catholicism to Protestantism in Austria. These figures are published by a German political leader and the cause of such large defection from the Catholic ranks is said to be due largely to priestly interference with racial aspirations.

In France also there is prospect of decided increase in the numerical strength of Protestantism. While the Romish church still retains a strong hold on the people and in many parts of the country they know no other religion, yet over 200 priests have left the Church of Rome during the last two or three years and most of them have joined Protestant churches. Increased success in the work of evangelization is also evident.

THE TEMPERANCE CAUSE.

Various happenings of late indicate a steadily growing sentiment in favor of temperance in quarters where it certainly would not have been found a few years ago.

At a recent meeting of the Minnesota Federation of Labor delegates

from the retail liquor dealers' association were refused seats by a twice-repeated vote, the second being made even more emphatic than the first, being eighty-eight against admittance with only eleven in favor. The first vote was on the recommendation of the committee on credentials, the second, the next day, when an effort was made through the resolutions committee. The verbal expression of opinion was strong to the effect that the business was not a legitimate one.

An editorial in a Louisville paper said recently: "It is plain that the business conditions of today require the services of sober men. No others need apply." The New York Sun says: "Even the Tammany general committee, once called a collection of red noses, is now full of total abstainers; many of the great political leaders are total abstainers, and the same is true of the great leaders in finance, in trade and in the professions. Strict abstemiousness is the rule among them." The action of large corporations in refusing to retain in their employ men who drink or who smoke cigarettes is doing much to deepen the conviction that intemperance interferes with business and must therefore be ruled out.

At the international convention of the Roman Catholic Order of Foresters just held at Dubuque, Iowa, there was a strong sentiment in favor of shutting the doors against saloon keepers for the reason that such persons are considered to be very dangerous risks. When the vote was taken there were only nine votes lacking of the two-thirds required to bar them out of the order. The Catholic order of Knights of Columbus at their convention at Put-in-Bay last month passed a strict anti-treating resolution.

The Catholic Total Abstinence Union of America, which numbers over 85,000 persons, closed its annual meeting August 9. Resolutions were passed condemning the treating custom, reaffirming a belief in total abstinence as the best remedy for the evils of intemperance, and urging co-operative effort with non-Catholic associations against this common enemy. Archbishop Ireland was eloquent in enforcing the advantages of total abstinence. Rev. A. P. Doyle of New York, the secretary, reported an increase of nearly 100 new societies with 4,190 members.

The National Congress of the Woman's Christian Temperance Union was held at Buffalo, N. Y., this year. Nineteen states were represented. "Vice in the Philippine and Other Islands and our Duty to our New Possessions" was the title of a paper by Mrs. Susanna M. D. Fry of Illinois and a careful and important paper on "The Relation of the National W. C. T. U. to other Organizations" was given by Mrs. Katherine Lente Stevenson of Massachusetts. "Does the New Century Call for New W. C. T. U. Methods?" was the question considered by Mrs. Cora Seberry of New York; a discussion followed. Miss Anna Gordon gave a comprehensive paper on "A Quarter of a Century of Results from the Crusade Movement Through the National and World's W. C. T. U." Mrs. Margaret Dye Ellis of New Jersey opened up a vital question of the day in her paper on "The Anti-Canteen Law and the Sale of Liquor in Soldiers' Homes." This paper will be printed to help in the campaign to be earnestly waged this winter. On this subject the congress expressed its sentiments very definitely in the form of a declaration.

A conference of national temperance societies followed the congress, at which twelve national societies were represented and many church organizations. The body was thoroughly representative. Resolutions were adopted to petition Congress to prohibit the sale of liquor on military reservations and soldiers' homes, and to discourage its use in the army, and "to provide such an improved army ration, in quality, quantity, and efficiency of preparation as will make it unnecessary to resort to the profit on the sale of liquor." Special attention is to be given to law enforcement, and to the securing of needed legislation to fix responsibility on the proprietors of saloons and the owners of real estate on which liquor is sold, for all illegal acts committed on such premises, and to forbid the selling of Internal Revenue tax receipts in prohibitory territory.

In Topeka two weeks ago a liquor seller received the most severe sentence for violation of the prohibitory law that has ever been imposed since the law was adopted. Convicted on fifteen different counts of his indictment, he was fined $7,500 and given 1,350 days in jail. A few examples like that would stop the business of law defiance in Kansas.

A significant movement is on foot to remove the bars from the ferry boats of the S. P. R. R. Co. on San Francisco Bay. It has been endorsed by several of the strong churches of Oakland.

There is great rejoicing among temperance workers over the passing of a bill by the English Parliament forbidding the sale of intoxicants to children under sixteen years of age.

At a railway Y. M. C. A. meeting held at Galesburg, Ills., in August, Conductor W. R. Robinson of the Burlington Railroad, said he remembered years ago when there would be a case of beer in the way car of the freight, and engineers, brakemen and firemen would drink on the trip. "Engineers,"

MORE BOXES OF GOLD
And Many Greenbacks.

To secure additional information directly from the people, it is proposed to send little boxes of gold and greenbacks to persons who write the most interesting, detailed and truthful descriptions of their experience on the following topics:

1. How have you been affected by coffee drinking and by changing from coffee to Postum?

2. Do you know any one who has been driven away from Postum because it came to the table weak and characterless at the first trial?

3. Did you set such a person right regarding the easy way to make Postum clear, black and with a crisp, rich taste?

4. Have you ever found a better way to make it than to use four heaping teaspoonsful to the pint of water, let stand on the stove until real boiling begins; then note the clock and allow it to continue easy boiling full fifteen minutes from that time, stirring down occasionally? (A piece of butter about the size of a navy bean, placed in the pot will prevent boiling over.)

5. Give names and account of those you know to have been cured or helped in health by the dismissal of coffee and the daily use of Postum Food Coffee in its place.

6. Write names and addresses of 20 friends whom you believe would be benefited by leaving off coffee. (Your name will not be divulged to them.)

Address your letter to the Postum Cereal Co., Ltd., Battle Creek, Mich., writing your own name and address clearly.

Be honest and truthful; don't write poetry or fanciful letters; just plain, truthful statements.

Decisions will be made between October 30th and November 10th, 1901, by three judges, not members of the Postum Cereal Co., and a neat little box containing a $10 gold piece sent to each of the five best writers; a box containing a $5 gold piece to each of the 20 next best writers, a $2 greenback to each of the 100 next best, and a $1 greenback to each of the 200 next best writers, making cash prizes distributed to 325 persons.

Almost every one interested in pure food and drink is willing to have their name and letter appear in the papers, for such help as it may offer to the human race. However, a request to omit name will be respected.

Every friend of Postum is urged to write and each letter will be held in high esteem by the company, as an evidence of such friendship, while the little boxes of gold and envelopes of money will reach many modest writers whose plain and sensible letters contain the facts desired, although the sender may have but small faith in winning at the time of writing.

Talk this subject over with your friends and see how many among you can win prizes. It is a good, honest competition and in the best kind of a cause.

he said, "used to start out with whisky bottles in their pockets; dispatchers used to stagger to their work. But there is a great change today and the life of the railroad man is vastly different and much better."

CHICAGO AND VICINITY.

The First Congregational church received this week a letter from the Rev. William A. Bartlett of Lowell, Mass., accepting its call to the pastorate. He comes to a difficult field to take up the work left by the beloved Dr. E. P. Goodwin whom he counts it an honor to succeed. Mr. Bartlett's work in Lowell has been successful and it is hoped he will be able to lead the First church in an aggressive work in a most needy neighborhood.

James W. Bashford, the president of Ohio Wesleyan University, has been called to the presidency of the Northwestern University, Chicago.

Dr. H. C. Scotford finds encouraging signs of prosperity in his work with Trinity Congregational church. The congregations and Sunday schools are growing both there and at the Evangelical church on Vincennes Road, where he holds evening service, the morning being given to Trinity. A movement is on foot to secure a new location for Trinity church half way between the two churches and thus secure the consolidation of the two in one organization.

Rev. Dr. Marvin G. Hodge, in the Baptist ministry since 1843 and long pastor of the church at Janesville, Wis., died at River Forest, August 26. He had been a resident of Oak Park for a year or more. In the church there his presence and help were much appreciated.

William A. Sunday, the former member of Captain Anson's baseball team, now engaged in evangelistic work, will conduct special revival meetings at the Sacramento Avenue Methodist Episcopal church from Sept. 1 to 16.

The largest summer convocation in the history of the University of Chicago was held in the tent on the campus August 29. Dr. Gregory of the University of Leipsic delivered the convocation address on the subject of "Education and Labor." He had hoped to have as many laboring men as possible in his audience and expressed disappointment that the hour set prevented their attendance. More degrees were conferred at the close of Dr. Gregory's speech than at any other summer convocation. Sixty-three bachelors, fifteen doctors of philosophy and eleven masters' degrees were given.

The annual announcement for the season of 1901-1902 by the Young Men's Christian Association has just been issued. The membership of the central organization has been increased to 4 123, not including 245 members from branch associations, who use the rooms of the central body. The evening school is the largest in numbers in the country. Twenty-nine different nationalities are represented, with 126 different occupations. The total enrollment is 1,797, and the day school has 212 students. In the physical section new bathrooms have been arranged, and the handball court is not excelled in the country.

Rev. J. W. Ferner, pastor of the First Congregational church, Sedalia, Mo., has accepted a call to the Millard Avenue Congregational church, Chicago.

The Ridgeway Avenue Presbyterian church closed its tent meetings August 25. The interest manifested has been encouraging. Eleven persons were received into church membership Sunday, August 25. The pastor, Rev. H. C. Buell, has been assisted in these meetings by Rev. Messrs. G. P. Williams, Alexander Patterson, D. K. Campbell, Dr. David B. Griegg, H. W. Stough of the Third Congregational church, Oak Park, and Evangelist W. A. Sunday.

The Illinois Anti-Saloon League, which has been represented in Chicago by Rev. M. M. Parkhurst, D. D., as superintendent of the Chicago district, has opened a state office in Chicago at 830 Association Building, the present headquarters of the Chicago district. The new office will be in addition to the one maintained at Springfield, and will be in charge of Rev. E. G. Saunderson, assistant state superintendent, formerly superintendent of the Cleveland district of the Ohio Anti-Saloon League. The Chicago office will have control of the Agitation department of the state work, and while all lines of League activity will be pushed, special attention will be given to promoting the interests of the Illinois Anti-Saloon League Local Option bill which attracted so much attention during the last session of the legislature. The Illinois League is one of thirty-eight state and territorial leagues which are affiliated with, and constitute the American Anti-Saloon League.

Baptist.

Mrs. Johanna M. Lovelace of Turner, Kan., has made an offer to the Kansas City, Kan., Baptist Theological Seminary of a free gift of ninety acres of land, valued at $50,000, lying just outside the limits of that city. The gift is made on condition that $5,000 be raised to purchase a building now on the property to be used for seminary purposes. Mrs. Lovelace also agrees to give $2,000 toward the running expenses of the seminary the first year. It is proposed to make the institution the principal Baptist school in the West. A charter was secured recently.

Dr. B. H. Carroll, secretary of the Texas Baptist Educational Commission, says that the denomination has in three years expended in the correlated schools $307,000, and that by November the last $50,000 of debt on the entire Baptist school system of the state will be liquidated. The total valuation of Baptist schools in Texas is $700,000. Last year these schools matriculated between 2,000 and 3,000. Every school is now so incorporated that it is impossible to contract debt in the future.

The Rev. Mr. Happell and the Fond du Lac Baptists have promptly started work in the new community around the railroad shops at North Fond du Lac. They secured a lot from the railroad company, a chapel costing $600 has been built and dedicated, and regular preaching and Sunday school sessions will be started at once.

The Iowa Falls Assembly was a success. Rev. T. W. Powell, D. D., was among the lecturers, also Rev. J. W. Cathcart, Ph. D., and Dr. A. B. Chaffee. Rev. J. K. Richardson, D. D., of Des Moines, conducted the outline studies of the Bible. Rev. G. E. Gowdy gave his three lectures, "In the Land of the Pharaohs and Pyramids," "Five Hundred Miles on Horseback Through Palestine," "Wonders of Athens, Rome and Pompeii." They were both valuable and entertaining. A new departure this year was "Business Men's Day." The stores in the town were closed from two to four. The Iowa

HEALTHY SCHOOL-MA'AM.

Found Out How to Feed Herself.

Many school teachers, at the end of their year's work, feel thoroughly exhausted and worn out, physically and mentally. The demand upon the nerves and brain of a teacher is unusual and unless they are well fed and fed upon properly selected food, it is natural that they should run down.

A little woman teacher at Gobleville, Mich., who has been teaching regularly for a number of years, has always found herself thoroughly exhausted at the end of the season, until within the last year she has made use of Grape-Nuts Food with the result that she closed the year as a robust, healthy, strong, vigorous woman, having gained in weight from 90 pounds to 126; her nerves strong, face bright and cheery, and really a wonder to all her friends, who constantly comment on her color and strength. She knows exactly to what the change is attributed, for in the years past, living on ordinary food, she has almost broken down before the school year closed, whereas since using Grape-Nuts, this change has been brought about; evidence prima facie of the value of Grape-Nuts Food for rebuilding the brain and nerve centers.

The name of the teacher can be given by the Postum Cereal Co., Ltd., Battle Creek, Mich.

Falls band furnished the music. "Woman's Day" has always been one of the best things on the assembly program.

The best meeting in the history of the Michigan Baptist Assembly was that held at Orchard Lake, Mich., August 13-19. The attendance was over 600. On the program were the names of Rev. Herbert L. Stetson, LL. D., for eleven years president of Des Moines College and now at Kalamazoo college; Rev. Edward Judson of New York, Rev. J. W. Conley, D. D., and Rev. R. E. Manning of Chicago, and others.

A revival meeting held at Blue Fork, Mo., resulted in sixty-one conversions. Fifty-eight were added to the church.

Congregational.

Rev. Charles A. Riley of Moline, Mich., has been called to the pastorate of Barker Memorial church, Grand Rapids, the present pastor, Rev. John T. Walker, having recently resigned to go to the church at Eaton Rapids.

A midsummer rally is a regular custom of Kansas City Congregationalists. Olivet church was filled on this occasion, Sunday evening, August 18. There was special music. Rev. J. B. Toomay of Carthage presented "The Weakness of Congregationalism," as regards Missouri. His points were: an inadequate ministry and the prevalent idea that the Congregational church is a "Yankee" church, for eastern people only. State Sunday School Superintendent J. P. O'Brien spoke of "The Strength of Congregationalism"—its democracy and its supremacy of individual conscience in matters of interpretation. Dr. Judson Smith of the American Board told the story of the martyred missionaries of China.

The corner stone of the new edifice for the Fort street church, Detroit, Mich., was laid August 19. Nine of the twenty-five charter members who organized the church twenty years ago, were present.

Rev. Thomas R. McRoberts of St. Joseph, Mich., absolutely refuses to unite in marriage any couple who are not permanent residents of the county where the license to marry is issued.

A church exhibiting unusual interdenominational comity was recently organized at Garfield Creek, Colo., where Rev. Royal L. Melendy has preached for several months. There were twenty charter members representing nine denominations. Eight of these were immersed.

Pilgrim church, Kansas City, has just closed a twelve days' tent campaign. From 400-600 people heard the gospel every evening and the community has been stirred. Afternoon meetings for boys and girls have had an average attendance of 100 and have done much good. Rev. Frank Fox of the First church preached at the night services.

At Edelstein, Ills., Missionary Van Auken has been holding services. The interest was so great that they were continued twelve days. People who had seldom been seen at church came and the missionary drove over 150 miles to have personal interviews with one and another. Sunday, August 18, twenty-one new members were received, fifteen upon confession. Ten were heads of families.

Twilight services held at 6:45 on Sunday evening at South Kaukauna, Wis., have been an attractive and successful feature of the summer's work. A special musical program by the choir, or the singing of familiar hymns led by a cornet or violin, or just an old-fashioned "sing" such as the people enjoy in their own homes at the twilight hour, occupies the time till the room grows quite dusk. Then follows a brief practical talk by the pastor, Rev Isaac B. Tracy, and after a few moments of silent meditation and prayer and without any formal dismissal, the people quietly rise and go out. On several occasions the service has closed with the singing of a solo or quartet, without the lights being turned on.

The Disciples.

A movement is on foot in Iowa for the organization of a co-operative work among the Bible-schools for evangelistic and educational purposes, similar to the Bible-school co-operations which have for many years been in successful operation in Missouri, Nebraska, Illinois, Indiana and Kentucky.

Rev. Hermon P. Williams of Jefferson, Iowa, announces the resignation of his pastorate so that he may go as a missionary to the Philippines.

Rev. Joseph F. Harter died August 26 at Salemonica, Ind.

The first ministerial institute of Nebraska preachers was held at Cotner university, August 4-19. There was a good attendance. Rev. C. A. Young, of The Christian Century was the principal lecturer from outside the state. His topics were the Life of Christ and Prophecy, and the strong, spiritual teaching he gave was thoroughly appreciated. The president of the university, Rev. W. P. Aylsworth, treated of homiletics and pastoral theology in a very helpful way.

A very successful revival meeting has been held at Ladoga, Ind., by Rev. Allen Wilson. The attendance was from 1,000 to 2,000. Thirty-one men alone accepted Christ.

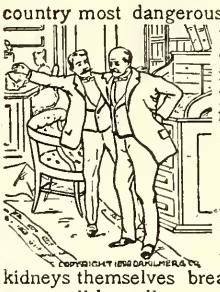
The Christian church, Little Rock, Ark., a year ago established a home for working girls. It was much needed, for board at respectable places at prices such girls could pay was very difficult to obtain. The church rented a house of nine rooms, furnished it and secured a matron. Many applicants had to be turned away for lack of room. In March, 1901, a larger house was rented and has now twenty-five boarders. It pays all its running expenses, which is all that was desired or expected.

Rev. R. F. Thrapp, who began work at Jacksonville, Ill., September 1, has been pastor at Pittsfield, Ill., for over three years. He leaves the church in flourishing condition, 175 having been added during his pastorate.

Rev. George L. Snively concluded a pastorate of four years at Jacksonville, Ill., on August 25. There have been 400 additions to the church there during that time. He now becomes general secretary of the National Benevolent Association, with headquarters at St. Louis, Mo.

The annual convention of Christian churches of Audrain County, Mo., was held at Mexico, August 19-21. There are sixteen congregations in the county, with a membership of over 2,000. The church at Mexico has 560 members, 470 of whom are regular contributors to its work—a good proportion, surely. Among the speakers on this occasion were Rev. Messrs. G. A. Hoffman and J. H. Crutcher of St. Louis.

The Cause of Many Sudden Deaths.



There is a disease prevailing in this country most dangerous because so deceptive. Many sudden deaths are caused by it—heart disease, pneumonia, heart failure or apoplexy are often the result of kidney disease. If kidney trouble is allowed to advance the kidney-poisoned blood will attack the vital organs or the kidneys themselves break down and waste away cell by cell.

Bladder troubles most always result from a derangement of the kidneys and a cure is obtained quickest by a proper treatment of the kidneys. If you are feeling badly you can make no mistake by taking Dr. Kilmer's **Swamp-Root,** the great kidney, liver and bladder remedy.

It corrects inability to hold urine and scalding pain in passing it, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Swamp-Root is pleasant to take and sold by all druggists in fifty-cent and one-dollar sized bottles. You may have a sample bottle of this wonderful new discovery and a book that tells all about it, both sent free by mail. Address Dr. Kilmer & Co. Binghamton, N. Y. When writing mention reading this generous offer in this paper.

Home of Swamp-Root.

For Dyspepsia Take Horsford's Acid Phosphate

Dr. T. H. Andrews, late of Jefferson Medical College, Philadelphia, Pa., says: "A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

W. D. McCully, A. W. Kokendoffer, H. F. Davis, J. W. Strawn, and J. H. Thomas.

Episcopal.

Bishop Morris, of Oregon, has issued a pastoral letter, taken from his annual address to the convention, urging the better keeping of Sunday, for whose proper observance he suggests four rules:

"First—With attendance at church and the Holy Communion unless absolutely prevented.

"Second—With rest and recreation that is not only innocent in itself, but in keeping with the worship in all good conscience, and with carefulness for example as well as for personal duty.

"Third—In trying every Lord's Day to make some other life brighter by some specific good deed. Let not the sun of Sunday go down upon a life that has not let some of its Christian light shine upon some one else.

"Fourth—In acting upon the spirit of the canon which does not conflict with innocent recreation and need by no means be buried in the Book of Canons, viz., 'All persons within this church shall celebrate and keep the Lord's Day, commonly called Sunday, in hearing the Word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation.'"

And he adds very cogently, especially in this season of summer holidays, that "we have neither Sunday nor week-day to squander in idleness or frivolity wherever we may be."

The Training School for Female Church Workers in Boston will be open early in November, when Miss Clara Carter will take charge of the preparatory dispensary class and also deliver a course of lectures on the Book of Common Prayer. Mrs. P. F. Hall will speak every week on missions, with special reference to Indians and colored people. Mrs. G. Lowell is to lecture on "The Acts of the Apostles," while the Rev. Messrs. A. P. Greenleaf and G. A. Strong will render assistance by giving instruction on Biblical subjects. The students who have taken the preparatory dispensary course are admitted during the months of April, May and June to practical work in the Boston Dispensary. No fee is asked for the lectures. For students living in the house the charge will be $200, which covers board and lodging.

Bishop Moreland of Sacramento has been visiting the Hupa Indians in Humboldt County, Cal. He says: "Up and down the valley for miles we drove, visiting the people in their homes, and seeking to bring Christ near to the hearts of these children of his. A group of maidens came to us seeking baptism, which, after careful teaching, was administered. This seemed to be but the first sheaves of a great, ripening harvest. All next day groups came voluntarily seeking Holy Baptism. First was a band of tall young Indian men. "We want to be Christians,' they said; 'teach us to love Jesus and to be like him.' Then came boys in large numbers. At length we chose out the brightest and most forceful boys and girls, taught them, and secured sponsors for them. Many who wished to be baptized we postponed until a priest can be sent to prepare them and to follow up their baptism. In all I baptized twenty-two and confirmed two, marrying also with the Church's blessing several couples who had taken each other to man and wife in Indian fashion or without ceremony. It was a satisfaction to administer confirmation to the agent himself, for on an Indian reservation he is an official whose example is potent for good or evil. Our public services and preaching were attended largely, and the serious impressions deepened and spread. God's Holy Spirit was plainly at work in the hearts of his red-skinned children, and I was impressed with the rareness of this opportunity to win a whole tribe to Christ. Much of our success was due to the vigilance of the agent in keeping corrupt white men, liquor-sellers and panderers off the reserve, so that the devil was not permitted to debauch these child-like hearts with his worst vices. Thus they opened to the sunshine of God's love, and responded naturally to the warmth of Christ's great heart, brooding over them and forming his image within them. We gave each convert a cross to wear, and a picture of the face of Christ for his cabin walls."

Methodist.

Rev. George Voglesong, late of Elyria, Ohio, and one of the pioneer Methodists of the state, died August 19.

A series of camp meetings have been held on Cedar street, St. Paul, from August 19-30, under the auspices of the Methodist Ministers' Association.

The Central German conference of the M. E. church holds its annual session September 4-9 in Detroit, Mich. Bishop Andrews will preside. All the

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The Detroit union of Epworth Leaguers has nearly completed payment for the Epworth Home at Lake Orion. Many children and others have been given an outing at the cottage during the summer. One little girl confidentially remarked to the matron: "It's queer to be eating three times a day. We never do at home."

Rev. Joshua Stansfield of Bay City, Mich., has accepted a call to the Meridian Street church in Indianapolis, Ind.

One of the foremost men in the Methodist church South, Rev. W. M. Leftwich, D. D., died suddenly at Los Angeles, August 21. He had been pastor of several prominent churches about St. Louis and since July had held the pastorate of Trinity church, Los Angeles. He was a very successful evangelist, and was also something

Regret is felt by the congregation of the Francis Street church, St. Joseph, Mo., at the departure of Rev. W. F. Packard, who has been their pastor for four years. More than $33,000 has been collected under Dr. Packard's direction for benevolent purposes, and the condition of the church's finances is considered good; 220 members have been added to the church during his pastorate.

Presbyterian.

At a meeting of the graduates and friends of Lane Seminary, held at Winona, Ind., a resolution was adopted as follows:

We, the alumni and former students of Lane Seminary, assembled in the parlors of the Moody Memorial Building, desire to express our appreciation of the fact that Dr. J. Wilbur Chapman, a graduate of Lane, has presented this splendid building to the Winona Lake Association for the use of ministers on small income, and we hope it will stand for many years as a monument to Dr. Chapman and as a blessing to those who may share in its hospitality.

Rev. Henry L. Dickerson, of Indianapolis, was chosen president, and Rev. J. K. Gibson, secretary of the meeting. The organization was made permanent.

The Andrew Presbyterian Sunday school of Minneapolis increased its attendance during the month of August by having special music each Sunday and an address by some one from outside its own membership.

The revision committee of the Presbyterian General Assembly met at Saratoga Springs August 28 to confer on reports from the sub-committees appointed June 18 on the three divisions of the work to be done.

Mrs. T. M. Sinclair has offered to erect a new edifice for the Third Presbyterian church of Cedar Rapids, Iowa, as a memorial of her husband, who started the church some years ago. She will spend $30,000 on the building.

Rev. A. M. Campbell of Princeton, Ind., has been called to the Wagoner Place Union church, St. Louis, and will enter on his new duties the last Sunday in September.

Trumbull Avenue church, Detroit, Mich., celebrated its twentieth anniversary by sending out Rev. James S. Cunningham and his wife as its personal representatives in Africa. A service of ordination was held August 25. The church assumes their support and provides them with an outfit for their work.

The United Presbyterian church of Winfield, Iowa, has received from Mr. John McCulley a fine farm of 429 acres, he retaining the use of it during his life.

The United Presbyterians sustain a missionary boat, "The Tidings," at a cost of $1,500 a year. Its mission is to visit with the Gospel message the islands in Puget Sound. That it is needed is evidenced by the fact that Mrs. Gerald of Gerald's Cove for five years did not see the face of another woman and during twenty years has only had three opportunities of attending divine service.

The Bohemian church in the country seven miles east of Tyndall, S. D., welcomed thirty-two young people into communicant membership recently. This is some of the fruit of the labors of Rev. John Linka, who has been pastor there for eight years.

One of the most important meetings held at Winona Lake, Ind., this year was that of the evangelistic committee appointed at the Presbyterian General Assembly in Philadelphia last May, the object being to formulate plans for the holding of evangelistic meetings all over the United States. A subcommittee was appointed, Rev. J. Wilbur Chapman, D. D., of New York chairman, to prepare a list of available evangelists for churches. Rev. Dr. Balcom Shaw was appointed chairman of a sub-committee to suggest conferences of ministers, arrange special meetings of Presbyterians and to send leaflets outlining such meetings for ministers as were inaugurated by the

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New York Presbytery at Riverdale. Rev. George B. Stewart, D. D., president of Auburn Seminary, was invited to represent the committee in visiting cities and to look after this work at meetings of presbyteries and synods. The committee will send a communication to each presbytery urging the appointment of a special committee on evangelistic methods and work. Rev. George T. Purves of New York was appointed a special sub-committee to prepare a call to the whole church, and arrangements were made to send this appeal to all churches and also to the press. The next meeting of the committee will be held in Philadelphia December 10. Pastors are to be urged to make especial preparation for evangelistic preaching and to make special effort to reach the unchurched by special out-door meetings wherever such can be arranged. The chairman of the Evangelistic Committee is John H. Converse of Philadelphia. The other members present were Rev. Dr. Purves, New York; Rev. J. Wilbur Chapman, New York; W. J. Chichester, Chicago; Dr. S. S. Palmer, Columbus; J. Balcom Shaw, New York, George P. Wilson, D. D., Washington, D. C.; James I. Buchanan, Pittsburg; E. A. K. Hackett, Fort Wayne; Charles S. Holt, Chicago; John Willis Baer. Boston.

General.

The Wisconsin State Sunday School convention is to be held at Waukesha, Wis., September 17-19. A very strong and practical program has been prepared. Mr. Marion Lawrence is to speak on "Organization for Evangelization" and "The Big-Boy Problem." W. C. Pearce, Mrs. M. Jaeger, Alfred Day, G. C. Haun and others are among the speakers.

Among the many influences for good started by Christian Endeavorers is the Sailors' Home at Nagaski, Japan It is the work of the floating society of seventeen members formed in 1894 on the cruiser Charleston.

A colportage wagon was dedicated Sunday afternoon, August 25, at Fargo, N. D., to be used by the American Publication Society. It will travel all over the state for the sale of Bibles and religious reading matter in all languages. The children of the state contributed the money for the harness.

Union tent meetings under the leadership of Messrs. Williams and Alexander were begun August 25 on the West Side of Des Moines, Iowa. Most of the churches have omitted their evening services and joined in the meetings.

The Evangelical church at Industry, near Abilene, Kan., has just paid off its debt with a crop of wheat. Last autumn the pastor, Rev. Mr. Bruner, together with a number of the leading members, rented forty acres of the ground near the church building. The work of seeding and the seed grain were contributed. At harvest this year it was found advisable to hire the cutting done, but the thrashing was contributed. The yield was 950 bushels, of which one-third was paid for rent and the remainder has just been sold for enough to pay off the $350 mortgage on the edifice. The congregation is planning to sow another field this year to raise funds for improvements and church expenses.

FOREIGN MISSIONARY ITEMS.

Mrs. Boyce, missionary at Jalapa Mexico, writes:

"In August, 1898, I took an Indian woman from Las Vegas as cook. Petra had not been in our house a month when her mother wrote her to leave the house of the Protestants at once. Petra was well satisfied with her place so did not obey. A second letter came even more emphatic for her to leave our house. As this order was unheeded, the old lady came down to Jalapa to take her daughter away by force. As good fortune would have it, I saw her as she came in the front door and recognized her as Petra's mother. I received her most effusiv ly and in my best Spanish put my house at her disposition and insisted on her staying in our house (or hers in Spanish) as long as she was in Jalapa. The reception I gave rather disarmed her, and she stayed for dinner. In the afternoon Anita was practicing. The piano was a novelty to the woman. She went over on the corridor and stood just outside the door to listen. I went into the parlor and told Anita to play a hymn, and we sang it. One hymn followed another in Spanish. I asked the old lady to come in and sit down. She did so and was delighted with what we sang. We told her they were the hymns we sang in our services; and as it was Wednesday I asked her if she would

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not like to go to service with us. She assented, but poor Petra was in consternation, as she feared some outburst on the part of her mother. She accompanied us, however, and came away so delighted that when she now comes to Jalapa she comes on Wednesday so that she can attend service. She bought a New Testament and reads it faithfully. And now, stranger yet, when Mr. Boyce went to Las Vegas on May 29 he wrote to her two days before that he was going. He was surprised to find her waiting at the train. She took him to her house and while her daughter was getting lunch she said she would speak to a neighbor woman who was a believer. In a moment she returned with the woman, the wife of the judge of Recorder's Court. So greatly had she interested the woman in the gospel that she bought a Bible at once and subscribed to our paper, El Faro. Services were held the two nights Mr. Boyce was in the town, in the old lady's house, and almost all who were present had become interested in the gospel through this woman who two years and a half ago came to our house because she so hated the Protestants."

About eight years ago, when Christian Endeavor had little more than come into existence in New South Wales, there was a camp of aborigines on the shores of Botany Bay, some seven miles from the city of Sydney, the metropolis of Australia. Degraded, neglected and despised, these dusky children dragged out a miserable existence, subsisting on a mere pittance from the government. Their condition at once appealed to those who had pledged themselves "to strive to do whatever He would like to have them do," and several Endeavorers began to visit the camp and to try to lead the natives to Christ. It was found absolutely necessary to be on the ground on Sundays to protect the aborigines from their white visitors and to prevent the frequent and fearful quarrels; so for months pairs of young Endeavorers went out in turn from the various societies interested and used to sleep "on the cold ground" under a protection manufactured out of sacks, and at the tender mercies of millions of bloodthirsty mosquitoes. But they stood it until money was raised for a church building with the necessary accommodation to protect the missionary pioneer from the elements and the mosquitoes. Then a young lady was found willing to leave home and take up her abode among the blacks at the camp. The remuneration was miserably pitiful, for the Endeavorers were but few yet and means were very circumscribed. But she went with a heart full of love and the results of all the efforts and prayers were abundantly evident at the next colonial Christian Endeavor convention, the first in the great town hall of Sydney, with five thousand present, when in response to the roll-call an aboriginal society of more than twenty strong rose, most of them active members, and sung "When the roll is called up yonder, I'll be there." Since then the work has gone steadily on and has resulted in the formation of an "Aboriginals' Missionary Society," the only one in New South Wales, with a young and most enthusiastic Endeavorer at its head. It now employs three missionaries; has built several churches, plain and rough, of course, but suitable; has well-nigh all the camps along the central coast evangelized; is sending out the blacks themselves to carry the gospel to their fellows, and is winning as jewels for the Master's crown hundreds of those who were thought to be "too low down to possess a soul."

"Saying" and "Praying."

Mr. Moody once related this pretty incident concerning his own little son: "My wife came down one evening and said she had had some trouble with one of the children. He was not willing to obey, and he had gone off to bed without asking her forgiveness. I went up and sat down by the side of the little child and said, 'Did you pray tonight?' 'I said my prayers.' 'Did you pray?' 'I said my prayers.' 'Did you pray?' 'Well, papa, I told you that I said my prayers.' 'Yes, I heard you, but did you pray?' The little fellow was stuck; he knew he hadn't prayed. How was he going to pray when there was something wrong in his heart? He could not do it.

"'Well, now,' said I, 'are you going to go off to sleep without praying?' After a struggle he said, 'I wish you would call mamma.' She came up and was glad to forgive him, and then he wanted to get out of bed and pray. He had said his prayers, but now he wanted to pray. Lots of people say their prayers, just as a salve to their conscience, and go out and do some mean, contemptible thing after they have said their prayers. But they hadn't prayed, and that's the difference."

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BOOKS

Mission Problems and Mission Methods in South China—Lectures on Evangelistic Theology—by J. Campbell Gibson, M. A., D. D., Glasgow. Fleming H. Revell Co. Illustrated; 332 pages. Price, $1.50.

The author declares that his work is not "an apologetic of missions." But that it undoubtedly in no small measure is. Nor is it any the less valuable on that account. The description given of mission work in South China furnishes the material for the discussion of mission problems and methods. The author looks upon the mission work in the Swatow district, to which he has given his life, as a fair sample of mission work in general. The evils due to the presence of "rival sects" in mission fields have, he thinks, been greatly exaggerated. Instead of looking upon one another as rivals, missionaries have been wont to recognize one another as helpers.

In trying to present a true science of missions, our author proceeds to the development of his theme in a logical manner. His introductory chapter is upon the proving of the Gospel. The question, "Does the Gospel work?" is answered with a decided affirmative. The conditions within which the Gospel has to work are next considered. This calls for a careful study of Chinese literature, philosophy, religion and life. The first stage of mission work is evangelistic. Then come the founding and organization of the church; after that the cultivation of Christian life and character within the church, together with the adjustment of the church to her external relations —that is, the adjustment of the church to the heathen world, in the midst of which it has been planted. The treatment of all the points is characterized by sobriety of statement, a careful balancing of contending forces, and an utter freedom from everything savoring of special pleading. A more fair and reasonable interpretation of missionary facts it would be difficult to find.

Dr. Gibson believes that all men are fundamentally and essentially the same. He has faith in human nature; and he has faith in the Gospel of Christ, and in its adaptations to the manifold needs of human nature. He maintains that the Chinese people, though apparently immobile, have a real plasticity, which in the past has enabled them to adapt themselves to the stress of changing circumstances. He says: "China is now in a critical condition. Her great powers and possibilities are being thrown into the melting-pot, not, I believe, to be consumed, but to be purified of their dross, and recast in new forms, worthy of the gold, silver and precious stones, which shall stand the trial of the Great Day." We predict for this volume a place among the few standard works on missions.

Pitfalls of the Ballroom, by Geo. F. Hall, author of "Tabernacle Talks," etc., with a preface by Sam P. Jones, the Evangelist. Laird & Lee, Chicago.

This book, which is illustrated by a portrait of the author, has the merit of being easily understood. It is plain, unvarnished talk. It handles the subject without gloves, and sometimes without delicacy. Every rag of conventionality is stripped off, and the naked reality is made to appear just as the writer sees it. Sam P. Jones likes it, and he says in his introduction that every time the writer churns he gets butter. The greatest defect of the book is its overstatement. The writer reluctantly admits that there is dancing and dancing. Considered merely as the grace and rhythm of motion, he says that he would be the last to raise his voice against it. Nor would he "object so strenuously to the old-fashioned quadrilles, reels and cotillions that our grandparents in their simplicity and purity used to enjoy." But the modern dance in all its forms he cannot away with. It is evil and evil only. He has evidently been unfortunate in seeing dancing only at its worst. All that he says touching the influence of the ballroom we heartily indorse, even if we do not always like the way in which he says it. In this pleasure-loving age the Church has to raise her voice with renewed emphasis against the evil tendencies of the ballroom. That way ruin lies. When modesty is destroyed the enamel of virtue is rubbed off; when the safeguards of social purity are broken down, the soul is imperiled; but as the author admits the evil is not in dancing per se, but in the associations with which the modern dance is frequently connected, which means that our social amusements have to be purified rather than destroyed. To do this is the work of Christianity.

One thing which disfigures the pages of this book, and discounts the force of its burning plea, is the uncharitable way in which the author sometimes allows himself to speak of brother ministers who fail to see eye to eye with him on the subject of dancing. He says that many of them "fear to open their mouths on the subject lest they lose their position." "Thousands of ministers are chicken-livered when it comes to denounce sin at close range." "For the most part the clergy contents itself (sic) with the preparation and delivery of the good, old-fashioned expository or topical sermons, attendance upon pink teas and chicken dinners, with now and then a little dissipation in the study of higher criticism." Not a very charitable view of the class of men to which the writer belongs and which he still professes to love! A little spice of charity towards preachers who may be guilty of mistaken opinion rather than of invincible ignorance, and a little clearer discrimination between the evils of a custom and the custom itself would have made this earnest plea for "whatever things are pure" more convincing and effective.

In the Arena for September the leading place is given to an article by Dr. George D. Herron, on "The Recovery of Jesus from Christianity." It is painful reading and shows how a Christian thinker when once he breaks away from his moorings inevitably drifts further and further out on the shoreless sea of religious negation. After saying some complimentary things about Jesus as "the strongest and loveliest figure that has ever come to be our symbol and prophecy," he says: "Yet Jesus cannot solve the problem of economic and social freedom. He is not equal to the socialist revolution. We shall love him and understand him, and he will abide with us; but it will be by other forces than his that the free age will be brought in. The work that now lies before man must be done in the name of men, and the common life of the working class must become the world's new savior." How unutterably pathetic are these words in which faith in Jesus as a Savior is publicly renounced. Our hope is that the renunciation may not be final.

ILLINOIS DAY AT THE PAN-AMERICAN EXPOSITION

The Nickel Plate Road will sell tickets for that occasion at rate as low as $10.50 for the round trip, good going September 14th and 15th, and returning to and including September 22d. For particulars regarding tickets at specially low rates, with longer limits, available in sleeping cars, on same dates, call on or address John Y. Calahan, General Agent, 111 Adams St., Chicago.

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THE HOME

O GOD FORGIVE.

The little sins that, somehow, now seem great,
The certain faults I have, yet wholly hate,
The yielding to temptations that await,
My constant strayings from paths right and straight,
O God, forgive!

The hasty words I did not try to check,
That in their train can oft bring ruin, wreck,
The pages of my life with stain and speck,
The months and years so full of flaw and fleck,
O God, forgive!

The deeds that ever loom up dark as night,
And cloud my sky, e'en when the sun is bright,
That are abomination in thy sight,
And on my coming days have caused a blight,
O God, forgive!

The foolish murmurings, day after day,
Although thy goodness ever paves my way,
The light and trifling things I often say,
The many times I cannot even pray,
O God, forgive!

—Mrs. Findley Braden in The Presbyterian.

The Judge's Mother.

Mrs. Smith had a paper to write for her club. The subject she had chosen was: "How can women uplift the coming generation?"

She was puzzled to choose the best of the many ways which suggested themselves to her. Should it be through art, lecturing, literature or general reform?

She confided her difficulty to old Judge Adams, who was sitting with her husband on the veranda.

"I can only give you my experience," he said. "I was one of five brothers. All were men who exercised a strong influence in the world, and each one of us owed his bent and force of character to our mother.

"Our father died when we were children. Mother made us what we were. Until we were gray-haired men we went to her whenever we were in perplexity. 'Mother,' we would say, 'what is the right thing to do in this case?' She knew nothing of law or politics, but she always knew the right. I think," said the judge, gravely, "that my mother influenced the next generation to her own more strongly than any other human being I ever have known."

"She no doubt had a powerful mind and a broad education?" asked Mrs. Smith.

"No." The Judge smiled. "She got her hold on us in very simple ways. I remember one of them. When we came home from school on cold days, mother was sure to be waiting beside a big fire. Off came our wet shoes and stockings; she rubbed the cold feet warm with her own hands. Then there was always a huge brown jug waiting before the fire with roasted apples and sugar and hot water in it, and each one had his mug of the delicious stuff; and we sat and grew warm, and joked and laughed, and no doubt opened our little hearts to the dear, wise woman. All day long she was our comrade. We carried to her all our secrets and miseries when we were men, as we had done when we were boys. Two of us were ministers, two legislators who helped to form the laws of new states, but I doubt if one of us ever took an important step in life without being influenced by the opinion of that one good woman."

Mrs. Smith looked uncertainly at her paper on which she had scribbled "artists, lecturers, civil and political reformers."

"You think, then," she said, "that woman's strongest hold upon the world is at home, through love and a Christian life?"

The Judge's eyes twinkled. "I can tell you only what I know. I cannot decide for the world," he said.—Youth's Companion.

The Missionary Puzzle.

"I can't go out for a week!"

Master Johnny Amsden's face displayed a vast amount of disappointment.

"Not for a full week," said the doctor, drawing on his gloves.

"Why, doctor, I've just got to go out."

"What for, I'd like to know," demanded Dr. Maxwell, gazing down upon him, quizzically. "What is there of such importance that you must disregard my orders, eh?" and he pinched Johnny's ear.

"Why, I'll tell you," said his youthful patient, confidentially; "it's about the missionary society."

"Ho, ho!" cried the doctor. "Do you dabble in associations for the furnishing of gingham aprons and silk hats to the South Sea Islanders?"

"I guess you don't know much about missions and missionaries, Dr. Maxwell," said the boy, with gravity.

"Maybe I don't. Do you?"

"Our society supports a missionary in China and a native preacher in Burmah," replied Johnny with pride. "It's the Burmese missionary that the measles interfere with."

The jolly doctor threw back his head and laughed again. "I guess these measles of yours'll not hurt any missionary in Burmah," he said. "They're not as contageous as all that. You've got 'em pretty light, you know. You'll be out in a week."

"But I've only got this week to earn my dollar in."

"What dollar?"

"Why," said Johnny, seriously, "each of us agreed to earn a dollar extra for the Burmese preacher, and were to have a meeting next week and tell how we got the dollar. We're to earn 'em ourselves, you know. I was troubled a good deal about how I should earn mine, so the time slipped by until this week, and it's the last one."

"How are you going to earn it?" inquired the doctor, with a twinkle in his eye.

"I promised to help Mr. Smith, the market man round the corner, every night for a week; he said he'd give me a dollar. So you see, doctor, if you don't let me go out, I can't keep my promise."

"Humph! haven't you a dollar of your pocket money left?"

"Oh, yes, sir. But that wouldn't be earning it.

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Under the auspices of the T. W. Phillips' Loan fund an industrial department is being established that will assist about fifty young people. It is believed that students admitted to this department may reduce the entire expense of the year, including tuition, to about $90.00, and those who do considerable work may reduce expenses to sixty or seventy dollars. Send for catalogue to E. V. ZOLLARS, Hiram, Ohio

"It looks, then, as if I should have to furnish you the means of earning that dollar, as I am the one who keeps you indoors. Of course, the measles can't be blamed."

"Oh, no, sir! I don't mean that," cried Johnny.

"Of course you didn't," cried the doctor with a wink. "You'd rather go out and be assistant to a green grocer. But as you're so fond of working in a store, I'll give you a job that would puzzle the best boy that Smith ever had."

Johnny looked at him in some doubt.

"I'll pay you a dollar if you do it, too," said the physician, smiling. "I'll let you use your brains instead of your hands. If you're bright enough you can earn your dollar."

"But what is it?" cried his young patient.

"It's a problem—a puzzle—and you're to work it out, and here it is: 'There was a groceryman who had an eight-quart jug full of vinegar. The grocer had an order for four quarts, but had only a three-quart and a five quart measure in his store. He told his boy to get four quarts of vinegar for his customer, and he was not allowed to pour out and waste any of his vinegar, and he had no other vessel to help him out but the two measures. How did he do it?'"

Johnny looked at him blankly, and the doctor laughed again.

"Well, that's a sticker," said the boy.

"Think so, do you? Well, the other boy did it. If you want to be a grocer some time, you'll have to learn to do such things, maybe. Now, you've got twenty-four hours to do that sum. Good-by!"

The doctor started for the door, still laughing. Mary, the maid, came to let him out; but Johnny ran after him, and asked just as the man was stepping into the vestibule: "Doctor! doctor! it isn't a joke, is it? You can really do it?"

"Of course, you can, if you're as smart as that grocer's boy was."

"Just give it to me again," said Master Johnny. "If one boy did it, I can do it," and the doctor repeated the problem.

But after he had studied over the thing a good hour without arriving at an answer, Johnny began to believe that the grocer's boy was pretty smart.

"An eight-quart jug, a three-quart measure, and a five-quart measure—and that's all! he did it! I'll go down and see cook."

Now, cook was fat and jolly, and didn't mind little boys "messing" round in her kitchen if she wasn't bothering about her dinner.

"Are you bothered today, cook?" asked Master Johnny, looking in at the door.

"No, honey; everything's doing beautiful."

"I want to know how you'd measure four quarts of vinegar if you had an eight quart jug full and only had a three-quart and a five-quart measure to turn it into? Or, no! I don't want you to tell me; for that wouldn't be fair. But I wan't to know if you think it can be done."

Cook thought some time with great gravity. "Laws, honey!" she said at last, "I don't see how it can be done, nohow. But I got an eight jug ye're, an' measures. You kin play they ain't graduated, and you can fill the jug with water, an' try to do it. Warm water, of co'se, so you'll not get cold."

"What's 'graduated measures?'" asked Johnny.

"See them lines on the tin there?" said cook, holding up the measure. "Those are for pints and quarts, though that's a three-quart measure. There's a five-quart one. There's the jug. Now, don't spill the water on my clean floor."

Johnny thanked her and set to work on the practical working out of his problem.

He had a jug full of water and two empty measures to begin with. First he poured the three quart measure full, then emptied it into the five-quart measure. Then he poured the three-quart measure full again, and filled the five-quart measure out of it.

The water stood thus: Five quarts in the five-quart measure, one quart in the three-quart, and two in the eight-quart jug. He seemed no nearer the solution of the problem than before, but after a little cogitation he poured the five-quart measure full back into the eight-quart jug.

Then he poured the one quart he had in the three-quart measure into the five-quart measure. Next he filled the three-quart measure again out of the jug, and emptying it into the five-quart measure, had solved the problem. There were four quarts in the five-quart measure and four quarts in the jug, and he hadn't wasted a drop.

When the doctor came the following morning, Johnny was ready for him. The doctor seemed to be greatly surprised at his success, and parted with the dollar for missions with apparent regret; but Johnny thought afterwards that maybe the physician knew more and cared more about missions than he appeared to.

Anyway, Johnny was well enough the next week to go to the missionary meeting and put the puzzle to the society, and they bothered their heads over it half the afternoon, and Johnny finally had to invite them to his house, where he could illustrate the solution with the jug and measure in question. —S. S. Visitor.

There is a pretty custom in the imperial family of Germany which dates from time immemorial. On the birthday of one of the royal children the empress goes through the stock of toys which has been accumulating since the child's last birthday and sends all, except a few special favorites, to the sick children in the hospitals. The present Kaiserin, who is the most motherly of women, has paid special attention to this custom, and on the occasion of little Princess Victoria Louise's birthday, which occurred some time ago, her majesty packed with her own hands a large case of dollies, picture books and little dishes, all in a fair state of preservation and had them sent to the little sufferers. The sick children are always told who sends the presents, and in past years this has resulted in the saving of some curious and interesting relics. In this way the battered tin soldiers which amused the children of Old Kaiser William have been saved from the wreck of time.—Sunday Afternoon.

A HANDSOME FACE

Is sometimes made disagreeably plain by the presence of blotches, pimples and skin eruptions. A poor complexion is the bane of many a woman's life. Miss L. Sanheitel of Manistique, Michigan, says, among other things, in a letter which space will not permit to be published, "On account of my sallow complexion, pimples and skin eruptions, I hated to go down town and do my shopping, and even felt embarrassed when at church. Two bottles of Blood Vitalizer removed all the eruptions." Pure blood means a good complexion. Dr. Peter's Blood Vitalizer is the remedy. Sold only through special agents or the proprietor direct. Address Dr. Peter Fahrney, 112-114 South Hoyne avenue, Chicago, Illinois.

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358 Dearborn Street, Chicago, Illinois.

THE CHRISTIAN CENTURY.

Vol. I. Chicago, September 12, 1901. No. 17.

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The School of Christ

Not Wrestling But Clinging

Biblical Preaching

Is There a Place for Doubt?

British Correspondence

The Perfecting of Man

The Quiet Hour

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THE CHRISTIAN CENTURY.

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EDITORIAL

STATEMENT OF PRINCIPLES:

The Christian Century is published in the interests of essential Christianity. It is the organ of no party; the advocate of no ism. While welcoming the ascertained results of modern Christian scholarship, it stands for the great evangelical verities which are the foundation stones of the Christian system. It seeks to be tolerant in spirit, practical in aim, and warmly sympathetic towards all the present day problems of religious thought and life. It also aims at being at once a clearing house and medium of communication between the different denominations, so that they may by free and fraternal expression of opinion become better acquainted with one another and may be led to join forces in more aggressive work for the advancement of the Redeemer's Kingdom.

THE SCHOOL OF CHRIST.

SIGNIFICANT among the words which connected themselves with the invitation of Jesus is the expression, "Learn of me." In this utterance Jesus is revealed as a teacher who calls men to himself to learn the things which he is accustomed to teach, and naturally the thought of the hearer turns to this aspect of our Lord's work in the three categories of his characteristics as a teacher, the truths that he taught, and the teaching quality of his life.

It has been affirmed frequently in late years that Jesus was a teacher, with the apparent purpose of including in this statement all the qualities of his ministry, and of divesting him of every attribute of power which did not lie in the realm of his utterances. Frequently the doctrine of the prophethood of Jesus is of precisely this character. He is exalted as a teacher for the very purpose of refusing him the elements of Saviorhood and redemptive power which lie at the heart of his ministry. Against this tendency no protest can be too emphatic. It would be better to decline to see any of those qualities which link Jesus with a long line of the world's greatest teachers than to permit him to sink to the mere level of a declaimer of ethical principles and a fashioner of new maxims. We need have no hesitancy in comparing Jesus with those teachers who have enriched human life. We need not fear to speak of him in the same breath with Buddha, Confucius, Zoroaster, Mohammed, Moses, Samuel and Isaiah, but it must never be implied that these names rank as equals. Jesus retains his unique superiority above them all, standing head and shoulders above the inspired writers of Holy Scripture, as they tower over the heads of the ethnic prophets.

Thus fortified against the danger of regarding Jesus merely in the light of a teacher of ethics, we have leisure to consider the aspects of his life as an instructor of men. And first, we naturally consider the characteristics of his method of teaching. Here we are astonished to find that he seems at first to have no method, or rather, his teaching was so simple and direct as to apparently elude definition by its very naturalness. He used the simplest possible language. His vocabulary was that of the common people. They understood everything he said, even children might fully comprehend most of his utterances, except as he touched upon those mysteries of the kingdom of God which have fascinated the maturest minds in all the years. Jesus spoke in figurative language, using constantly illustrations from daily life, which made his words the more telling. In this he was thoroughly oriental. Abstract terms were rarely employed. Truth always had an added value through the instrument of illustration. Even the most spectacular and startling utterances of Jesus were in close keeping with the methods of the time, and were understood by the people as figures of speech, making plain the subtler truths of a moral and spiritual order. Jesus accommodated himself as well to the life of the people in his use of modes of thought with reference to nature and history.

He never disturbed familiar conceptions regarding the world or the Scriptures, except as these were at variance with the purposes of the kingdom of God. He described the operations of nature in terms not scientific, but popular. He spoke of the Scriptures as men were accustomed to use them. Yet where popular ideas were at variance with the essentials of his teaching, he never spared the ideas of his time, nor the teaching of the schools. Sometimes he was abrupt and almost harsh in his statements, apparently choosing to startle his hearers by a statement almost shocking in its character rather than permit them to rest in ignorance or indifference. Withal, there was a sense of urgency and deep moral purpose in him which convinced his hearers that he was moved by a passion to do the Father's will and finish his work. It was not mere curiosity that drew men to him, but rather the consciousness that he was sent from God, and his influence upon their lives was that of a strong and urgent will creating in them a new desire to live a holy life and to realize the ends of the kingdom of God.

The second inquiry leads to the substance of Jesus'

teachings. And here a variety of themes present themselves, though upon closer inspection they are all seen to be related to his central theme, the kingdom of God. Jesus came to reveal the Father. This was his great message, and the kingdom of God is only the form in which his teachings regarding God and his plan for human life are set. Indeed it is the business of any prophet or religious teacher to speak of God. This is what we always expect from him. A preacher's business is to reveal God to men, and if he has no vital and thrilling message on this theme he may well spare his speech on all things else. Jesus lived constantly in the atmosphere of the Father's life, and spoke out of the fullness of his own rich experience the things which humanity needs to know. This teaching he threw into the familiar form of discourses on the kingdom of God, since that was the great theme in Jewish minds in his day. The words had an inviting sound. Men were everywhere discussing the kingdom. Jesus chose the phrase because it secured attention and enabled him to deal with the facts of his ministry under the popular title. But his teachings included most explicit and final statements on the great themes of all prophetic discourse, such as sin, the nature of man as responsible to God, the redemptive possibilities which lie in human life submitted to the authority of God, the attainment of righteousness and holiness as qualities within the reach of all, the persistent effects of sin or of goodness in human character, and the mission of Jesus himself as the revealer of God and the redeemer of men. These were the great themes upon which our Lord was constantly speaking. They form a body of teaching which is a source of appeal in all moments of doubt regarding the final truths of our holy faith. It is to Jesus one must go whenever questions arise as to the standard of conduct. He is the final prophet of the world. His teachings superseded those of Moses and Elijah, of Isaiah and Jeremiah, since these were only partial interpreters of the truth. The word of the transfiguration mountain needs constantly to be sounded in the ears of a generation apparently almost as willing to claim finality for the words of other teachers as for those of Christ, "This is my beloved son, hear ye him."

NOT WRESTLING BUT CLINGING.

IN the struggle of Jacob by the brook Jabbok the crisis of his life was passed. He entered into the struggle as the supplanter and came out of it as the Prince of God. His life is divided into two parts—before Jabbok and after Jabbok.

Jabbok must not be confounded with Bethel. Bethel marked the beginning of a new life. There Jacob, a lonely exile on the way to Padanaram, prayed in trouble under the stars, and had a vision of the unseen. The good work then begun in him was after years of severe discipline consummated at Jabbok. After that Bethel was revisited, and with a clearer vision and a purer motive the covenant of his earlier life was renewed.

The scene at Jabbok has come to be accepted as the figure of prevailing prayer—" a symbol of prayer that does not become weary until it wins the blessing." We are enjoined to imitate Jacob and wrestle with God in prayer, and keep wrestling with him until he is constrained to bless us. Is this a proper attitude to assume? That such an inference is based upon a mistaken interpretation of this incident in Jacob's life can, we think, be made clear. All that Jacob got for his wrestling with God was a strained thigh. When he ceased wrestling and clung to God in weakness his petition was granted.

Jacob's boldness and stubbornness are not to be commended. He was a masterful man, self-willed and perverse. He was one of those quiet, firm men who will have his own way. Believing himself able to force the fulfillment of the promise, he took things into his own hands. The crisis came. A mysterious person appeared to him clothed with divine authority, demanding complete and irreversible submission. Jacob resisted. The stranger wrestled with him until the breaking of the day. Jacob continued unyielding. For a time he seems to have been allowed to have the upper hand in the struggle. Then came his needed lesson. His divine antagonist, after asking him in vain to let him go, "touched the hollow of his thigh; and the hollow of Jacob's thigh was strained as he wrestled with him." A single touch of divine power showed him that resistance was useless. At that moment the scales fell from his eyes. He saw how sinful he had been in contending with the Almighty. He had come to an end of his own strength. He became limp and nerveless. His wrestling ceased. "Who am I that I can withstand God?" was the thought that rushed through his mind.

Instantly he changes his course. Ceasing to wrestle with Jehovah as an enemy to be mastered, and clinging to him in weakness as a friend to be intreated, he cries out, "I will not let thee go except thou bless me." Then was it that he was blessed. Where strength failed, faith prevailed; where wrestling had wrought defeat, faith brought victory. Jacob had no power *over* God, but he had power *with* God. God did not permit himself to be forced. In Hosea 12: 4 it is said that Jacob "wept and made supplication." His tears were his weapons. He was successful not as a combatant, but as a supplicant. He was knighted on the field not for his prowess, but for his trust.

The thing that Jacob secured at Jabbok was not victory over God, but victory over himself. He had aspirations. His higher nature contended for supremacy over his lower nature. There was a conflict going on in his soul such as his twin-brother Esau never knew, hence in spite of his manifest imperfections he is taken as the type of the spiritual man, while Esau stands as the type of the natural man. Out of his long, hard struggle he came forth at the end purified. Through much tribulation he entered the kingdom.

After his experience at Jabbok, Jacob was a changed man. His self-will and obstinacy gave place to docility and meekness. No longer did he try to be master of his fate. He was willing to let God have his own way with him. And for this he was honored. "Thy name shall be called no more Jacob, but Israel; for thou hast striven with God and with man and hast prevailed." The Vulgate reads, "Thou hast had power with God, and thou shalt prevail against men." Soon afterward, in his meeting with Esau, trusting no longer to cunning and intrigue, he prevailed against his enraged brother by his gentleness and conciliation. A noble victory!

Lessons from this incident:

1. *Do not strive with God.* There is no need to wrestle with him to overcome his opposition; no need

to tease and worry him in order to wring a reluctant blessing from his hand. He is willing to give, willing to bless.

2. *Cling to God in faith because you believe in his love and grace.* He is not like the unjust judge who granted the request of the importunate widow in order to avoid further trouble. Your loving Father delights to answer your request. Go to him, therefore, with a faith that will not be denied. Cleave to him with a hold that will not be unloosened until the blessing is bestowed. Say with Charles Wesley:

> Yes, I must maintain my hold,
> 'Tis thy goodness makes me bold;
> I can no denial take
> Since I plead thy mercy's sake.

3. *Be submissive.* If you must wrestle, wrestle with the devil, wrestle with yourself, but do not wrestle with God. It is by the power of utter helplessness, and not by the power of native strength, that any man prevails with God. When I am weak then am I strong.

> And when my all of strength shall fail
> I shall with the God-man prevail.

The moment of self-despair and self-distrust is the moment of victory, if then the soul will only cleave to God, saying in humble trustfulness, "I will not let thee go except thou bless me."

BIBLICAL PREACHING.

IT is a satisfaction to observe that the preaching of the Bible is becoming more common and popular. We hear on all sides of men who are preaching series of sermons on the books of the Scriptures or on Bible characters, or are preaching straight through a given portion of the Bible, and the reports indicate that this type of preaching is finding an acceptance on the part of the audiences such as no other preaching has secured. There is, no doubt, a certain type of preacher who will still persist in believing that so-called sensational themes are the most drawing. We may expect still to be afflicted by reports of sermons on what are presumed to be the interesting things of the hour, the latest literary sensation, the discussion of some of those time-worn themes which, under new guise, are constantly galvanized into a semblance of life for the curiosity of seekers who wait upon the ministry of men apparently incapacitated for dealing with the great facts and experiences of our holy faith. But it is a satisfaction to believe that those preachers who are really serious in their attempts to teach the Bible in their regular ministries are appreciated by their people. Many instances of this kind have come to light in recent days. We know of a pastor who preached during the late spring and early summer months on New Testament Books to audiences that grew continually. Another performed a similar service for different portions of the Old Testament. Still another took up a careful and yet popular study of Bible characters. A fourth gave a series of discourses on the Gospel of Matthew, and yet another dealt with the work of the prophets in historical sequence. From all these and many others, we have the reports of eager attention and growing audiences.

It is unquestionably true that this kind of preaching exacts a severer type of preparation from the preacher than the ordinary methods of taking miscellaneous themes, in many cases, already familiar to the preacher from frequent repetition. The minister who sets out to preach a series of sermons on the Holy Scriptures from the standard of history and literature, and to gain in this manner a platform from which to impress the lessons of the Word of God, undertakes a task which is truly ambitious, and which will demand from him the most careful and laborious preparation, but the rewards are ample, not only in the increase of interest, but in the positive value to his people of such a type of preaching. We are convinced that a return to this form of tasks, which was much more common a half century ago than today, but for which the literary aids provided at the present time are immeasurably beyond those of that earlier period, will prove to be not only a vast improvement over the ordinary type of preaching, but as well an intellectual and spiritual stimulus for the ministry itself, whose constant danger is that the Bible, the greatest source of power in preaching, will be neglected in all regards but those of the sheerest necessity for actual and limited pulpit preparation. Biblical sermons are indeed demanded and appreciated. The price of their successful presentation may be high in study on the part of the minister, but he will be amply rewarded by the results.

IN WHAT SENSE IS JESUS OUR EXAMPLE?

A Question, and Answer.

If we say "I will do as Jesus would have me do," how may we find out what he would have us do? Does the Bible teach that Jesus is our example in everyday business life? O. D. Maple, Cameron, Ill.

It is the satisfaction of the Christian to believe that Jesus is an example in every act of life. There is no situation in which one cannot confidently turn to the life of the Master and find in it the solution of such difficulties as may arise. This solution does not lie in the discovery of circumstances in his life just like those in our own, but rather in the recognition of the governing principles of his behavior, the ideals which he taught and embodied, in correspondence with which all conduct is to square itself. It is fortunate that our Saviour did not give explicit instructions or even illustrations of conduct upon all matters pertaining to our life. We should have only been perplexed by the multitude of things set down. The New Testament is not a book of rules or principles. A few illustrations are given, showing how Jesus conducted himself in accordance with the principles of his teaching and life. Observing these we may carry the application of the principles to every event of our own experience. Different minds may interpret with slight difference the application of these principles to the individual, but there can be no great difference arising out of a sincere desire to follow Jesus. Nevertheless each must face the problem for himself and determine what Jesus would do in the given circumstances of his own career. (See editorial in this issue on "The School of Christ").

The kingdom of Christ is the kingdom of the cross. Those who attempt to take the cross from the Christian's shoulders do, in effect, aim to remove the crown from his head.—*Secker.*

A NATIONAL TRAGEDY.

Like a thunderbolt out of a clear sky came the news of President McKinley's attempted assassination. As we write, his life still trembles in the balance, while from a grief-stricken nation prayer rises unceasingly to heaven for his recovery. It was a cruel fate that struck him down in the heyday of his popularity, and at the very moment when he was receiving the plaudits of a multitude assembled to do him honor. No president since Lincoln's day has held a warmer place in the hearts of the people. Not only has he worn the flower of a blameless life, but he has ever been an active, positive force on the side of social righteousness. His love for his mother, his chivalrous devotion to the wife of his youth have won for him the tenderest regard. It is a dreadful reflection that our modern social order could produce a wretch so base as to have it in his heart to seek the death of such a man. Yet this would-be assassin calmly and coolly declared, "I am an anarchist and have only done my duty." In contrast to his blood-curdling declaration are the first words of the wounded President, "May God forgive him."

From the heart of the nation comes the prayer, "God save our President," and with it is joined the prayer, "God comfort and sustain the sorely anguished wife."

A TEST OF CHARACTER.

In his letter to the Philippian church Paul says: "This I pray, that ye may be sincere and void of offense unto the day of Christ." (1:10.) The word "sincere" literally means sun-tried, or sun-tested. The figure seems to have been drawn from the familiar occurrence of taking a piece of cloth and holding it up to the sun in order to test its quality. Paul was a tent-maker, or rather a maker of goats' hair cloth, of which tents were made, and in the manufacture of which his native province of Cilicia was famed. In taking the fruit of his looms to the merchants he must therefore have seen them holding up the cloth to the sun that they might examine its texture. So here he prays that the Philippians might be able to stand the test of the light and thus be "void of offense unto the day of Christ."

Self-examination has not been thorough and complete until the character has been sun-tried. We have all to come to the light that our deeds may be made manifest whether or not they have been wrought in God. The light of day declares every man's work of what sort it is. Character that will not stand the test of light needs reforming.

COUNT TOLSTOI AND HIS VIEW OF DEATH.

Count Tolstoi, the greatest of all the Russians, has been sick. His sick room has been one of the world-centers of interest. His death would be a relief to the Russian government. Official Russia fears and hates him, but the Russian peasantry love him tenderly and passionately. They know that he is their friend. He is not a professed revolutionist, but he teaches revolutionary ideas—ideas before which every throne founded upon unrighteousness would totter and fall. His books are not for the Sunday school library. They are strong meat which only the strong can digest. The charge that they are purient is utterly false; but they are terribly realistic. They tear away with a remorseless hand all disguises and concealments, and expose to view the festering sores of Russian social and official life. No wonder that they are proscribed. The evils which they denounce demand redress, and only by keeping them out of sight can social revolution be prevented.

Count Tolstoi, now partially recovered from his illness, recently told a friend something of impressions gained. "I did not recognize those around me distinctly," he said. "I seemed to be slipping softly but surely into beatitude. Now there is the painful impression of returning through bogs and quagmires to terrestrial existence. I regret every moment of the time between this world and the next."

To an interviewer he said: "I am feeling better, and, to tell the truth, I am rather sorry for it, as I love to be ill. Sickness and suffering destroy what is mortal in man solely to prepare him for something better." And, lowering his voice, he continued: "Don't let Sophie Andrejevna (the countess) hear us. Between you and me, I wouldn't like to get well again. If I do I promise you to write down the thoughts on life and death—if there is such a thing as death—that have crystallized in my brain during the past weeks while I lay here prostrate, undisturbed, happy. Their upshot is that death is but an incident, an episode in our present existence, while life itself never terminates. Hence death has nothing terrible; it portends only an intermezzo in eternal life. As the slave looks for the liberator so I look for death—look for it any moment, would welcome it under all circumstances."

THE FAILURE OF THE STEEL STRIKE.

The effort of the Amalgamated Association of Steel Workers to get their members who are employes of the Illinois Steel Company to violate their contract with the company and join the strike having failed, the failure of the strike is inevitable. The strikers have suffered from bad leadership. Arbitration is now out of the question. The only course left is for the strikers to resume work upon the proposed terms and keep their powder dry for a juster issue. Those who imagine that the collapse of this strike means a death blow to trades unionism are greatly mistaken. Trades unionism has its abuses, but it grows out of the newly awakened spirit of brotherhood which is characteristic of this age, and is one of the agencies for social unification and progress. It is really a conservative force, and constitutes one of the most powerful bulwarks against social anarchy. The principle for which it stands must continue to grow, and upon the purification of its motives and the improvement of its methods the welfare of society depends.

One small life in God's great plan,
How futile it seems, as the ages roll,
Do what it may, or strive how it can,
To alter the sweep of the infinite whole!
A single stitch in an endless web,
A drop in the ocean's flow and ebb,
But the pattern is rent where the stitch is lost,
Or marred where the tangled threads have crossed;
An' each life that fails of the true intent
Mars the perfect plan that is Master meant.

—Susan Coolidge.

Between Us.

In our next issue will be given the first of a series of symposiums on practical questions. The subject of the symposium will be "How I Begin the Winter's Work."

Another feature of our next number will be the first installment of a story by Dr. Clarence A. Vincent of Galesburg, Ill. The story, which will be in four parts, is entitled "How John Wellman Commenced the Twentieth Century."

The two following issues will contain respectively symposiums on "The Young People and the Church," and "Revival Methods." Brief contributions on these topics are invited.

In the present issue will be found the first letter from our British correspondent, Dr. Wm. Adamson of Windermere.

Multiplied testimonies of appreciation are reaching us. But lest we should be exalted overmuch we are reminded at times of our failure to reach the ideal. We are, however, pressing on. If not yet an ideal paper, we are a paper with an ideal, an ideal which we intend unrestingly to pursue. In the arduous work we have undertaken we bespeak the co-operation of all those who with us seek the enlargement of the kingdom of God. We invite attention to the special trial offer referred to on the last page of the paper. May we not confidently look for a hearty response?

Several American ministers have been traveling and preaching in England during the summer. Among these is Dr. Pentecost, who has returned for a few weeks to his old church at Marylebone and expects to go from London to Manila on a mission for the American Board. Another American in London is Dr. Broughton of Atlanta, Georgia, the pastor of one of the largest Baptist churches in the south. Dr. Lorimer of Tremont Temple, Boston, has been preaching at Regent's Park Baptist chapel in London. Meantime, several English and Scotch ministers have been to America on similar journeys, though, unlike the American visitors to England, who for the most part remain in London, the Englishmen who come to this country are scattered widely and do more traveling.

CHICAGO NOTES.

The Congregational Ministers' Union was alone in attempting to hold a meeting on Monday last. The subject was vacation experiences; and the pale and time-worn jokes of the brethren regarding the big fish that got away failed to elicit much interest. Surely some more edifying topic might have been found.

Chicago public schools opened this week with a large attendance. The enrollment will probably reach 275,000. No other city in the Union except New York has a better showing. Last year the maintenance of public schools cost $7,250,000, or an average of $25 per capita. Nine new buildings have been erected for occupancy this year.

On Labor Day, Sept 2, an army of sixteen thousand union men marched through the streets. A better-dressed or finer-looking lot of workingmen it would be impossible to find elsewhere. More impressive than the display of banners and devices was the general appearance of physical vigor, manly independence and marked intelligence displayed by the men themselves. Merriment and good order everywhere prevailed.

The arrival of the steamer. Midland Queen direct from Manchester, England, last week, is an event of some significance. This was the first foreign-built ship to come direct from a European port to Chicago. It will not be long before government will improve the waterway between the lakes and the ocean, thus adding another strand to that wonderful system of intercommunication by which the nations of the earth are being bound together.

The meeting held in the Auditorium of the Y. M. C. A. on Labor Day, under the auspices of the Citizens' League, for the suppression of the sale of liquors to minors and drunkards, was not largely attended, but the interest manifested in protecting the boys and girls of the city from the baleful influences of our 6,300 saloons was apparent. Praise was given to the mayor for his readiness to co-operate with the officers of the society in the objects which they have in view. This is a work in which there ought to be greater enthusiasm especially on the part of Sunday school superintendents and pastors.

John P. Magrady, a Chicago photographer, claims to have discovered a perpetual light. The secret of this light is the combination of chemicals in a vacuum. These chemicals, which are four in number, when brought into contact in a glass or porcelain globe, dissolve and throw out a strong and beautiful white light. The globe will continue to give light so long as it remains perfectly sealed. The inventor has had one of the lamps burning steadily for seven months. The light is of dazzling brightness, a test showing it to be of thirty-six candle power. If the claims of the inventor be fully substantiated a revolution will be wrought in the methods of illuminatoin.

An interesting episode occurred at Trinity Reformed church on Sunday last, when Vice-President Roosevelt occupied the pulpit. He preached an impressive sermon from the text, "Be ye doers of the Word, and not hearers only." He pleaded for earnestness, for openness, for steadfastness and for sincerity in religion. "Heroism does not consist in doing striking deeds alone," he said. "It is in the little things of daily life that the noblest heroism is proved. A man might perform one famous, gallant deed and yet be a coward in the worst sense. The greatest heroes are those whose names are unknown of men but whose thoughts and deeds, though small by the popular measure, are mighty and unselfish in the eyes of God. No man, not the best of you, lives out the best that he learns in his church. If he but tries to follow the Word, to do it, he has accomplished much. But to hear it only, and then fall short of practice, is worse than folly. I do not like to see a man slack in any of the works of life. If a thing is worth doing it is worth doing well, with all one's heart. That only will give satisfaction. A sentence of Milton's has always appealed to me, 'A man that can stand the shock of contact with the world can stand the contact of a Christian life and lead an active life in both.' The greatest satisfaction in life is to look back upon duty well done."

CONTRIBUTED

Until We Die.

O life, we know that some day it must be
Thy warm, dear sun shall set to rise no more,
And through the soul's unbarred and swinging door
The mist shall sweep that rolleth in from sea.
Yet from that hour of night we would not flee,
For sunset ever holds the dawn in store,
And death is life which leadeth still before,
After the opened gate hath set us free.

Nay, 'tis the unseeing eye, the unheeding ear,
The hands that falter e'er the heart hath failed,
The heart that finds love's tasks too stern and high—
'Tis shrinking life, not loss of days, we fear,
These things, not death, whereat our souls have quailed—
Life, grant that we may live until we die.

"IS THERE A PLACE FOR DOUBT AND A FOUNDATION FOR FAITH?"

By George Luther Cady.

Part I.

MR. VAN DYKE calls this an "Age of Doubt" and Dr. Bradford calls it "The Age of Faith." It is both. They labor in vain who attempt to abolish faith and make it all doubt, and no less vain is the labor of those who would crush out doubt and keep it an age of faith. You cannot have one without the other. If it were not pre-eminently a time of vigorous faith, doubt would have no reason for existence, for it is a parasite; without doubt faith could not thrive, for it would be an age of mere credulity, but not of faith. Paradoxical as this seems, it is one of the eternal antinomies of the human mind. Yet do we not look upon every doubt as evil and every doubter as willfully perverse, to be avoided as a case of smallpox? All true men stand some time at the parting of the ways and the sign-board is all blurred or the vision is dimmed. They cannot honestly toss a penny for the choice of the way, but must sit down and work out their own salvation with fear and trembling. Doubt is the signal the mind throws out to warn the world that it is doing serious work. I do not mean that supercilious, shallow-brained doubt which thrives because it thinks it is smart, which shrugs its shoulders because it does not care for truth, but that doubt which doubts like Descartes in order to find truth. Men despair of this age because it is an "Age of Doubt;" rightly viewed it is the most hopeful feature about it. Every age of doubt has been the messenger sent before the face of truth to make straight the highway and clear away the rubbish. The "Leben Jesu" of Nathan Strauss fell upon the Christian Church with almost paralyzing terror and men saw in it the greatest foe of their faith that had appeared, but it opened the way, or rather, forced the way open, for the most magnificent study of the Man of Galilee since the Gospels. The study of Christ is a modern study and our bookshelves owe to Strauss the fact that they possess a Geikie, an Edersheim and a Farrar. The second effect was, as has been pointed out by Prof. Nash, the modern eager and thorough study of the sources of our knowledge of the Lord. There has followed all the deep research of modern criticism; and while many a devout soul has held his breath for fear his faith in the Bible was being destroyed, today the Bible needs less defence and apology than ever—it is more usable, more believable, more available than it has ever been in the history of the Church. Modern criticism has made the Church its everlasting debtor—the Bible needs no apology for its contents. So modern philosophy owes its triumphs to the morning when Descartes lay in bed and doubted everything that could be doubted.

So it is with all true strong souls! The man who sits with mouth wide open and eyes shut like a young robin swallowing whatever is brought to him, never winking or making a wry face, has credulity, a few half-masticated traditions, but no real faith. It is not unreasonable to say that no man has a faith for which he has not struggled or a religion over which he has not agonized. Religion, like character, is not a gift nor is it hereditary; it is a victory—the crown given only to the one who has scars. I like the young man or woman who sees Doubt, big, brawny and brainy, coming down the highway of life, and does not whine nor whimper, nor allow the foe to see his back, but buckles on his intellectual armor and wrestles for his spiritual foundations and *earns* his faith. Browning says:

> You call for faith;
> I show you doubt, to prove that faith exists.
> The more of doubt, the stronger faith I say
> If faith o'ercomes doubt."

There are few strong men who have not an experimental sympathy with Carlyle when the Everlasting No had pealed authoritatively through all the recesses of his being, and the Everlasting Yea had recorded its undying protest, and he says: "It is from this hour that I incline to date my spiritual New Birth; perhaps directly thereupon I began to be a man."

Tennyson became the poet of faith only because he knew the deeps of the sea of doubt and he sings of himself as well as of his friend:

> "You say, but with no touch of scorn,
> Sweet-hearted, you whose light-blue eyes
> Are tender over drowning flies,
> You tell me, doubt is devil-born.
>
> I know not: one indeed I knew
> In many a subtle question versed,
> Who touched a jarring lyre at first,
> But ever strove to make it true:
>
> Perplext in faith but pure in deeds,
> At last he beat his music out.
> There lives more faith in honest doubt,
> Believe me, than in half the creeds.
>
> He fought his doubts and gathered strength.
> He would not make his judgments blind,
> He faced the spectres of his mind,
> And laid them; thus he came at length
>
> To find a stronger faith his own."

The man who has seriously and honestly wrestled with his doubts will have a sword of faith which does not sound back with the dull thud of a stick when he meets the foes of active life, but one which has the true ring of a tempered steel. There is room for the profoundest optimism for a man or an age of doubt if met with sympathy and not suspicion.

What was the difficulty with David in "The Reign

of Law"? Granting that the book is a very beautiful nature study, but a most superficial study of religious experience; that to put a young man fresh from the hemp fields through Darwin, Tyndall, etc., in eighteen months is a little too swift pace for our gravity, yet if David was not an intelligent, we must concede that he was an honest and a representative doubter. If the author had made a good study of adolescence he would have known that his hero (?) was characteristic of that period, but not of maturity. What was his difficulty? It was not the dissensions of the church, for a religion that is worth having is worth keeping in face of church quarrels; a man may be forced to live without the church in such cases, but he is not forced to live without Christ. Neither was it the conflict of science and religion, for brighter minds than his have found room for evolution and the Bible, for Darwin and Christ in the same brain; all the leading men of science in the university with which I am connected are firm believers in the Bible and active workers in the churches. The difficulty with David was that he found no sympathy. The whole story reads like a tragedy of errors; the abuse of the pastor in his study, the cry of the thick-brained mother, and the brutal kick of the father, but no one to stand beside him as did the sweet girl later and say, "You will need me all the more!" "You cannot cure blindness by striking it across the eyes;" neither can you make men to know God by being godless toward them! There is no time in all life when a young man needs help so much as when he stands in the valley of decision, at the parting of two ways; and it will all depend upon whether he gets sympathy or ostracism how he will come out.

Starbuck closes his chapter on adolescent doubt with these words: "Instead of trying to crush doubt it would be wiser to inspire earnestness and sincerity of purpose in the use of it for the discovery of truth. If doubts are evil, it is because there is a wicked nature behind them. Doubt is a means of calling up and utilizing the latent possibilities of one's nature. If there is a boundless substratum of healthy life on which to draw, and if there is a high degree of earnestness in the desire to know truth in order to use it, doubts are rather to be met and mastered than to be shunned."

Iowa State University.

JUST BE GLAD.

O heart of mine, we shouldn't
Worry so.
What we've missed of calm we couldn't
Have, you know!
What we've met of stormy pain,
And of sorrow's driving rain,
We can better meet again,
If it blow.
We have erred in that dark hour
We have known;
When the tears fell with the shower,
All alone.

Were not shine and shower blent
As the gracious Master meant?
Let us temper our content
With His own.
For we know not every morrow
Can be sad;
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.

NAZARETH OF TODAY--A MEMORY.

F. M. Blatchford.

IF you could only see it, and know that through all those silent years of our Lord's life he saw it, too. Yes, he saw the same little town up in the hills of Galilee. It does not crown the hill-top quite as a fortress would, for the top of that hill is not a point or a plateau, but a depression within the hill itself like a deep saucer. You must climb up from the town of Nazareth to get the wide view of earth and sky and sea. Jesus Christ must have taken that climb many times to look off toward the setting sun; or to see the glories of a new day streaming up from the east; or in the star-light to be alone with God. For in the stress of his after life he seemed to gain rest from his arduous service by just this habit of his boyhood, of communing with his Father on the heights in the silence of night.

But listen now to this incident which happened to a little citizen of the Nazareth of today, and realize that there was something in this little Syrian maiden which suggests that she might have been a fellow-citizen of the wonderful Child nineteen hundred years ago. This little girl was at the Virgin's fountain. She was standing erect and triumphant, for she had just finished her family washing! If you could have but seen her, with her great, dark, glowing eyes, her abundant dark hair, only half seen for the bright kerchief which in part bound it in tidiness and in part covered it from the hot Syrian sun. Her only garment was a striped, gay cotton slip coming below her knees. She had but nine or ten years in her age, but in spite of her extreme youth she was swift and practiced and self-reliant in all her motions. Just why she was doing a little woman's work there was no way of knowing. Perhaps her mother was ill and depended upon her; perhaps there was a sick baby who claimed all the mother's care; or perhaps there was no mother at all in the home except this little embryo one.

But to go back from these imaginings to the real little girl standing by the low stone parapet which surrounds the hard flagging by the well. Her pottery jar had been filled from the abundant living water of the fountain, and was leaning against the well. Her washing was done and the wet garments patted and pressed into a blue cotton cloth by those swift, tiny, brown hands. This bundle, rather larger than an ordinary cottage loaf, was placed on her shoulder. Then with one knee on the step, the little unconscious athlete swung up to the top of her head the jar of water. One could but watch in mute admiration a feat so graceful in the beautiful child. No plodding service dully and clumsily performed, but a little girl radiant with life, doing a service because she loved. A moment she stood still to find her perfect poise, and then very slowly and carefully one small foot was placed on the step below and then the other until the stone pavement of the narrow oriental street was safely reached. One could but love her more with every new motion, and give her an affectionate following as her steps became faster and she was about to disappear around the corner of the shadowed street. But just at that moment came a swift figure—was it a boy or a lurking spirit of evil? He had a scarf in his hand, and with a swing of his arm snapped it at the little bare feet of the water carrier. One could not

fly to catch that trembling jar! The instant of arrested progress was enough to lose the wonderful poise. The little clinging hands tried to save its fall, but failed, and down it came with a crash. It broke in a thousand pieces, splashing the water over the damp stones. The destruction of the water jar was complete, but was as nothing beside that broken-hearted child. First, she was speechless with fright and terror, then looking at the waste about her, she dropped on her knees and sobbed bitterly. She was at once surrounded by helpers, a new jar given her and soothing, sympathetic words. But the sorrow for what is ruined had entered her heart, and she would not soon be comforted. The poor little boy had not seen these consequences. He was chagrined, and fearing the revenge of public sentiment, he flew like a bird of ill omen down the nearest passage he could find.

Let us not forget that the heart of a little child can break, and let us not forget that we have near us these little fellow-citizens of Jesus Christ who need comforting. George Eliot has truly said: "These bitter sorrows of childhood! When sorrow is all new and strange, when hope has not got wings to fly beyond the days and weeks, and the space from summer to summer seems measureless."

BRITISH CORRESPONDENCE.

By William Adamson, D. D.

A GENERAL feeling pervades the Christian Church on both sides of the Atlantic that the New Century should be in a prominent degree a Christian Century. In order that it may be so, to the extent possible, the two great Anglo-Saxon nations of the United States and Britain must join hands before the cross and him who died there, reconsecrate themselves to his service and pledge themselves to work for the extension of his kingdom. Such a union of heart and effort would go far to the elevation of the race and the advancement of those things which are dear to the heart of our common Lord and Saviour. It was therefore with no common feelings of gladness that I saw the first number of your "Christian Century," and I said to myself, "This is what is required to give an impetus to the cause of humanity and of God." May your expectation be more than realized, and may thousands be, by your agency, raised to a higher spiritual platform than that which they have previously occupied, and be led to live more for the glory of the Master, whose Spirit is ready to energize every soul willing to receive a blessing. If we are straitened it is in ourselves and not in God.

The United Free Church.

It may be ancient news to some of your readers to tell them about the union of the Free Presbyterian churches in Scotland. There may be some, however, who do not understand the ecclesiastical condition of the land of Knox, Chalmers, Guthrie, Wardlaw, and Morison. Up to the end of last year there were three large Presbyterian churches which had the same creed and form of church government. There was first the Established Church of Scotland, which, historically, is the mother of us all. Secondly, there was the Free church, which sprang out of the famous disruption in 1843, when Chalmers and his large following left the State church and constituted a church which has had a remarkable history. And thirdly, there was the United Presbyterian church, formed by the union of the secession and relief churches which originally broke away from the Established church on matters pertaining to the true headship of Christ, and the power of Caesar in the ordering of the house of God. After prolonged negotiations the two last-named denominations were united in October of 1900, and now are known as "The United Free Church of Scotland." Its churches and ministers are about as numerous as those of the State church and the membership numbers very nearly half a million. It seems to me that this body of Christians will constitute the church of the future for the nation. It has within it the resources necessary for consolidation and expansion. On the human side its most important element of strength is the men fitted and furnished for the work of the ministry in its largest sense, devout, earnest, scholarly, and withal humble. Amongst them are such men as Principal Rainy, Professors A. B. Davidson, Denney, Orr, Dods, Salmon and Geo. Adam Smith, and the Rev. Drs. Alexander Whyte, Stalker, Whitelaw and Hastings. Besides those, who from age and experience occupy the foremost rank as leaders of thought, there is a large number of young men who will make their power felt, and even now are commanding attention as preachers and writers on some of the most fundamental doctrines of religion. I do not attempt at present to give the reasons why I believe there never was a church more richly endowed with able, erudite and devoted teachers and preachers than the United Free Church of Scotland. My conviction is recorded all the more freely because I do not belong to this communion.

It is also to be noted that a remarkable change has passed over the professors and pastors of this church as to doctrine within the last half century. They do not stand doctrinally where they stood in 1843 and after, and they are moving further from the standards year by year. The original leaders of the Free church were firm and narrow Calvinists. Dr. Candlish wrote with all his energy, which was not little, a defense of a strictly limited atonement; though before his death he seems to have departed from this view of the extent of the work of the Saviour. Principal Cunningham—the theologian of the Disruption—was a thorough and consistent adherent and expounder of the doctrines of the Westminster Confession of Faith. Professor Gibson's chief work was entitled "Man's Natural and Moral Inability to Believe the Word of God." And the doctrine that a sinner was regenerated by the Holy Spirit through belief of the gospel was looked upon as a heresy which demanded the expulsion of the pastor who held it. Very different ideas and spirit are at present declared and manifested in the pulpits of the same churches. The love of God for all men is the burden of the message delivered, and no one says that it should be anything else. Today the living faith of the church is not that of the third chapter of the Confession of Faith, but that of the Scriptures, as defined in the Declaratory Acts, by which, as a minister said to me, they are now enabled to preach without reserve from the words, "God so loved the world that he gave his only begotten Son that whosoever believeth in him might not perish but have everlasting life." The evangelical spirit and the personal piety of the ministers of this section of the household of faith have prevented some of their ablest men from being diverted from the Cross by the movement among many in sympathy with the theories of the higher critics. Some of the professors and pastors

have taken a foremost place as advocates of the advanced views, but at the same time they have held fast to the great verities of the Lord's true divinity, his Atonement, Resurrection, Ascension and Intercession. Of other churches and matters I will, D. V., write again.

Windermere, England.

THE P. S. A. IN F. B. MEYER'S CHURCH.

By Willard B. Thorp.

THE "Pleasant Sunday Afternoon" has become so well established an institution in England that the letters P. S. A. in Sunday announcements are as well understood as C. E. among us. The organization apparently corresponds pretty closely to what we would call a Men's Club, and its work centers about a Sunday afternoon meeting for men only. Having some little curiosity to see what these meetings would be like, I took the opportunity afforded by a Sabbath in London to attend the P. S. A. at Dr. Meyer's church in Westminster Bridge Road. The interior arrangement of the church is in what we would call the Episcopal style, with stone arches, reading desk, pulpit and choir. On entering the church at 3:30 I found about 300 men assembled. They were plain men with rough faces, most of them apparently from the laboring classes. It was about such an audience as might assemble at our Sunday afternoon Y. M. C. A. meetings. From allusions made during the meeting I judge the vacation season had somewhat reduced the attendance. On the platform were half a dozen officers and speakers, behind them a band of ten pieces, and at the right a choir of perhaps sixteen male voices. The chairman, apparently a minister, announced that the choir would sing "Jesus saves." The singing called forth a hearty round of applause, which was the first feature of the service which would strike a visitor as novel. The audience was evidently in a pleasant mood and liked to hear itself applaud. It applauded pretty nearly everything except the prayers, including some very indifferent solo singing and the announcement of the amount of last Sunday's collection. It joined earnestly in the Lord's Prayer after a brief prayer by a minister. It did not sing very well, although the one or two gospel hymns were printed on a leaflet. Some visitors were present from a P. S. A. in Yorkshire, and at the suggestion of the chairman they rose in their seats and were applauded. One of the officers was asked to say a few words which "might help the collection a bit," and managed to combine an earnest religious exhortation with a good-natured plea for funds. The band played with more noise than music during the collection. Then a lawyer appeared in the high pulpit, and after the hand-clapping had ceased, gave a capital short talk of perhaps twelve minutes in which one or two personal anecdotes and bits of description were used to point a spiritual truth. He dropped his h's badly, but his talk was interesting and helpful. Then the minister who was supplying the pulpit that day gave another brief talk from the platform, in which he spoke of himself as coming from a P. S. A. in Reading, 700 strong. At the conclusion of his talk the limit of one hour had evidently been reached and the meeting was dismissed with hymn and benediction. I waited a little to see if there would be any special evidence of attention to strangers, but did not find any. The men dispersed quickly, and the monthly paper of the P. S. A. was being cried in the vestibule.

What, on the whole, was the impression produced by the service? I have purposely described it without any attempt to idealize, and perhaps have dwelt too much upon the little infelicities that would strike a critical visitor. But no one could be present without feeling that it was a thoroughly wholesome and helpful meeting and that good was being done. In the morning I had attended service in Westminster Abbey. It was stately and beautiful, and Canon Gore's sermon was a careful balancing of different sides of truth. But of the two services I have no hesitattion in affirming that the "brief, bright, brotherly" meeting of the P. S. A. was calculated to do more good to those who attended. There was something in the earnest words of exhortation that might well serve to steady a man amid the temptations of the great city. There was a reminder that he was a soldier and that he must make his life a battle. It struck the note of moral appeal which every one of us needs to have struck for him continually, and which the Abbey service failed to strike, although I doubt not its congregation of tourists needed it quite as much in their way as the crowd of rough men and boys on Westminster Bridge Road.

London.

AN ILLUSTRATION.

R. W. Gammon.

AS I was returning from the city one winter's day on a suburban train, a friend of mine took a seat with me. Our talk drifted to the events of the day, and he told me that he had been down to help his sister to change cars at Dearborn station. I gathered from his conversation that his sister had married some years before and had moved to the far West. The day previous he had received a telegram from the sister announcing the death of her youngest child, that she was taking the body to Michigan for burial, that her husband could not come, would her brother help her to change cars? He had done so, but was prevented from attending her on her journey by sickness in his own family.

After relating these circumstances he was silent for a time and then made this remark: "Strange what changes the Master can make in a human life! My sister was a laughing, harum-scarum girl, always ready for fun, for a good time—the latter to her always meant something out of the ordinary. When her black eyes began to snap, father and mother, who are staid Quakers, knew that trouble was brewing; my sister was constantly doing something that outraged their feelings; between a good sober way of doing and the outlandish one she generally chose the latter. Our aunts, uncles, and grandparents predicted disaster for Florence, the creature of moods and impulses. That was fifteen years ago. How different she was today! The circumstances were so depressing—that cold northwest wind whistled mournfully through the car sheds, the sky had a dull leaden hue portending a storm, the rattle of the vehicles on the frozen streets made me shiver. As my sister and I went down between the long lines of cars we passed a truck upon which was a little box. A spasm of pain shook my

sister's frame, a look of agony for a moment was on her face, she murmured, 'There's Roger!' and I knew that we had passed the body of her little one. The tears sprang to our meeting eyes, but the look of pain was gone and in the face where so often before fun and outbreaking mischief had reigned supreme I now saw peace, trust, and victory. When parting from her in the car I told her I was glad she was so brave and triumphant. 'Yes,' said she, 'the Master is with me and one of the old hymns has been giving me comfort all this day.' Then she spoke for me these comforting lines—

Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And then sometime we'll understand.
God knows the way; he holds the key,
He guides us with unerring hand,
Sometime with tearless eyes we'll see;
Yes, then up there we'll understand.

"I left her there to continue her sad but triumphant journey—triumphant because Jesus had transformed her life."

My friend left the train at the next station, and as I journeyed homeward I had a new view of Jesus, the Master of Life.

Pueblo, Colorado.

CHURCH LETTERS.

D. A. Wickizer.

ONE of the serious problems that confronts our city work is how to save the people who move from the rural districts into the cities. Thousands of Christian people come to our cities and never find fellowship with Christian churches. Many times this is because coming from smaller places they are afraid of city churches. Others find it so convenient to take a vacation, having been in service for many years and never before had a good opportunity for such a luxury.

Can we not introduce among us a system of granting church letters that will save many of these people to the cause of Christ, and spare our pastors of much labor that is largely wasted? We understand that many times it is necessary to spend more time with a sinner who has in his possession a church letter, that we may persuade him to place the same with a congregation, than it would be to convert a sinner not in possession of such an instrument.

Why can we not introduce among us the following method: When a member moves to another place let the church order that the pastor or clerk shall send to the pastor or elders of the congregation where the said brother has moved, a letter of recommendation, and upon receipt of that letter they shall enter his name upon their church records as a member with them. Then they can send their calling committee to wait upon this brother and welcome him to their work and fellowship, and without intermission and without loss to the cause he enters at once upon his Master's work.

Brethren, send a word to the Century concerning this subject. If the above plan meets your approval commend it; if you have something better let the churches know what it is. The churches can not afford our present system that furnishes so great an opportunity for loss.

Beatrice, Neb.

GROWTH OF LIBRARIES.

SIXTEEN million dollars were given to American libraries in the year ending July 1. The gifts cover nearly every state of the union, but they are by no means equally distributed. Of gifts in money the north Atlantic states, from Maine to Pennsylvania, received five-sixths of all, and seven-twelfths of the money for buildings. Of what was left the lion's share fell to the north central states, from Ohio to Kansas. These absorbed four-fifths of the remaining gifts for buildings and nearly half of the gifts in money. To the south Atlantic states came only $637,000; to the south central only $275,000. The distinctively western states, from Montana to California, showed gifts of $590,000. Of course Mr. Carnegie is to be credited with a greater part of this beneficence, more than $11,000,000 of the $16,000,000 coming from him. Next in significance is the gift of the John Carter Brown Library, with an accompanying endowment, to Brown University at Providence. The whole exhibition, however regarded, is one of which the nation may well be proud, as indeed it may of the general public library statistics for the year, for, according to the reports of the Education Bureau, there are 5,383 essentially public libraries, with over 1,000 volumes, in the United States, an increase of 25 per cent in five years, coupled with a still greater increase in volumes, from 33,000,000 to nearly 45,000,000. Here again the north Atlantic division is far in the lead, with more than half the books, and nearly half the organizations. New York, as might be expected, has most, but Massachusetts presses her close in both regards, and in proportion to wealth and population has a long lead over any, save possibly her neighbor, Rhode Island.

AMERICAN COLLEGES.

There are 629 universities and colleges and forty-three schools of technology in the United States. The total value of the property possessed by institutions for higher education amounts to $342,888,361, a gain of about $31,000,000 over the amount for the preceding year. The endowment fund amounts to $154,120,590. The total income for the year, excluding benefactions, amounted to $27,739,154. The value of gifts and bequests during the year 1898-9 amounted to $21,925,436. Some $2,500 is invested for each student who is now enjoying the advantages of any of the institutions of learning.

Classical courses claim by far the greater number of students in American colleges. In the college year 1898-9 in those courses there were 35,595 students out of the 147,164. In the same year 21,860 were taking the general culture courses, 9,858 general science courses, 2,593 instruction in agriculture, 4,376 in mechanical engineering, 2,550 in civil engineering and 2,320 in electrical engineering; 1,032 students were studying mining engineering, 627 architecture, 9,501 pedagogy and 6,698 were taking business courses.

The number of degrees conferred during the year for work done was 15,087—10,794 on men and 4,293 on women. Thirty-eight different varieties of degrees were conferred and in some cases only one candidate received a degree—musical doctor, for example. Seven hundred and thirty-five honorary degrees were conferred.

In 1872 the number of students to each 1,000,000 of

population was 573; in 1880 it had increased to 770, in 1890 to 850, in 1893 to 1,037, while in 1899 the number was 1,196.

LEPROSY IN THE UNITED STATES.

According to scientific investigations, directed from Washington, which have been going on for several months, there are about 275 reported cases of leprosy in the United States. It is thought probable that the real number may be nearer 1,000. For various reasons physicians who have cases of this disease in many instances either fail or refuse to report them. But the number reported is sufficiently large to occasion some alarm. Seventy-four of the known cases are in New Orleans, chiefly among the Italian population. There are twenty-three in Minnesota, mostly among Scandinavians in the rural settlements. There are fifteen cases in North Dakota and two in South Dakota, among the same people. So far as has been ascertained, there are none in Michigan nor in Indiana; Chicago has five cases, and New York six. Boston has none.

It is noteworthy that nearly all of the two hundred and seventy-five reported victims are foreigners. The Scandinavians seem peculiarly susceptible to the disease. They either had it when they landed in America, or contracted it shortly after landing. Every one of the cases in the Dakotas and Minnesota is located in the country, in localities rather remote even from small towns. The disease seems to be spreading most rapidly in Louisiana, and for several years there has been agitation there in favor of efficient supervision and control of all leprous patients, either by the state or by the government.—Boston Transcript.

PLEASANTRIES.

"Brother Jones has sent us a mess of greens," writes a Georgia editor. "May the good Lord send us some bacon to boil with 'em."—*Atlanta Constitution.*

"Now, Sammy, have you read the story of Joseph?" "Oh, yes, uncle." "Well, then, what wrong did they do when they sold their brother?" "They sold him too cheap."

A little girl, being examined for admission into the church, was asked: "Why did the Israelites make a golden calf?" The prompt reply was: "They had na as muckle siller as wad make a coo!"

Mike Donovan, when he visited the cemetery, noticed on a tombstone the following inscription: "Sacred to the memory of a lawyer and an honest man." "By the powers," said Mike, "that's a strange custom, to bury two men in one grave!"

"And so, John, you ha' become an Independent?" said the clergyman of the Established church. " 'Deed, sir, that's just true." "Oh, John, I'm sure ye ken that a rolling stane gathers nae moss!" "Aye, that's true, too, but can ye tell me what gude the moss does to the stane?"

During the discussion at a meeting of the Trinity College Historical Society upon the slight consideration attached to life by uncivilized nations, a speaker mentioned the extraordinary circumstance that in China if a man were condemned to death he could easily hire a substitute to die for him; "and," the debater went on, "I believe many poor fellows get their living by acting as substitutes in that way!"—*London Spectator.*

Father (severely)—"My son, this is a disgraceful state of affairs. The report says you are the last boy in the class of twenty-two." *Henry*—"It might have been worse, father." *Father*—"I can't see how." *Henry*—"There might have been more boys in the class."—*Boston Traveler.*

They tell a story to the effect that when the Society for the Prevention of Cruelty to Animals proposed to establish a branch in a leading city of Spain the municipal body courteously accepted the proposal and offered to hold a grand bullfight at once to furnish the funds.—*Troy Times.*

The mother of one of our soldiers in the late war was busy packing a box containing food to send to him, and the servant was watching the operation. Having put in the last article, the mother said: "I guess that is all, Nora; we will now nail it up." "Excuse me, mum," said Nora, "but how will he ever open it without we put in an ax?"

As a train was moving out of a Scotch station a man in one of the compartments noticed that the porter, in whose charge he had given his luggage, had not put it into the van, and so shouted at him and said: "Hi! you old fool! What do you mean by not putting my luggage in the van?" To which the porter replied: "Eh, man! yer luggage is ne'er such a fool as yersel'! Yer i' the wrang train!"

People who "lay themselves out" to talk always remind me of the delegate at the political convention, the worthy whose enthusiasm was so contagious that a reporter, weary of the dry bones of things, asked him for a summary of his views on the burning question. "What do you think of the situation?" he asked. "What do I think?" exclaimed the vociferous one. "Young man, you mistake my employment. I'm not here to think; I'm here to holler!"—*Philadelphia Times.*

A military Tory candidate for Parliament was addressing a meeting of voters in an English village at a by-election which took place toward the end of 1892. The candidate was known to be strongly in favor of flogging in the army, and this was being used against him with damaging effect. Defending himself, the orator urged that no necessary disgrace attached to being flogged. "Why," cried he, "I was flogged myself once, and it was for telling the truth." "And it cured 'ee naw doubt," said a rustic in the meeting.

The smallest service we can do,
With seal of love divine,
Will some one's fainting faith renew,
The heart to God incline;
We are not left to work alone,
But stand as servants true,
Each little kindly action known
By him we may not view.

—Cora C. Bass.

AT THE CHURCH

OUR PULPIT.

THE PERFECTING OF MAN.

W. Douglas Mackenzie, D. D.

Text: Matthew 5: 48: Be ye also perfect as your Father which is in heaven is perfect.

EVERY one who lives a rational life feels that there is some meaning in it, and that the meaning is not to be found merely in its details. He cannot explain his manhood by stating the amount of money he possesses, or the business he pursues, or even what family relations he has. He knows and we know that the meaning of his life is more than the sum of these. Every man knows that the meaning of his life, if it is to be worth thinking of, can only be described by the word that enters into the above title—the perfecting of man. No man would be content with a religion that does not promise to perfect him. He knows that a religion which is to be true and final, on which he can cast his whole strength, must be one which aims solely, ultimately, at perfecting his manhood. Accordingly, it is of great importance to us that Christ, our Lord, and his apostles after him, do put this word in a significant way into every part of their teaching and that they speak to us about the perfecting of man. They will not trifle with our affections, or our interests, or our impulses in any direction whatsoever. They will not tell us that we are to be content with anything else than the best we can conceive. They will not allow us to sit down satisfied with anything beneath the infinitude of heaven itself. They tell us that we are to aim at the perfecting of man. And the inspiration of the Gospel, and the meaning of the religion of Jesus Christ, is that it *offers to us* the perfecting of man.

1. What is Perfection?

What do we mean by perfecting? No doubt the word may be used easily and lazily in a negative way. But the idea of perfection as applied to any fact ought to be most positive and most noble. We shall find then that two ideas which are very closely related to one another are included in it. When the artist has fashioned for us a noble statue and we stand before it, saying, That is perfect, he has drawn us on to that assertion because he and we cherish together a certain ideal. We see that what his hands have wrought represents as fully as we desire the ideal that we had in mind; and we rejoice and are filled with gladness because his mind and ours were at one and meet and greet each other in his triumphant work. Accordingly we call that perfect which fulfills its ideal.

Now, some one has an ideal of you and you will never be perfect until you represent it concretely, actually, in the man you are. You may have, you ought to have, some glimpse of that ideal in your own mind; and if you are worth anything, my brother, you know that you do not come anywhere near it. But for us, instructed in the Christian religion, there is something more wonderful, more terrible, than that. We find that even our ideal falls short of the real ideal. No man yet has ever seen the beauty of his manhood as God sees it. No man ever yet has proposed to himself to become anything so glorious in strength, so perfect in spirit, as that which God proposed when he fashioned him and set him in the world with the nature out of which it must be made. The idea of perfecting, then, means on one side of it the embodying of the ideal, the realizing of the most perfect intention that could be formed, in some one individual fact.

But the word perfecting has a slightly different meaning when we take an instrument in our hands and say, That is a perfect instrument. The idea now is of a practical end outside itself, some use to which it can be put. A man who fashions a knife skilfully and perfectly, makes a knife so perfect in shape and so true in steel that it is perfectly adapted to the work of a knife. If it is a good instrument, it will cut well, last well, hurt less than any other instrument more clumsily made. When a man builds a church we call it a faulty church if it does not fit into the use that it ought to serve as a place of worship, an inspiration of worshipful feelings, and as aiding in every way it can the worshipful attitude of mind and heart. In the idea of perfecting any object we include then, these two ideas, that it shall embody some ideal and that it shall serve some true purpose.

2. The Perfection of Man.

Now, when I speak of the perfecting of man, do I mean merely one of those two things? No, I mean both of them. There is an ideal somewhere, of perfect manhood, and there is a wonderful use to which manhood can be put. That man only is being perfected who is traveling towards that ideal, or who is becoming useful for the end of his own individual manhood. When, therefore, we speak about the perfecting of man, when we hear Jesus saying, Be ye therefore perfect, even as your Father which is in heaven is perfect, when we are urged to cherish the idea of perfection by an apostle, and told that the ministers of the church are to lead us towards a perfect or full-grown manhood, let us remember that all this is meant. The perfecting of man! If God has formed the ideal of me, what sort of a man should I be, and what a miserable thing have I become! If God has formed his ideal of you, what sort of man or woman ought you to be! And how do you feel yourself in relation to God's ideal of you? On the other hand, if we are to be perfect for the uses of God, how useful have we been for God? Has he obtained anything through us? His ideal of our perfection is not to end in simply the fashioning of a beautiful statue, warm with the flush of life upon it, for other spirits to surround with artistic admiration. If he has formed an ideal of you and me, it is of us living and of us moving, of us active amongst our fellowmen, of us as we shake hands and greet one another, as we deal with one another in business, as we pray alone, as we work in public. The ideal is one of the uses to which you and I can be put in our relations among men. The perfecting of the man, therefore, must mean the perfecting of the individual and the perfecting of the race at once.

3. The Command Which Condems.

Our Lord gave to us this command. Be ye perfect, and this ideal is held up to us by the Christian religion. Now, if that were all religion had to say about it, there is no command that could crush more cruelly in despair than that. Be ye perfect as your Father

which is in heaven is perfect! As perfect as he is, who is removed above all temptation, above all change, as he who dwells in the perfection of his everlasting life, who is faultless, pure as light, who is ineffable love, who is all power and all wisdom and all righteousness, so that you cannot think of anything, of any form of perfection, in which God does not perfectly surpass your conception of it. We are to be perfect as our Father which is in heaven is perfect. People talk sometimes of the Sermon on the Mount as the program, or essence and summary of Christianity. It would be the program of our doom if we had no more. That sermon is the setting forth of the ideal, the perfecting of man; and if that was all, it had been too much; too much for the vitality, for the hope, for the energy of the best men in the race. It is the best men who despair mostly easily; it is the loftiest souls and most sensitive natures that would go down in gloom if that only had been what Christ gave us—the perfected man depicted in a divine sermon. He gave a great deal more. He came to put within our reach the instruments for the perfecting of man. Yes, Christianity is the force that sets this work in motion. It is the energy that enters into a man and for the first time makes it possible for him to live upwards towards the ideal that is ever far off as long as he is in this world, the ideal of himself as he begins to see it away beyond in the heart of his God. It is the Gospel of Jesus Christ that first of all arouses in men the desire for this intelligible, practical, real, hope of becoming perfect, and it is the same that provides for us the ministries through which that is to be attained.

4. The Ministries of Perfection.

Ordinarily when we speak of the Gospel of Jesus Christ as being useful for the perfecting of man, we mean the preaching of his redemptive work; and that is the soul of the thing. But, taking that for granted, let us look at this fact, that when the apostle speaks about our being led forward into a perfect manhood, unto the measure of the stature of the fullness of Christ, he is speaking of the ministries of the church, he is speaking of those kinds of work about which we are engaged here, he is speaking about the ways in which men meet one another for their Christian work. He holds that these are means which are being employed of God for the perfecting of the individual man. It is not in isolation that you will do it, it is not in isolation you will be able to realize it. It is not simply going home and sitting alone, refusing all fellowship with others who have the same ideal, the same faith, and going down to business tomorrow, sturdily setting yourself to work to obey Jesus Christ, that you will reach the goal—the perfecting of your manhood. It can only be when you take to yourself all the other social influences that you will make most progress. They will help you, they will rebuke you, they will comfort you, they will give you the best dreams of yourself and put into you the best strength for their realization; and these influences can only be found in the fellowship of Christian people. All the churches of all denominations are in their different ways aiming at this thing. Ask any one of them, What are you aiming to secure for your people in this world? and they will tell you, Their salvation. When a man is being saved, he is not only saved from something but unto something, saved to the perfecting of life. All these institutions and labors are for this one end, the perfecting of human beings, as many as can be perfected, by bringing them into the fellowship of God through Jesus Christ. That is the honest desire of the church. Some churches are very cold, some are very stupid about it. Some churches have hypocrites among them, some are not very earnest. But take the churches, as a whole, through the generations, through the various congregations, the various denominations, and you will be amazed when you come to measure it—amazed at the amount of force employed week after week toward this one end of lifting people up to look at what they ought to be, and then putting some hope, some faith, some loyalty, some energy into their souls to carry them toward their ideal. And therefore it is that I urge every young man that has come to Chicago, every young man here tonight, as you value the perfecting of your nature, to get into spiritual fellowship with some community of Christian people. You will have much to criticise, but go and be thankful for what you get. You will have many faults to find, but not so many in others as in yourself. Go and get into fellowship with Christian people, for it is your only safety and the only road on which, so far as most of us are concerned—unless you are a genius of the first order and then we shall soon find you out—the only road by which we are able to travel up that steep hill toward the perfecting of man.

5. The Momentous and Inevitable Choice.

Some will say, What right have you to command me in any tone of authority to become perfect? What right has the Church to speak with such authority? What right has a minister to do it? Cannot I go away and sit down and say, "I do not want perfection, do not want anything of the kind, however attractive you make it, however real and powerful you make it? I do not want it because I have something else I like better. I have got this habit, that indulgence, yonder relationship. I am content with these, and I want to go on with them. I do not want to cut any of the cords of the heart that bind me to the living world around me. I do not want your perfecting of man."

Jesus presented to men an alternative: Become as perfect as your Father, or lost. With him there is no third choice. Become as perfect as your Father, or lost. That is why we speak so urgently, that is why the Church feels its august authority when it confronts a heathen world or a selfish heart with the message of God: Be ye perfect as your Father. That is your only alternative: Be ye perfect or lost. Prof. James of Harvard has told us that alternatives presented to people always contain within themselves certain characteristics. For example, you may tell me tonight when I start to go home, that I *must* walk on one side of the street or the other. That is true. The choice is an imperative or inevitable one. But he would go on to tell us that, although it is an inevitable choice and I *must* make it, yet it is a trifling choice; it is not momentous. It does not matter very much whether I walk on one side of the street or the other. The choice is trifling, although it is inevitable. But there are choices which are both inevitable and momentous. Every man must choose his career and it is momentous. So every man must choose whether he will be a good man or a bad man. If he do not choose deliberately to be a good man he has chosen to be a bad man. There is no escaping the choice; every man must make it and does make it. It is inevitable and it is, beyond all words, momentous. It will mean everything to me ultimately whether I choose to be a good man or a bad man. When Jesus

Christ says to every man and woman in this church tonight, Be ye perfect—or lost, your choice is not trifling; it is momentous. You are making a decision that affects your very self at its very deepest. You will go out of that door resolved to be perfect as your Father and to use all the means toward that end—or lost. Having made the choice God may give you another chance, for God is very merciful to us. He has given us all many, many chances; but we have made our choice so far as we have gone, to be perfect as our Father or not; to be on that road with Jesus Christ, or else on the road of the lost. I do not know of any other way of putting it. If I could soften it for you I would fain do so. I dare not soften it for myself. I would then be lost. If I by a hair's breadth reduced the infinite value of goodness itself, I would have taken a long step downwards to the lost for myself. Hence I dare not soften it for you!

But, my brethren, it ought to be in all tenderness and love that this message tonight comes to its close. It must be with that positive message, Be ye perfect as your Father is perfect. Aim at the perfection of your manhood. There is something you are good at, is there not? You are good at your business. You are a good husband. You feel that you are among the best, perhaps. You have been a good man as a son and a brother; you are a good man as a friend. But do you know that there are directions in which you fail? You know that your manhood is not all round reaching up to the perfection of God, and you know now that you have no right to stop short of anything but the perfecting of the whole man. To do so is the fatal sin. But Jesus Christ, the perfect man, is at your heart's door tonight, and the man who admits Jesus Christ into his heart, like the boat when heaven's breezes fill its sails, has begun to move toward the perfecting of his manhood, the home of his Father which is in heaven.

BIBLESCHOOL.

TEMPERANCE LESSON.

Lesson for September 22, 1901: Prov. 23:29-35.

Golden Text: Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.—Prov. 20:1.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

Elias A. Long.

Sacrificing to the God of Self.

RECENT lessons have treated of denying self for higher, nobler ends. Today we have a lesson which contains impressive warnings against sacrificing to self. This is a kind of indulgence that is very common. We set up the idol of self, to which we freely sacrifice money, time, talents and very much else that is precious. The chapter begins and ends with the habits of men of whom Paul says "whose God is their belly." Phil. 3: 19. Here we have pointed out the proneness to indulgence at great men's tables (V. 1); the warning against striving for riches, and their transitoriness (V. 4, 5); of extravagance (Vs. 6-8); of violence to the weak (V. 10); of licentiousness (V. 27, 28); and lastly to drunkenness, a close companion to every form of sacrificing to self. This common sin of drunkenness is to be considered today.

The Cup of Poison.

The reason why wine, Satan's choicest snare, is so terrible in its effects is because it is a poison. As such it destroys more lives than war, famine and pestilence combined. The fact that it intoxicates indicates its poisonous nature, for intoxicant means poison. The word is from the Latin "toxicum," poison. A man that is intoxicated is poisoned. Because the system is tolerant to slow poisons makes such no less injurious and deadly with time. A chemical analysis of liquor used in America shows that besides alcoholic poison, those who imbibe such take into the system arsenic, alum, aloes, blood, chalk, copperas, gypsum, henbane, lime, lead, logwood, nux vomica, opium, oil of vitriol, turpentine, resin and many other harmful ingredients. See golden text.

V. 29. Rum Has God's Hate. "Who hath woe?" Where the gospel of self-worship is celebrated in the devil's deceptive drink songs and in the maxim, "Let us eat, drink and be merry, for to-morrow we die," (1 Cor. 15:32), the Bible plainly points out the drunkard's woe, the drunkard's poverty and rags (v. 21), and the grief upon grief of him who thus sacrifices to self. Is. 5:11, 18, 20, 22. The Bible is wholly against this sin which aims at the eternal damnation of souls. 1 Cor. 6:10; Gal. 5:21; Matt. 24:50, 51. We nowhere else have characterizations of the awful consequences of drink that surpass those of the Scriptures. So vicious was the example of the habitual drunkard on the children of Israel, that God's command required for the greater good nothing less than that he be put away by death. Deut. 21:20, 21. * * * "Who hath sorrow?" One of the most common indications of alcoholic poison is that found in the inevitable headache after intoxication. In addition come the unstrung nerves, wasted strength and depressed spirits that bring sorrow. With these there is that which is even more tangible to others in the loss of wages, of self-respect, often home; for drink breaks up thousands of homes every year; the sorrow of the discouraged wife, the famished children, with their rags and poverty. This is a picture repeated thousands of times in our fair land. Every confirmed drinker sacrifices to this god of self time, strength, health, money, clothes, pride, honor, conscience, self-respect and at length God's most precious gift, the soul. * * * "Who hath contentions?" The poison is the "wine of violence." Ch. 4:17. It entices men and then unchains the tiger of hate and contention. Of the quarrels, fighting and murders committed under the influence of drink, the daily newspapers make ample record. Judges tell us that nine-tenths of all crime and pauperism is caused by the drink habit. * * * "Who hath complainings?" R. V. The drunkard in his misery at length complains against God, against society, against his family, against circumstances, against everything. It is the usual condition of the devil-deceived mind to lay the blame everywhere but upon self, the one who breaks God's commandments. * * * "Who hath wounds without cause." Some wounds may be carried with honor, those of the soldier for his country or the engineer at his throttle; but the drunkard's bruises tell only of shame. Phil. 3:19. Physicians testify that drunkards in sickness have less chances for recovery because of the poison in the system. * * * "Who hath redness of eyes?" Red, blearing eyes that go with a fiery face, changing that which God has made comely into the utmost repulsiveness. Children shun, women fear, and everyone loathes the drunken sot. With the repulsive face goes the breath foul beyond expression and too often, as in the case of the drunkards of Ephriam, the tables "are full of vomit and filthiness." Isa. 28:8.

V. 30. The Questions Answered. "They that tarry long at the wine." The ways are many, the answer is brief. The word "tarry" expresses much. The snare of the winecup is set forth in shops where lights and mirrors glitter and pleasant fellowship is provided, to the end that both young and old may tarry. The saloon tends directly to a waste of time, neglect of work, diminished strength for work and the drunkard's lethargy. In the tarrying place, too, is where the evils of treating, so strongly condemned by the prophet of God, are promoted. Habak. 2:15. The law would lay hold of the murderer who, for pleasure or gain, propagated small pox or Bubonic plague, but in propagating, by treating, the use of alcoholic poisons that kill thousands, the laws are yet inadequate or ineffectual. And at that, where diseases but kill the body, strong drink

leads to soul murder. * * * "They that go." It is after all an act of one's own choosing. The drinker is personally responsible. The Bible lays much stress on avoiding the first steps, "Enter not in the path of the wicked, go not in the way of evil men, avoid it, pass not by it, turn from it and pass away." Ch. 4:14, 15. * * * "To seek mixed wine." Drinks are combined in various ways to render them more palatable or more attractive. They are made largely thus by the addition of spices and drugs that are harmful. The man unprincipled enough to sell that which kills, will not hesitate to add to his gains by evil preparations.

V. 31. Palatable Poison. "Look not thou upon." The wise man here advocates the only safe course. Indeed, his words are a command; they prohibit. Let this injunction be obeyed and the liquor business would be at an end. The Scriptures implore men to avoid this common temptation. "Be not among the wine bibbers" (v. 20 Ps. 1:1); "look not thou upon." V. 31. "Forsake the thought of (Isa. 55:7), consent thou not." Ch. 1:10; "Be not deceived thereby (chap. 20:1); "enter not the path thereof" (Ch. 4:14), for thou canst not see the end. * * * "Red, when it giveth its color." Its color and sparkle as it appeals to the sense of sight. Besides the color of liquor, the place of its sales is fitted to appeal strongly to the eye. Handsome mirrors, glittering lights, fanciful glass work, globes and goblets, everything made to sparkle and lead into the unseen snare. "And the harp and the viol, the tabret and pipe and wine are in their feasts." Is. 5:12. * * * "When it goeth down smoothly." R. V. It refers to the delight there is to the toper in the flow of liquor down the throat.

V. 32. The Serpents Poison. "At the last." Three short words, but of eternal moment. God in his love will bring the mind to dwell on the end. Satan deludes by calling the thing by other names; the evil "good." Is. 5:11,20; Gen. 3:6. But God has recorded what should be a warning to the race. * * * "It biteth like a serpent." Before the bite, however comes nausea, pain and headache, that the drinker may be warned to avoid the greater suffering. The drink serpent's poisonous bite in the end produces misery and sorrow for gladness promised. There may be agreeable excitement for an evening, only to be followed by the long drawn misery of mind and body. Is proof wanted on this point? Then visit the alms houses, asylums and jails and see the wretched victims of the drink habit. The career may have begun by enjoying the pleasure of sin for a season, but at last the stings of physical pain, and the fearful looking for the judgment of God, can only be expressed by the deathly wound of the serpent. * * * "Stingeth." Injecting poison into the system. * * * "Like an adder." The sting of creeping reptiles is of all wounds the most dreaded. Whenever poisonous serpents abound they are responsible for many deaths. This is the Bible's truthful way of expressing the pain and terrible consequences of alcoholic poison. But there is far more than the terrible physical effects. After destroying the body, it has power to cast into hell. Luke 12:5. "No drunkards shall inherit the kingdom of God." 1 Cor. 6:10. Through drink the soul loses the God quality, the divine image, and is brought to that which is lower than the beasts. The career which had enjoyed the possibilities of a Godly nature and eternal existence is brought to the utter ruin of hell.

V. 33. Horrors of Poisoning. "Thine eyes shall behold strange things." R. V. The word "things" in the original is in the feminine plural form of the participle. The reference may be to the fact that drunkenness and impurity of thought with unchastity go closely together. It doubtless refers especially to the horrible disorder of the imagination, delirium tremens, at last reached in the drunkard's career. Nothing can be more terrible than the suffering at this stage of alcoholic poisoning. The vivid picturing of slimy snakes on the bed and in the room, the mental terror and suffering is something dreadful to behold. * * * "Thine heart shall utter perverse things." The Hebrew, according to Dr. Taylor Lewis, means "topsy turviness." The drunkard's heart dwells upon evil imaginations showing the depraving nature of this sin; and the drunkard's tongue speaks wildly and incoherently. Neither his will nor his words are under control. No reliance is to be placed in his statements; he easily commits that other sin of lying. Any person with experience in rescue mission work has often heard the statement, "I have not been drinking," when the fetid odor of the breath plainly tells of the spoken falsehood.

V. 34. The Reeling Sot. "Lieth down in the midst of the sea." The picture of the giddy sickness and reeling walk is the common mark of the drunkard. Dr. Neeley says: "They are giddy and they are sick; they are much in danger, too. The drunkard's mind reels like the landsman who tries to walk the deck of a ship in a storm. Some scholars understand the writer to mean that the man who indulges in intoxicants is like one unconsciously drowning."

V. 35. Contemptuous Speech. "They have stricken me." This represents the drunkard as talking to himself. He is not willing to acknowledge his sin, but blames others. Sin in its very nature is contemptuous. * * * "I was not sick." In his stupor he satisfies himself that no harm has come to him. * * * "Have beaten me, I felt it not." In his bestial condition he is, after a manner, happy for the time. He congratulates himself on receiving no injury, although carrying bloody hurts that long will make his appearance repulsive. * * * "I will seek it yet again." It is a stimulant for an hour, but the fire never shall be quenched. When the drunkard wakes the fierce craving for the poison is fiercer than ever before. This of all the dangers of drink is the worst. Then comes the devil's whipcrack, "just once more," and which no man in his own strength can resist. He will, if it be possible and at any cost, obtain more drink. He will buy, he'll sell, he'll steal, he'll kill for the strong drink that is killing him. Utterly losing all will power he becomes weaker than a child. Even a babe if burned, shuns the fire, but the drunkard, burned and scarred by the fierce fire within, will seek the cause yet again. In that recurring condition is found the complete answer to every pretty argument that is urged for moderate drink The lowest sot living did not start out to be a drunkard. He began as a moderate drinker. Let it be impressed that the only safe course is never to touch the first drop, or having begun never again to touch it. Every drunkard at first was a moderate drinker. No one ever yet became a drunkard who refused the first drop. Let this rule of combined Scripture precepts be fixed in every mind: Think not, look not, touch not, taste not, handle not.

FIVE-MINUTE SERMON ON THE GOLDEN TEXT.

By Peter Ainslie.

WINE makes fools of men and women. Things look quite different from what they really are. Wrong becomes right and right becomes wrong. Reason becomes unreasonable and folly becomes wisdom. The man that was is not the man that is. Wine has driven out manhood and the animal becomes supreme. A drunken man, otherwise upright and honest, will lie and steal when under the influence of wine. The meaner self laughs at all that is holy in man and wine becomes a mocker. Intemperance sweeps the world like a fire. It is no stranger wherever civilization is. No class is fortified against it. I have seen young men in the very flower of manhood go down before it. I have seen old men, broken in years, lie down in drunkard's graves. I have seen women, the saddest sight of all, lie drunk on the streets and the better class scarcely able to articulate because their tongues were thickened by wine. Property gone, homes broken up and hearts crushed, all because of strong drink. It is the chief enemy of the Anglo-Saxon. I cannot say of all the world, for there are some nations who do not drink at all and some very little, but the Anglo-Saxons are the chief of drinkers, and wherever their civilization goes drunkenness goes with it. They work as hard to make drunkards in foreign territory as the missionaries do to make them Christians.

There is some conscience on this question and that conscience is growing, but there are not enough Christians who follow it. "Do not look upon the wine" must be the Christian's position. Total abstinence is the high ground and safe stand. If one is not willing to do that for his brother, he is a poor keeper and cares little for Jesus, who taught us the holy lessons of sacrifice and self-denial for our brother's good. Christianity does not say so much in words as it

proves a good deal in acts. Keep wine out of your food. Keep it away from your table and keep yourself in the company of Jesus that you may bear him to the lost world. Put down every passion until all passion shall burst forth in simple love for the Son of God, whose we are and whom we serve.

Our Father, it is the self-surrender we want. Help us to hate everything that contributes to the drink traffic. Amen.

CHRISTIAN ENDEAVOR.

Charles Blanchard.

THE SALOON POWER DOOMED.

Topic Sept. 22: Ref. Ps. 37: 1-10.

THE constant note of optimism running all through the prophets and the psalms, and speaking in words of marvelous good cheer in the Gospel, is one of the things that must impress the sympathetic reader of the Bible. It is altogether worthy to be called the Word of God from this prevailing note of victory over evil. While the actual record does not always, seemingly not often, warrant this optimistic strain, yet the everlasting hopefulness of the prophets, and of the Master of men, thrills through all the pathetic pages of this wonderful story of the human race, fragmentary but strikingly true in its outlines, to all the experiences of men, in all the ages.

I have to confess that it is hard to maintain this optimistic spirit in reference to the saloon question. In spite of all efforts at reform, it does seem that the consumption of intoxicants is on the increase. At any rate, statistics seem to indicate that fact. We cry, "The saloon must go!" but it stays! And back of it is the most malignant combination of the forces of evil that ever dominated the social and political life of any people. It is the very embodiment of iniquity. We all know this; society understands this, and yet we sit down helplessly and permit this octopus of the infernal deep to suck the very life-blood of the nation. We who call ourselves Christians and Endeavorers do this supinely—shall we not confess the truth—sinfully? Now I have made my confession and yours, and what of it! You catch the note of pessimism in this. It is the reflection of prevailing public sentiment. What can we do to overcome the saloon power? Create

A Better Public Sentiment.

This is of first importance in all efforts at righteous reform. You know the devil's chief weapon in the mouths of Christians is "You can't do it!" That creates public sentiment, and public sentiment makes the political conscience of the times.

The saloon power is doomed whenever the popular sentiment is thoroughly aroused to the economic considerations involved in this problem. The materialistic sentiment of the age will reinforce the moral and political convictions of the nation. Then it will be a struggle to the death! Our modern industrial system cannot tolerate this enormity. It means the saloon power against the industrial systems of the world. The problem is complicated and made doubly difficult by reason of the fact that the manufacture and sale of liquors is a part of our great industrial compact. But it is self-destructive in the very nature of this anomalous condition. It is no legitimate part of our industrial, social or political life. When we come clearly to recognize this, the liquor traffic must go.

Let us strive to this end. Make public sentiment. Reach man's moral conscience through their material concern. Emphasize the economic aspect of the question. But let us not forget that "no drunkard can inherit the kingdom of heaven." Remembering this, let us beseech men as brothers who perish by the way.

Wapello, Iowa.

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

By The Rev. Alexander Smellie, M. A.

ISAAC THE PEACEMAKER.

Monday—Genesis 26. 12-25.

"Blessed are the peacemakers, for they shall be called the children of God."—Matthew 5, 9.

After Esek and Sitnah, Rehoboth. After Contention and Enmity, Broad Places and Room.

The wrathful man will not always strive. Two sides are needed to make a quarrel; and if I refuse again and again to be angry, I shall by-and-by be left in peace. Lord, implant in me the meek and quiet spirit. In the long run it is best for myself—my adversaries will cease to trouble me if they find it impossible to pick a quarrel. And who knows but, by suffering joyfully "the whips and scorns" to which they subject me, I may win them in the end?

There is a spiritual lesson for me in Isaac's experience. Just now it is my Esek and Sitnah period; in my own heart and life "Zion in her anguish with Babylon must cope." How many are my antagonists, and how far off sweet peace often seems to me! But, one day, I shall come to Rehoboth. One day, I shall walk at liberty in the broad places of the heavenly city. There, where sin has ceased to tempt, there is nothing to hurt or to annoy.

Thus my golden age is in front of me.

Tuesday—Genesis 26. 26-33.

Pleasant it is when there is no strife betwixt my neighbor and myself. Let me love him with the love of forgiveness, freely pardoning every hasty word and every unkind and unbrotherly deed. Let me give him the love of forbearance, remembering that his point of view is different from mine, and that I cannot expect him to travel always along my road. Let me cherish for him the love of sympathy, for he has sorrows which I can soothe, and burdens which I can strengthen him to carry. And let me bring him, too, the love of active helpfulness and co-operation, doing with my might everything I can for his welfare. Thus let there be a covenant betwixt me and my neighbor.

Still pleasanter it is, however, when there is no strife between my God and myself. Is the breach which my sin has caused healed and ended? For the dear sake of Christ who died, has God sworn his oath of friendship with me? Have I sworn my oath of faith and obedience and consecration with him? Is there this Beersheba in the story of my pilgrimage? Once an enemy, but now a loved and honored child; once in the far country, but now at the King's court and in the Father's house—O that it may be so!

Wednesday—Genesis 21. 22-32.

"God is with thee in all that thou doest," said Abimelech and Phicol to Abraham. If my life should

convey the same impression, how happy shall I be!

It gives dignity to character when God is always present. Nothing is common or unclean. Everything is on the altar. Outsiders, like these Philistines, are impressed and awed. Then am I a priest of the Lord, however humble my place may be in the world.

It gives strength to character when God is supreme. I am lifted above all care for human applause or human dissent; it is a small thing that I should be judged of man's judgment. And onlookers note this tranquility, steadfastness, courage; and wish to have it themselves.

It gives joy to character when God is consciously near. How constrained, how fettered, is the life which is ever in a fret of anxiety about the world's approval! But I soar into an ampler air, I live at ease, when I refer everything to my Father in heaven. And others envy me my gladness. "I sing to God," Jenny Lind said once to John Addington Symonds. Whether I eat or drink, or whatsoever I do, let me do all to God.

Thursday—Proverbs 16, 19-33.

Better it is, the wise man says, to rule one's spirit than to capture a city. It certainly is more arduous. Courage, strategy, resource—these enable the general to prevail over the enemy, and at length to enter the leaguered town. But nothing short of the grace of God will empower me to conquer myself. A divine wisdom is needed here, a supernatural strength, an indwelling Holy Ghost, an omnipotent Lord.

And it is more beneficent. With what loss and misery to besieged and besiegers the city is overcome! Wounds and death and widowhood and orphanhood —such is war's mournful harvest. But if I am master of myself, "lord of myself though not of lands," my heart is at leisure to soothe and sympathize. I can be the succourer of many.

And it is more Christlike. He captured no city—Jesus, my King, of grace and glory. He did not come to the world with pomp of arms and military retinue. But he ruled himself. When he was reviled, he reviled not again; when he suffered, he threatened not. He never lost his temper nor parted with his peace. I would be like Christ.

Thus is it best to rule my own spirit.

Friday—Colossians 3, 9-17.

The love of neighbor and friend, the "charity which is the bond of perfectness," is found only in the household of the saints. It is a flower which does not flourish in the gardens of the earth.

There is, let me thank God, abundance of kindness outside the Christian family. There are courtesy, consideration, generosity, graciousness, in many who do not own allegiance to Jesus as Savior and King. Sometimes the gentleness and the liberality of the citizens of the world put me to the blush. They outrun my own.

But the truest charity is discoverable only in those who know the grace of God in Christ; they have kindled their torches at those great altar fires. Now, when I have been saved by a mercy I can never fathom, do I seek the loftiest and most lasting blessings for others. Now do I understand the pricelessness of their undying life. Now have I caught something of my Lord's passion and compassion, and yearn, like him, over souls. Yes, I would love after the fashion of Jesus.

This is the love which changes men. This is the love which brightens the world. This is the love which anticipates heaven itself.

Saturday—I Corinthians 13.

Love is the transcendent thing. Love is the *summum bonum.* With all my getting, let me be sure I get love. I cannot prophesy; the speakers, the messengers of God who move and thrill others, are few in number. I cannot penetrate into hidden and recondite mysteries; the knowledge which is deep, and broad, and high is the prerogative of the minority. My faith may not be of the strong and prevailing, and triumphant order. My hope may be a song bird which often "trails a broken wing." But I can love; and love is best of all.

Upward to God and Christ let my love soar, like the lark which sings at heaven's gate. Round about to my brothers and sisters in the Church of Jesus let it travel unweariedly. Down to those who are wretched, and miserable, and poor, and blind, and naked, let it descend with a willing heart.

Sunday—Matthew 5, 1-12.

Jesus blesses the graces which are quiet and unassuming. Their work and influence may be very potent, but they make little noise. The poor in spirit, the meek, the merciful, the pure in heart, are not among those who sound a trumpet before them.

Jesus blesses the graces which the world dislikes. It thinks highly of the merry-hearted, the forceful, the successful, the men and women who are not hampered by too tender and scrupulous a conscience. But teach me, my Lord, to prefer before the commendation of society and the applause of men thine own "Well done!"

Jesus blesses the graces against which my own heart cavils and rebels. I am inclined to pride, to self-assertion, to ride roughshod over opponents, to hanker after darling sins, to love the sunny side of the hedge, and to refuse all persecution for righteousness' sake. But let the divine Spirit inhabit me, and I shall make Christ's standards my own.

There are no beatitudes like the beatitudes of Jesus.

The *Herald and Presbyter* heard of a minister who, when asked at a higher life camp-meeting whether he "had got holiness," replied, "None to speak of." That minister was right. The more holiness a man has the less he wants to speak about it. Humility is one of the undoubted fruits of the Spirit.—*Presbyterian* (Canada.)

The Rev. Dr. Stalker once delivered an address in Exeter Hall on "A Young Man's Religion," which should be read and laid to heart by all men, young and old. He said religion was (1) "Not a creed, but an experience"; (2) "Not a restraint, but an inspiration"; (3) "Not an insurance for the next life only, but a program for the present."

Who art thou that complainest of thy life of toil? Complain not. Look up, my wearied brother. To thee heaven, though severe, is not unkind. Heaven is kind, as a noble mother, as that Spartan mother, saying when she gave her son his shield: "With it, my son, or upon it." Thou, too, shall return home in honor. Doubt it not—if in the battle thou keep thy shield.—*Carlyle.*

General Church News

VACATION BIBLE SCHOOLS.

A new feature of summer work undertaken by the city churches in the east has been the vacation Bible schools. At Elmwood Temple, Providence, R. I., Rev. E. T. Root has taugh a "vacation school" for two weeks, taking up the geography of the Bible, classification of its sixty-six books and an analysis of Genesis. Map-drawing was a leading feature. The engraving of "Picturesque Palestine" were used, each view being located on the map. Twelve pupils were awarded diplomas at a public review Aug. 29. This is the third summer that such a school has been held by Epiphany Baptist church, New York, and several other New York churches have followed its example this year. The Epiphany school is held in the East Side Institute on East 74th street, and the children are taught different branches of manual training as well as the Bible. Interesting occupation is combined with instruction so that the children are attracted and held.

Surely all our city and town churches might do a most helpful work by sustaining such schools as these while the public schools are closed. The children would thereby be kept off the streets, where they are receiving an education decidedly detrimental, and would be the happier and the healthier for having "something to do" during the long summer days. Much variety of subject in connection with Bible study might be introduce along lines that are not touched in the public schools.

BAPTISTS IN MINNESOTA.

A delightful summer gathering place does Minnetonka afford and the high bluff overlooking Cook's bay, to which has been given the inartistic name of Mound, is excellently adapted for an assembly meeting. The grounds occupied by the Baptist assembly of Minnesota cover nearly 600 feet of lake frontage, giving beautiful locations for the tents. There is ample room for athletic sports, which were by no means neglected by those who gathered there from August 15 to 31. About 1,000 people enjoyed the meetings. Devotional services were held each day from 8:30 to 9, led by Rev. F. C. Lovett and Rev. F. R. Leach. Three periods of fifty minutes each were filled by lectures, Bible study and conferences. The afternoons were left free for rest and sports, the evenings given to lectures, concerts and camp fires. Among the lecturers were Professor Shailer Mathews of the University of Chicago, whose topics were "Jesus in the Light of His Times;" and the Book of Galatians; Dr. E. Y. Mullins, of the Southern Theological Seminary, who spoke on "How to Study the Bible,' "The Church for the Twentieth Century," and "The Apostle Paul as a Missionary." Rev. E. M. Stephenson of Chicago discussed Sunday school methods, evangelism, etc. "Some Perils of the Twentieth Century Church" were discussed. One day was given to the women's missionary work at home and abroad, and one to the Baptist Young People's Union. In connection with the latter a discussion was held on the question: "Resolved, That the Young People's Society shall do awa with the feature of its pledge." The prevailing opinion seemed to be on the affirmative side.

The Baptist mission work of the state has been carried on on a larger scale than for many years past, the force of district missionaries increased, a city missionary partly supported in St. Paul, work begun in many new places and several churches organized. Having done so much this year, the theme at the state convention in St. Paul in October is to be "Our Next Conquests."

CHICAGO AND VICINITY

In connection with the Northfield Extension movement a series of special meetings will be held in the early part of November. These meetings, which will last for three weeks, will be conducted by Rev. G. Campbell Morgan. One week will be given to Evanston, one week to the west si of the city, and one week to the south side. At the noon hour meetings will also be held in a down-town theater.

The Third Congregational church of Oak Park has all the money—$8,000—for the new edifice raised. Rev. H. W. Stough, the pastor, has devoted his vacation to a canvass for the last $2,700 and the final success of his efforts was gladly announced to the congregation September 1.

Presbyterianism has lost one of its strongest lay members in the totally unexpected death of Henry C. Durand, president of the board of trustees c Lake Forest University. A sudden attack of apoplexy Sunday morning, September 1, ended his life within twenty-four hours. The Durand art institute and the Lois Durand dormitory are his gift to the college, also the boys' dormitory of the academy. His beautiful residence in Lake Forest is eventually, by his will, to become the property of the university. These are only a portion of his many beneficences. He was ever active in the affairs of the kingdom of God.

Arthur B. Dale, assistant secretary of the Central Y. M. C. A. of Chicago, has accepted the position of general secretary of the Y. M. C. A. at Evanston. The West Side Y. M. C. A. has secured the services of Mr. E. E. Davis as assistant secretary. Mr. Davis is a traveling salesman, formerly a student at Northwestern University, and a graduate of the training school of the association in this city.

Rev. S. B. Dexter, who closes his work at Humboldt Park Baptist church September 15, has received into the church during his three years' pastorate 140 persons, baptizing 101.

The Baptist Chinese mission is finding great encouragement in its work lately. August 18 nine Chinamen expressed a desire to become Christians. Between 200 and 300 Chinese gather round the gospel wagon on the Sunday evenings.

Professor Robert F. Harper, Ph. D., of the University of Chicago, has gone to London for a year's study at the British Museum.

Plymouth Congregational church has greatly improved its edifice during the absence of the pastor, Rev Joseph A. Milburn. All the windows, except the memorial window in front, have been filled with modern opalescent glass; new carpet and pew cushions in t auditorium are of a soft, dark-green, and the whole effect is one of much beauty. Gas lighting has been replaced by electric lights, and the

KNOWLEDGE OF FOOD.

Proper Selection of Great Importance in Summer.

The feeding of infants is a very serious proposition, as all mothers know Food must be used that will easily digest, or the undigested parts will be thrown into the intestines and cause sickness.

It is important to know that a food can be obtained that is always safe; that is Grape-Nuts.

A mother writes: "My baby took the first premium at a baby show on the 8th inst., and is in every way a prize baby. I have fed him on Grape-Nuts since he was five months old. I also use your Postum Food Coffee for myself." Mrs. L. F. Fishback, Alvin, Tex.

Grape-Nuts food is not made solely for a baby food by any means, but is manufactured for all human beings who have trifling, or serious, difficulties in the stomach and bowels.

One especial point of value is that the food is predigested in the process of manufacture, not by any drugs or chemicals whatsoever, but simply by the action of heat, moisture, and time which permits the diastase to grow, and change the starch into grape-sugar. This presents food to the system ready for immediate assimilation.

Its especial value as a food, beyond the fact that it is easily digested, is that it supplies the needed elements to quickly rebuild the cells in the brain and nerve centers throughout the body.

acoustic properties have been improved. Over fifty persons have been added to the membership of the church since Rev. Mr. Milburn entered on the pastorate last April.

Mrs. Stewart, the wife of the pastor of the Third United Presbyterian church, Rev. E. B. Stewart, was invited to address the parents and friends of the children in the primary department of the Sunday school September 2, and at the close of her remarks was surprised with the gift of a handsome gold watch. She is the superintendent of the primary department.

Professor Willett, who is supplying the pulpit of Dr. Loba, pastor of the Congregational church at Evanston, during his six months' leave of absence in Europe, has had uniformly large audiences from the first, the auditorium having been crowded even through the heated term. After a vacation of two weeks he will resume preaching there the 15th of the present month.

Rev. R. N. Van Doren, pastor of the Baptist church at Port Huron, Mich., comes to Chicago, October 1, to join the editorial staff of *The Standard*. Several years ago Mr. Van Doren was pastor of the Baptist church in Oak Park, so that he will resume now familiar relations with Chicago religious life and work.

Avondale Methodist Episcopal church has requested the return of Pastor Harlow V. Holt for the seventh year.

Rev. J. H. Whiteside, for four years pastor of the United Presbyterian church at Findlay, Ohio, has accepted a call to Evanston, and enters on his new charge this week.

Rev. Elijah A. Hanley of the Chicago Divinity school has accepted a call to the Logan Avenue Baptist church of Cleveland, Ohio.

Association Men, the bright monthly periodical of the Young Men's Christian Association, hitherto published in Chicago, has been purchased by the international committee from the private corporation which has owned it heretofore, and its place of publication will in the future be New York City. Mr. Frank W. Ober will continue as its editor, assisted by Mr. Raymond P. Kaighn of Holyoke, Mass. The paper will be enlarged and further improved.

Baptist.

Rev. Mr. Valentine of La Crosse, Wis., is asking his people to select from a list of fifteen sorts of service, that special thing they will do; also to suggest other kinds of work.

A feature of the work of the past year in the Lorain, Ohio, Association has been the organization of Men's Bands in several of the churches for evangelistic work.

There are now six Baptist churches in Youngstown, Ohio. The First church has nearly 600 members.

The Bethlehem church in the Audrain Association has had a series of meetings through the month, which has resulted in 100 conversions and about seventy-five additions to the church.

The Baptist Missionary Union has a petition from 7,000 Filipinos in one particular district of Panay, who have petitioned the union's agents in the Philippines to come and labor among them. They live in seven villages, clustered around the town of Janiway, which would be the center of operations should the union answer the petition in the affirmative.

Congregational.

The opportunity offered for educational work in the South by the acquisition of the J. S. Green college at Demorest, Ga., and three other buildings, with more desirable land, is one that has long been needed and desired. The location is a very desirable one. It is 1,500 feet above the sea level and is centrally located. The college is chartered and the titles of the property are being vested in the American Missionary Association. The students have already come from Georgia, the Carolinas, Alabama, Florida and Texas. There have been 50 students the past year and the opportunity is large for the year to come.

The First Congregational church, Sheffield, Ala., was organized August 25, with fourteen members. This mission was begun a few weeks ago by Rev. R. J. McCann of Florence, Ala., and a few earnest workers in Sheffield. They rented a vacant store and fitted it up for services. One of their number put his cabinet organ in the meeting house and the people contributed liberally for the work.

A series of Bible Institutes have been conducted recently in Los Angeles and adjacent cities. The speakers have been Rev. A. B. Prichard and Rev. D. M. Stearns.

Rev. Andrew B. Chalmers has resigned the pastorate of the First church, Saginaw, Mich., to accept a call to the Grand Avenue Congregational church of New Haven, Conn.

A union meeting was held at Plymouth church, Youngstown, Ohio, August 22, to testify to the regard entertained for Rev. P. W. Sinks, who is leaving the pastorate of that church, which he has held for three and a half years. Rev. Mr. Lloyd of the Christian church, Dr. Frazier of the Tabernacle Presbyterian church, Rev. J. B. Davis of the Elm Street Congregational church, and Rev. Chas. F. Wiseman of Newton Falls, all gave words of appreciation. Mr. Sinks has rescued Plymouth church from an almost hopeless condition of debt and helped to put it in a position for successful work. He now goes to Ridgeway, Pa.

Rev. Wm. B. Humphrey, son of Rev. S. J. Humphrey, has been pastor of Plymouth mission, Buffalo, for the last five months, and during that time twenty-two have been added to the membership. It is under the care of the First church and this year assumes $100 more of self-support.

Rev. Chas. F Allen became pastor of St. Luke's church, Elmira, N. Y., a year ago last July. He found a discouraged church, with a heavy debt. Under his inspiration the church has itself raised $2,250 and outside friends have contributed $1,500 for a pipe organ. A gymnasium has been fitted up in the basement of the edifice, with reading and game rooms. The debt has been placed on a no-interest basis, and the Home Missionary aid received has been reduced $100. All the activities of the church have been stirred up and are at work. Over fifty persons have been added to the membership during the year.

The only English-speaking church in Oliver County, N. D., was organized by the Congregational Home Missionary superintendent in July. The nearest church was 150 miles away; so there could be no council for organization. The membership was of various denominations. It contained the names of three school teachers, a merchant and several substantial ranch

MUSCULAR PASTOR.

Muscles Built up by Common Sense Habit.

"For years I have not been able to drink coffee, as it made me very nervous and gave me a headache. No one loved coffee more than I and it was a severe trial to abandon its use. Nearly three years ago I saw Postum Cereal Coffee advertised and concluded to try it.

I have been so well pleased with it and its healthful effects that I have used it ever since. I carry packages with me when I visit other places.

When I began to drink Postum, my muscles were flabby, as my habits are sedentary, but for the past two years my muscles have been hard and I never felt stronger in my life than I do now at sixty years of age, and I attribute my strength of muscle to constant use of Postum. I drink it three times a day. I feel so enthusiastic about Postum that I cannot recommend it too highly wherever I go. Wishing you great success, yours truly," Rev. A. P. Moore, 474 Rhode Island St., Buffalo, N. Y.

The reason Postum builds up the human body to a prime condition of health, is that when coffee is left off, tht drug effects of the poison disappear and the elements in Postum unite with albumen of the food to make gray matter and refill the delicate nerve centers all over the body and in the brain. This sets up a perfect condition of nerve health, and the result is that the entire body feels the effects of it.

men. The meeting for organization took place in the village blacksmith shop.

The Disciples.

Dr. E. M. Berry of White Mills has become pastor of the 15th and Jefferson Street church, Louisville.

The Christian church in Dayton, Ohio, has a Chinese Sunday school of twelve persons. Two are faithful members of the church. A third was recently baptized.

The convention of the Southern California churches at Long Beach was by far the best ever held. The reports from the churches have shown very decided increase in all lines of work. More money has been raised and expended in missionary work than ever before. Professor Kirk's lectures were highly appreciated, and Rev. F. D. Power gave several addresses and sermons that were very helpful.

A meeting recently held at Sunny Side, Ky., in a tobacco barn, has resulted in the organization of a church with fifty-five members.

The ninth annual session of the Christian churches in the Eighth District of Illinois convened August 30 at Carbondale. The sixty-one churches show a membership of 4,938. The corner stone of the new church at Carbondale was laid. Rev. H. G. Bennett is the pastor. A copy of *The Christian Century* was deposited within the stone. The new edifice will cost $10,000 and will be a handsome building. Miss Anna Hale organized at this convention an auxiliary of the Christian Woman's Board of Missions, with fifteen members.

Rev. I. J. Spencer has announced a new program for the Sunday school of Central church, Lexington, Ky. Its sessions will be held for one hour, from 10 to 11 a. m., and will consist of singing, Scripture reading, prayer and class recitations. At 11 a. m., without any intermission except for transfer to the auditorium of the church, the church worship will begin, participated in by old and young, and followed by a sermon on the subject of the morning lesson. In the grading of the pupils, church attendance and what they learn from the sermon will be included, as well as the record of class lessons. The church choir will lead the singing also during the school hour. A kindergarten will be conducted in the parlor upstairs during the church service hour.

Rev. W. T. Groom of Wabash, Ind., has accepted a call to succeed Rev. E. S. Muckley at the Church of Christ, Bellefontaine, Ohio. Mr. and Mrs. Muckley sail for Honolulu in a month's time.

The State Ministerial Association and State Missionary Society of the Christian churches of Minnesota were held jointly at Austin, August 27. An address on "The Preacher and His Message," by Rev. T. J. Dow of Iowa City, opened the convention. "The Preacher, the Advance Agent of the Kingdom;" "The Sunday School as a Factor in Building Up the Church;" "Minnesota Missions and the World's Redemption," were among the other topics discussed.

Episcopal.

The stone for the altar of the Cathedral of SS. Peter and Paul at Washington, has been hewn from the limestone rock of the "Quarries of Solomon," the entrance to which is just outside the Damascus gate.

Bishop Morrison laid the corner stone of a new church at Oskaloosa, Iowa, August 22. It will be one of the largest in the city and will cost complete $20,000.

The twentieth anniversary meeting of the Woman's Auxiliary in Minnesota was held September 4 in St. Clement's church, St. Paul. The address was delivered by Bishop Morrison of Iowa. Bishop Edsall spoke in the evening. A brass lecturn, given by the members of St. Clement's church as a memorial of Bishop Gilbert, was unveiled. There were 114 delegates of the Woman's Auxiliary present, representing twenty-eight parishes. Nearly three hundred women were in attendance at the afternoon session. Addresses were made by Miss Sybil Carter, who has charge of the work among the Indian women; Mrs. C. B. Brunson, former president of the auxiliary, who has charge of a school for colored girls in Virginia, and Miss Mary Milnes, archdeaconess of Michigan. Mrs. Hector Baxter of Minneapolis presided. The united offering for the year amounted to $1,229, and the Red Mite chests yielded $670.

Rev. Dr. Morgan Dix, rector of Trinity parish, New York City, has presided over the House of Deputies at the last five General Conventions of the Church, but he will not attend the coming convention and the question of his successor in this important office is being discussed. Dr. Dix has been a model presiding officer.

At a cost of $6,000 St. Paul's church, Minneapolis, is to be moved from Hennepin avenue and Twelfth street to Bryant and Franklin avenues.

Methodist.

Rev. Edward Schell, formerly national secretary of the Epworth League, has accepted a call to the First Methodist church, Frankfort, Ind.

Rev. W. M. Brown, pastor of St. Paul's M. E. church, St. Joseph, Mo., baptized by immersion four persons August 23. The ceremony was performed at the bathing pavilion on the lake shore. This was the first public baptism by immersion by the Methodists here.

In these days when reverence for old people is often lacking a good object lesson was provided by St. Paul's church, Indianapolis, September 1. A special service was held for old people and many over eighty even were present. Rev. C. Claude Travis spoke from the text, "The hoary head is a crown of glory if it be found in the way of righteousness." An old-fashioned love feast followed. The old persons, as they entered the door of the church, were met by a committee and given a white card to which was fastened a head of wheat, with a bow of white ribbon, and on which was written passages of Scripture appro-

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priate to old age. It was an impressive service, and will be long remembered.

The Central Conference of the German M. E. church, in session at Detroit, Mich., by a vote of 104 to 3, declared against the adoption of the proposed new constitution which permitted women to become members of the General Conference.

During the ten years of ministerial service at Greenfield, Ind., of Rev. D. W. Evans of the Methodist Protestant church, he has admitted to membership over 750 persons. There was an interval of two years between his two five-year terms. Two new church edifices have been built under his care.

The annual Epworth League convention for the Greencastle, Ind., district, which was held August 27-29, was devoted to the study of the Bible and the art of teaching from it. Dr. J. F. Berry, editor of the *Epworth Herald;* Dr. W. F. Oldham and Dr. C. H. Morgan assisted. The latter delivered the opening address on "The Present Movement Toward Bible Study."

Rev. Robert Bagnell of the First church of Sioux City, Iowa, has been called to the chief pastorate of the Metropolitan temple, New York City.

The fiftieth anniversary of the Norwegian-Danish M. E. church in this county was celebrated last week in St. Paul. Bishop Fowler made the principal address.

Presbyterian.

The congregation of the Shelby, Ohio, church have a new church well under way to take the place of the one burned recently. The new edifice will be on a main thoroughfare in the center of the city, and will cost about $25,000. Rev. E. M. Page, D. D., the pastor, has had so much work on hand that he has taken no vacation this summer. Besides his city services he has one each Sunday in the country, going alternately to two places. He frequently conducts revival services in other parishes. During his three years' pastorate he has added 150 to his own church.

Rev. E. G. Mathena, D. D., pastor of the Olivet church, San Francisco, died very suddenly while preparing for his morning service. He had one of the largest Sunday schools and Christian Endeavor societies in the city, being specially successful as a pastor among young people and children.

The committee on creed revision, after satisfactory work at the session in Saratoga, adjourned to meet December 4 in the Church of the Covenant, Washington. It was agreed that the results of their deliberations should not be given to the public until after the next meeting. Of the entire committee of twenty-one only Justice Harlan and Dr. Van Dyke were absent.

President Stewart of Auburn Seminary and a member of the General Assembly's evangelistic committee has held a conference with the pastors of the Twin Cities and arrangements are to be made for a series of special meetings in the churches during the winter, and if it seem desirable, tent meetings will be held next summer.

St. Paul has lost a philanthropic worker by the death of Wilford L. Wilson, a prominent member of the House of Hope church, having been its first elder in 1856. He was also president of the Humane society, vice-president of the Society for the Relief of the Poor, an influential member of the board of the Christian Home for Women, and was more or less intimately connected with a number of other charitable organizations.

Occidental College has recently had purchased for it by Rev. Dr. and Mrs. J. A. Gordon the beautiful tract of land—five acres—just in front of the present campus and building.

Rev. A. K. Caswell, who has charge of the churches at Richland and Mt. Olivet, Wis., nineteen miles apart, once every month drives thirty-six miles, and twice a month twenty-five miles on a Sabbath. No house can be secured near either of the churches in which the pastor can live; so he makes his home at Olney, which lies in between.

Rev. A. H. Kaylor, United Presbyterian evangelist, has just concluded five weeks of open-air meetings at Peebles, Ohio. Audiences were estimated sometimes as high as 1,000, surprisingly large for this neighborhood. One day a special service was held from 9 to 12; all places of business,

CHRISTIAN MELODIES

BY PROF. WM. J. KIRKPATRICK

Professor Wm. J. Kirkpatrick, the author of **CHRISTIAN MELODIES**, is one of the leading and best known gospel song writers in the world today. His songs have been sung the world over in almost every town. Some of his songs have been translated and sung in all languages. He has the advantage of many years of experience as a musician and song writer, and has put the best productions of his life time, as well as the best songs of the principal song writers of the country, into **CHRISTIAN MELODIES.** This certainly insures for this book the greatest variety and the best quality of songs.

"Book of Rarest Musical Gems"

This is the universal pronouncement of all musicians who have used or examined this new and popular song book. All responses from those using the book are enthusiastic praises. "Best book of the kind I have ever seen." "The more we use it the better we like it." "Gets better all the time," etc. These are samples of expressions received. No other book on the market approaches it as an all-purpose church song book. It is mechanically perfect, neat, artistic and durable. Contains 192 pages and 227 songs.

Choicest Songs of the Century

Every song writer has a few **favorite songs**—or those which he regards as his **best**—and which make for the author his reputation. Every musician has also his own peculiar style. A book written principally by one man does not excel, as it has no variety of style and but few very good songs. In **CHRISTIAN MELODIES eighty leading song writers** have contributed their **favorite or best songs.** This insures not only a collection of the most excellent songs, but also the greatest variety of style. This is why people never grow tired of the songs in **CHRISTIAN MELODIES.** Besides its large number of the latest songs it contains a great many of the old songs that have become popular favorites and never die.

No expense was spared in the production of this book. The best songs were secured regardless of their cost. Many very good songs were rejected because not good enough. No other book shows such care and judgment in **excluding** the inferior and **including** only the best. No **cheap devices or make shifts,** such as **rivets,** were used in binding. It is a **hand sewed** book, which is the best and most expensive style of binding. If you want the most popular, best wearing and most satisfactory all-around song book get **Christian Melodies,** pronounced by all, **"A Book of Gems."**

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including saloons, were closed. Over fifty per cent of those who confessed their faith in Christ were men.

General.

The annual Southern camp meeting of the Christian and Missionary Alliance was held near Atlanta, Ga., for ten days in August. It is interdenominational in character, and has several hundred missionaries in the foreign field supported by free-will offering. Several of these, returned from abroad, were at the meeting. Last year $160 000 was contributed for the work of the Alliance. The meetings were conducted by Rev. A. B. Simpson, president, and Rev. W. F. Meminger, field superintendent. Divine healing is one of the strong points of belief by the members, and the Scriptural custom of anointing with oil is followed.

Denominational co-operation is working well at Terminal Island, Southern California. Immanuel chapel has a variety of evangelical preachers; a Congregationalist superintends the Sunday school, while an Episcopalian "sees that the lights are trimmed and burning."

The Hebrew women of Minneapolis have organized for the purpose of providing free burial for destitute Hebrews who may die in that city. Articles of incorporation have been filed.

The Bible Study Conference recently held in Buffalo is spoken of by *The Commercial* of that city as "one of the most remarkable religious conferences in history." It considers that it should be looked upon "as the first mile-stone in the direction of a broad-minded, undenominational, united Christian movement in this country. So successful has the conference been, in fact, that already there is a movement under way to hold a similar gathering in St. Louis during the Louisiana Purchase exposition, which is to be held in that city in 1903."

Mr. F. S. Brockman of the Young Men's Christian Association at Hongkong was lately invited by the commander of the Kentucky to come on board that battleship and organize a Christian Association among the men serving their country there; and the captain of the Newark forwarded a similar request for his own command. On one of the British battleships near by, Mr. Brockman saw one of the best known captains of the English navy kneeling amid his men praying with them and for them. Previously he had been requested to visit the British warship Hermione at Shanghai, where he found revival services were being conducted by two of the non-commissioned officers. A meeting for Bible study and prayer was held every night on deck. These unusual events began with the labors of certain missionaries who, cooped up in the seaports during the troubles at Pekin, had devoted themselves to Christian work among their own countrymen lying on shipboard in the harbor.

The tent meetings in Philadelphia, which we have reported from time to time, have had a most successful experience. While Rev. John McNe was there he spoke to ten congregations, averaging not less than 1,500 each service, and at the final service professing Christians were requested to give place that non-church goers and inquirers might be accommodated. A large number of his hearers came out in open confession of Christ. By the consent of the municipal authorities open air meetings are now held upon the steps of the city hall daily at the noon hour. These services are largely attended by business men and working people.

The Missouri State Sunday School Association meeting at Chillicothe, August 29, put itself on record "as standing squarely in favor of the use of the Bible in the public schools of the commonwealth," and the delegates pledged themselves to use their influence to that end. A committee of five was appointed to create and foster public sentiment on the subject in the various counties of the state. A similar committee was chosen to co-operate with the St. Louis World's Fair managers, provided the exposition is not opened on Sunday. For the coming year's work of the association $5,000 was pledged. Among the speakers were W. J. Semelroth, Rev. O. O. Smith of Grinnell, Ia.; Marion Lawrence of Toledo, Mrs. Millie M. Clark and Rev. Davis Errett, who spoke on temperance. Mrs. L. L. Allen read a paper on "How to Prepare Our Children for Church Membership."

The Young Men's Christian Association are establishing a branch in Leadville, Colo. It is said to be much needed there.

A year ago a lady was living near a town where fifty Italians came to work. She became very much distressed at the heathenish way in which they lived, for she discovered that they never went to church and that the nearest Roman Catholic priest had not taken the trouble to look them up. Most of them could speak no English and she could speak no Italian, so she was at a loss to know how to help them. Discovering that almost all of them could read in their native tongue she purchased copies of the New Testament in Italian and gave one to each man. It was not long before one of the leaders came to her and asked if there was a church where they could go and hear that Book read. He said most of the men were reading it, many of them with much interest. She con-

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sulted with her pastor and they arranged to have a man come from the neighboring city and preach to them in Italian. The men were so interested and grateful that other meetings followed until now that church has what might be called an Italian annex, and the results of the work are most gratifying. The priest, says the Congregationalist, is now indignant over what he considers an encroachment upon his territory.

Foreign Missionary Items.

Mrs. Hubert Brown, a Presbyterian missionary, writes from Coyoacan, a suburb six miles from Mexico City:

"It was in January of '98 that we began to hold Wednesday night prayer meetings in Coyoacan. In July of that year we opened Sunday morning services and since that time both have been continued with growing interest. In April, 1900, two young people made a public profession of faith in Christ. The second Sunday of this month seven others took their stand. It costs to be a Protestant even in liberal Mexico and petty persecutions by the members of one's family are frequent occurrences. But the work is growing. We have nineteen young men with us now. They have not very comfortable quarters, are very much crowded, sleeping two, three or five in a room. Such a thing would hardly be possible in the north, but from five a. m. to ten p. m. they live with doors open and mostly out of doors and they don't mind close air at night. The material is being hauled for a small dormitory; we need also new class rooms and a larger dining room. The building of our own house will have to wait, much as we wish it, for there are more young men asking for admission to the school and we would like to take fifty if possible. Pray for God's blessing upon our work."

Miss Ellen M. Stone says of the work for women in the Salonica station, Turkey: "In every place which we have visited during the nearly 140 days of touring between April, 1900, and July, 1901, there has been the eager plea for a longer stay, that we might enter more homes. At last the walls of opposition, which for two years prevented us from reaching even one woman in Mitrovitsa, have fallen, and during our third yearly visit, last spring, we were rejoiced by invitations to five homes, and the opportunity to meet many women." Varvaritsa, a tiny hamlet of sixteen houses hidden away among the hills, was occupied last autumn for the first time by one of the Bible women. The one Protestant brother here returned to his home last year at Easter after serving a term in the prison of the "seven Towers" in Salonica, upon the accusation of having fed brigands. His soul was filled with zeal for his neighbors and friends, and he gladly welcomed the Bible woman to his one-roomed house for a month, while she taught the women and children who came to her. Schools were maintained last year for the first time in two new places—Drama and Prishtina. In the latter a young graduate of the Monastir Girls' Boarding school, the daughter of the leading Servian family in that place, has carried on a school with thirteen little Servian pupils. Miss Stone speaks of their joy in this first Servian evangelical school and in the tactful, successful work of its young teacher.

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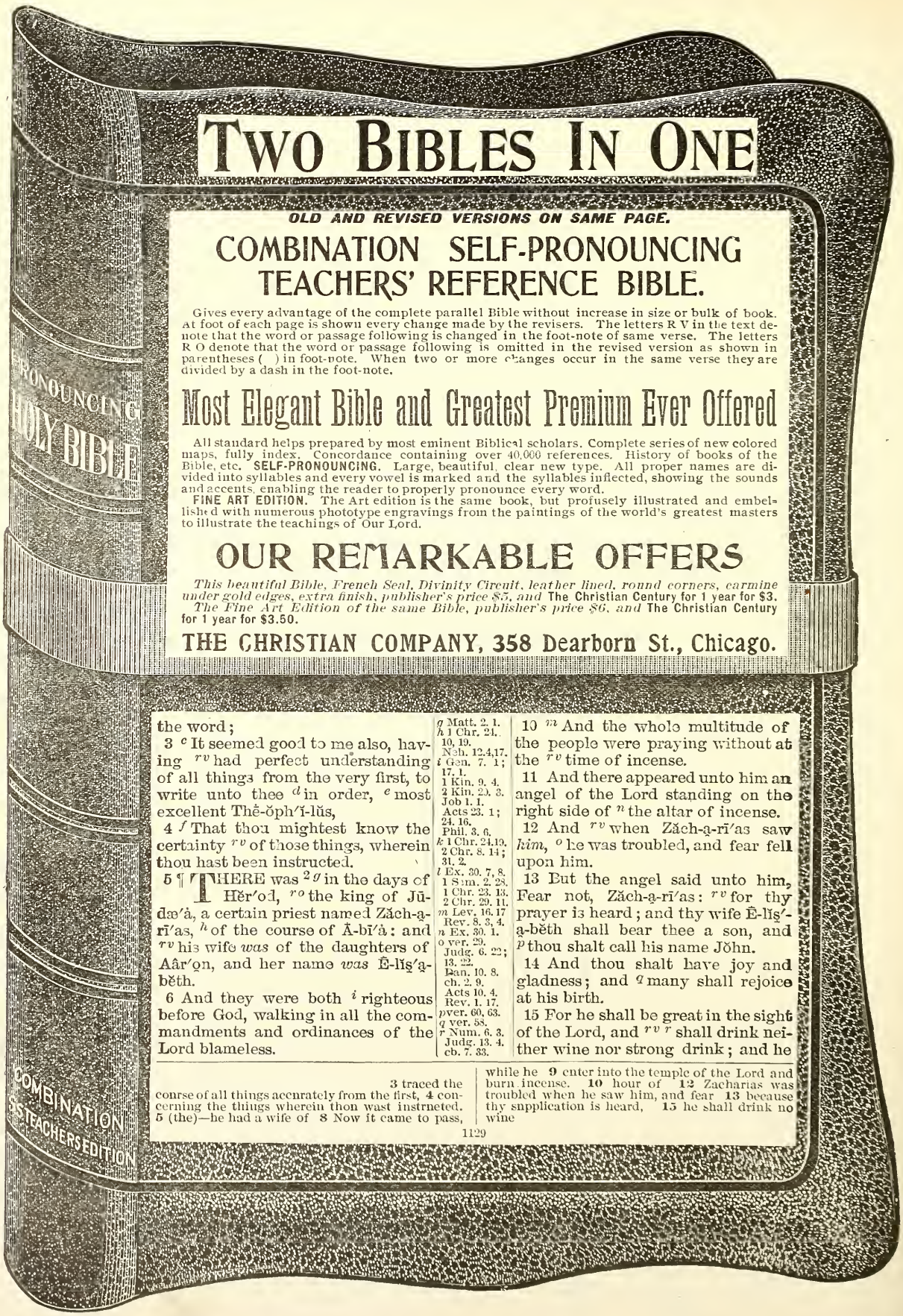

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the word;

3 [c] It seemed good to me also, having [rv] had perfect understanding of all things from the very first, to write unto thee [d] in order, [e] most excellent Thĕ-ŏph'ĭ-lŭs,

4 [f] That thou mightest know the certainty [rv] of those things, wherein thou hast been instructed.

5 ¶ THERE was [2 g] in the days of Hĕr'od, [ro] the king of Jū-dæ'a, a certain priest named Zăch-a-rī'as, [h] of the course of Ā-bī'a: and [rv] his wife *was* of the daughters of Aâr'on, and her name *was* Ē-lĭs'a-bĕth.

6 And they were both [i] righteous before God, walking in all the commandments and ordinances of the Lord blameless.

[g] Matt. 2. 1.
[h] 1 Chr. 24. 10, 19. Neh. 12.4,17.
[i] Gen. 7. 1; 17. 1. 1 Kin. 9. 4. 2 Kin. 20. 3. Job 1. 1. Acts 23. 1; 24. 16. Phil. 3. 6.
[k] 1 Chr. 24.19. 2 Chr. 8. 14; 31. 2.
[l] Ex. 30. 7, 8. 1 Sam. 2. 28. 1 Chr. 23. 13. 2 Chr. 29. 11.
[m] Lev. 16.17 Rev. 8. 3, 4.
[n] Ex. 30. 1.
[o] ver. 29. Judg. 6. 22; 13. 22. Dan. 10. 8. ch. 2. 9. Acts 10. 4. Rev. 1. 17.
[p] ver. 60, 63.
[q] ver. 58.
[r] Num. 6. 3. Judg. 13. 4. ch. 7. 33.

10 [m] And the whole multitude of the people were praying without at the [rv] time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of [n] the altar of incense.

12 And [rv] when Zăch-a-rī'as saw *him*, [o] he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zăch-a-rī'as: [rv] for thy prayer is heard; and thy wife Ē-lĭs'a-bĕth shall bear thee a son, and [p] thou shalt call his name Jŏhn.

14 And thou shalt have joy and gladness; and [q] many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and [rv r] shall drink neither wine nor strong drink; and he

3 traced the course of all things accurately from the first, 4 concerning the things wherein thou wast instructed. 5 (the)—he had a wife of 8 Now it came to pass, while he 9 enter into the temple of the Lord and burn incense. 10 hour of 12 Zacharias was troubled when he saw him, and fear 13 because thy supplication is heard, 15 he shall drink no wine

BOOKS

Truth Dexter, by Sydney McCall. Boston: Little, Brown and Co., 1901. Cloth; pp. 375. Price $1.50.

This volume is by an author otherwise, for the most part, unknown, and yet it is attracting wide attention because of its sustained interest and its admirable portraitures. The heroine is a young and unsophisticated southerner, who is transplanted from the quiet simplicity of an Alabama plantation to the totally different atmosphere of Boston, where she develops with amazing rapidity and gains at last the regard of the husband who at first had married her to save her grandmother and herself from a perplexing situation. The character of Truth is fascinating if not always convincing. Craighead, the husband, is a sombre figure, around whom move the rapidly shifting scenes of the story. The most delightful portrait is that of Mrs. Dexter, the grandmother, a fine and high-bred southern lady, whose delicacy of instinct and serenity of soul stand in striking contrast to other characters displayed. Not the least interesting of the factors introduced is the radical antagonism of northern and southern ideas and the difficulty of adjustment experienced by the opposing opinions once brought into contact. Craighead's father is the logical embodiment of the most unmitigated and persistent hatred of the South, which finds reconciliation well-nigh impossible. Mrs. Wiley's character is that of the typical adventuress, fortified by social position and wealth. That she does not wreck the lives of the young people is no fault of hers. The time is the present, and state questions of very recent interest are freely discussed. Perhaps one's most serious quarrel with the book is that since it is so interesting it is not stronger, and contributes nothing to permanent literature.

Codex Christi, or What Would Jesus Have Me Do?—A Digest of the Teachings of the Lord Jesus Christ on Duty to God, Duty to Fellowmen, and Duty to Self. By William Edy Dawson, LL. B. Fleming H. Revell Co., 171 pages. Price, $1.25.

This book is along constructive lines. It is not an original book, but it is a useful one. It is specially adapted to supplemental Sunday school study, in advanced Bible class work. It seeks to apply that knowledge which is of all forms the most valuable, namely, the knowledge of duty. This, of course, implies the knowledge of God, for knowledge of duty comes as the revelation of the Divine will. It also implies the knowledge of Christ if duty is to be looked at from the Christian standpoint, as it is in this volume. The two questions, "What would Jesus do?" and "What would Jesus have me do?" are brought again and again to the standard, "What has he by word or life said I ought to do?"

The book, as the title indicates, is divided into three parts. In the first part, on duty to God, the duties specified are faith, repentance, love, fear, service, obedience, and worship. The second part deals with duties to different classes of men. The third part deals especially with the self-ward duties which have to do with the development of the intellectual and religious natures.

The classification of subjects is not always happy. Things overlap. The treatment can hardly be called scientific, yet for practical purposes many may find the volume suggestive and serviceable.

God's Books, An Inquiry Respecting the Books of Judgment, by John Williams; with Introduction by I. N. McCash, LL. D. Printed for the author by M. A. Donohue & Co., Chicago.

This is a maiden effort. There are in it many signs of promise. It has lofty aspiration and a clear purpose. Its aim and scope is to discover in the fields of nature corroboration of the sublime statement of Holy Scripture, so often and so variously enforced, that an exact registration is made of all we do and say and think, and that those writings in God's books are prepared against the day when every one of us shall give account of himself to God." Not only are the experiences of man preserved in memory, but in the world of matter the history of man can be traced. All the forces of nature are against evil and on the side of good. The Bible and nature have one author, and hence religion and science are one in their teaching. This suggestive booklet of eighty-two pages can be obtained from the author at twenty-five cents. Address Whiting, Iowa.

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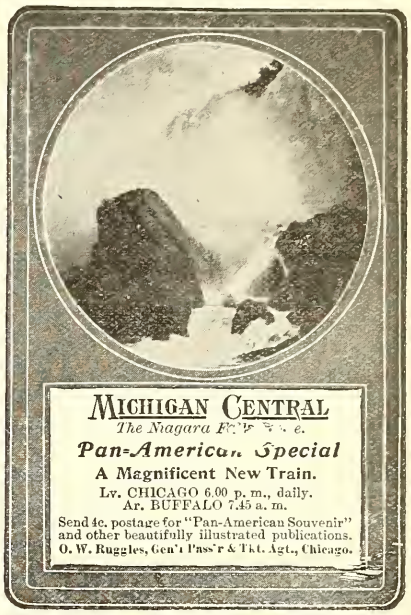
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The busy brain unto their use,—each grace,
Each gift, the flower and fruit of life. To me
They give, with gracious hearts and tenderly,
The second place.

Such joy as my glad service may dispense,
They spend to make some brighter life more blest;
The grief that comes despite my frail defense,
They seek to soothe upon a dearer breast;
Love veils his deepest glories from my face;
I dimly dream how fair the light may be
Beyond the shade where I hold, longingly,
The second place.

And yet 'tis sweet to know that, though I make
No soul's supremest bliss, no life shall lie
Ruined and desolate for my sake,
Nor any heart be broken when I die.
And sweet it is to see my little space
Grow wider hour by hour; and gratefully
I thank the tender fate that granteth me
The second place.

—Susan Marr Spalding.

At the Breakfast Table.

"Mamma! Where's my shoes?"

"I put them in their place in your closet, dear. Make haste we're at breakfast," called mamma from the dining-room.

"I'll be late to school just because folks don't leave my things alone," scolded Jack, hurrying in with his shoestrings dangling and a scowl on his face.

Mamma was discreetly busy with her coffee cups.

"Hominy, Jack!" asked papa, cheerily.

"O dear! I don't like hominy. Why don't we always have oatmeal?"

"Papa likes hominy best, so we take turns," explained mamma, trying to avert the storm.

"Might have 'em both," muttered Jack, his voice muffled by a large mouthful of the despised cereal. "Is there griddle-cakes then?" he demanded, presently.

"This is ironing morning. Katie couldn't fry cakes to-day."

"What else is she made for?" savagely.

"Jack!" Papa looked up suddenly from his paper. His son subsided for a few moments and table-talk went pleasantly on.

"It looks like the beginning of a hard storm," papa said, glancing at the raindrops on the pane. "The youngsters had better go to school prepared for wet weather."

"Yes, the rubbers-and-umbrella brigade to-day," smiled mamma.

"O need I wear rubbers?" complained Jack. "Nobody but little kids wears 'em a day like this. I won't get wet. Need I?"

"O yes, dear, you always walk through all the puddles, you know, and you have a cold already."

"I think it's mean, I do! None of the other big fellows have to wear rubbers like babies. Got my thick boots all on. I think you're real mean, so there!" with a burst of angry tears.

"Jack, leave the table," said his father, sternly. "Go and put on your rubbers without a word, and then come and apologize to mamma for your rudeness. It's too bad, dear," looking at mamma's sad face. "Your meals are spoiled continually by such tantrums. I will put a stop to them, if I have to whip Jack twice a day."

"But the whipping would only make his temper worse; you've tried that. I've another idea simmering. We'll talk of it to-night"—as Jack came sulkily back.

"Good-morning!" cried Jack dashing into the dining-room next day.

"Morning!" returned papa gruffly. "What's this, Evelyn — oatmeal? Haven't you learned that I don't like oatmeal? I want hominy."

"We had it yesterday, John, if you remember; but I'll see that it is made to-morrow."

"That won't feed me to-day"—pushing away his saucer. "Well, what next? Fish-balls? Umph."

"I thought you liked them," said mamma, anxiously.

"Plenty of things I like better. Have you mended those gloves of mine, Evelyn?"

"Why, no, John; you didn't ask me to. I'll do it now."

"No, I can't wait. I should think you might keep my things in better order. I'm behind time for the train, anyway, breakfast was so late." And off rushed papa without good-bye, slamming the door angrily and leaving a dark shadow behind him.

It had not lifted at dinner that night. Papa grumbled at the cooking, found fault with everything, and was so ill-tempered that the meal, usually accompanied by much fun and pleasantness, was more dismal than breakfast had been. Jack held his breath in dismay. His admired papa, always cheery and courteous, so cross; and worst of all, so rude and unreasonable to gentle mamma. Finally affairs reached a climax.

"Don't know where the key to my desk is, Evelyn? And what am I to do now without it? You must have mislaid it. Strange you can't leave my things alone. I think it's a shame—"

But mamma had suddenly covered her face with her handkerchief and left the table.

"Mamma," whispered Jack, stealing into her room and her lap in the dark.

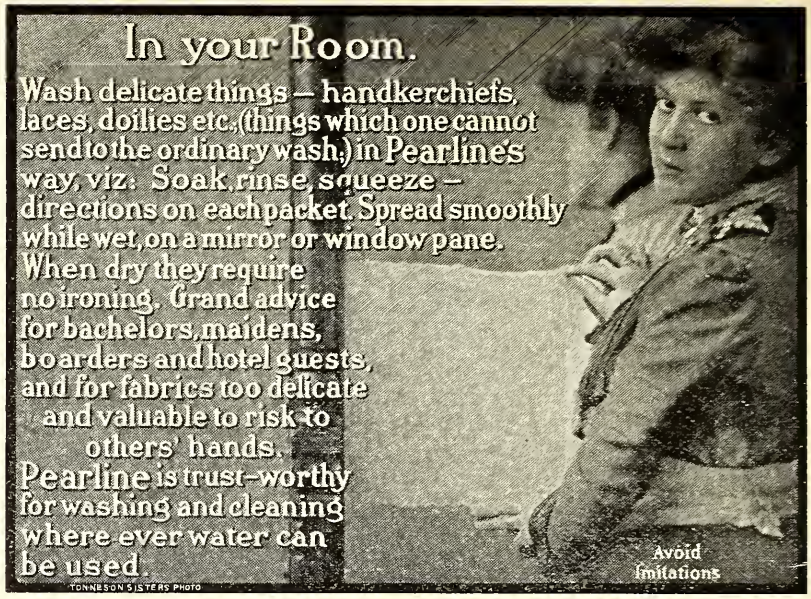
"Well, dear?" Her arms closed around him.

"Mamma, what ailed papa? If I was a man, I'd—I'd punch him!"

"Should ill-temper always be 'punished,' Jack? Perhaps papa didn't think; perhaps he was just cross at everything."

A sudden recollection flashed through Jack's mind. Were not those his own excuses, often used?

"Papa is naturaly impatient, Jack,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Dear Sir:—My family and myself have used one of your Catarrh Inhalers for several years and always with prompt and pronounced effect. It is a wonderful remedy which I feel fully warranted in recommending to my friends. We cannot do without it. Please send us two new Inhalers complete, as one of our friends wants one also. Truly yours, (Signed)
S. P. SPRENG, Editor Evangelical Messenger.

E. J. WORST,
I enclose price for the Medicator. It is the best thing for Catarrh I ever saw. I have tried many other remedies but yours is worth more in three days than others are in three months.
Yours truly,
(Signed) J. D. S. ATKINS, Durham, N. D.

Hayes, Ala., 1901.

E. J. WORST, Ashland, O.
Dear Sir:—Enclosed find price of the Medicator. I have been using it for two weeks and would not take $1000 for it if I could not get another, I can sing, something I have not been able to do for two years. I always had to stop singing to clear my throat. My husband is surprised at my improvement. Yours truly,
(Signed) MINNIE COLLINS.

E. J. WORST,
I received your Inhaler Feb. 1st and am more than pleased with it. It has done me more good in three days than any other remedy I ever used. I would not sell it at any price if I could not get another. I enclose the price for two more. Yours truly,
(Signed) W. H. BAKER, Richland, Kan.

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and if one lets a temper get out from under control it is hard stopping it. It grows worse every day, until it becomes stronger than a man himself, and makes life miserable to the man and everyone about him. Can't you see for yourself how it would be?"

Jack meditated awhile. "Mamma, did papa ever have a temper like mine?"

"Very like, he says, though we can hardly believe it, he controls it so well. Perhaps he was willing for you to see to-day what your temper might become if you let it grow worse, as you are doing now. Do you think we have had a pleasant day, Jack?"

"Jiminy, I guess not! It's been awful!"

"And it all came from the unpleasantness of one person, Jack."

There was a long pause; then Jack suddenly announced with conviction: "Mamma, I believe papa was just putting his temper on, and I know what for. But if I am as ugly usually as he has been to-day, I guess I'd better begin to stop!"

And he did.—Congregationalist.

Her "Pleasure Book."

A helpful book was that kept to the end of her life by a lovely old lady, whose serenely beautiful countenance was unmarred by lines of care or irritation. So placidly happy was she that a woman given to fretfulness, and almost annoyed by the unassailable peace that shone from the other's face, once asked her the secret of her content.

"My dear," said the elder woman, "I keep a pleasure book."

"What?"

"Yes," a pleasure book. Ever since I was a girl at school, I have kept a daily account of all the pleasant things that have happened to me. I have put down only the pleasant things; the disagreeable ones I have forgotten as soon as possible. In my whole experience I can not recall a day so dark that it did not contain some little ray of happiness.

"The book is filled with little matters—a flower, a walk, a concert, a new gown, a new thought, a fine sentiment, a fresh sign of affection from my family—everything that gave me joy at the time. So if ever I am inclined to be despondent, I sit down and read a few pages in my book, and find out how much I have to be grateful for."

"May I see your book?"

"Certainly."

Slowly the peevish friend turned the leaves. How insignificant the entries seemed! How much they meant! "Saw a beautiful lily in a window." "Talked to a bright, happy girl." "Received a kind letter from a dear friend." "Enjoyed a beautiful sunset." "Husband brought some roses home to me." "My boy out to-day for the first time after the croup."

"Have you ever found a pleasure for every day?" inquired the fretful woman wistfully.

"Yes, for every day, even the sad ones." The answer came in a low tone.

"I wish I were more like you," said the discontented woman, with a sigh. Then she looked at her aged friend, and a beautiful reverence grew in her face. "I don't think," she said, as her eyes filled, "that you need to write them down any more on paper. Your pleasure book is written in your face."
—Forward

ILLINOIS DAY AT THE PAN-AMERICAN EXPOSITION

The Nickel Plate Road will sell tickets for that occasion at rate as low as $20.50 for the round trip, good going September 14th and 15th, and returning to and including September 22d. For particulars regarding tickets at specially low rates, with longer limits, available in sleeping cars, on same dates, call on or address John Y. Calahan, General Agent, 111 Adams St., Chicago.

American Women as Inventors.

Miss Elizabeth L. Banks writes under this title in the June number of Cassell's Magazine. "In the early years of the century," she says, "one notes that most of the inventions had to do with weaving, spinning, sewing, and women's wearing apparel. After Mrs. Kies invented her straw and silk weaving apparatus, she was followed by a Mrs. Brush with a new and improved corset. Then came a process for whitening leghorn straw, and a new worktable. The years flew on and brought curious devices in the way of hoopskirts, muffs, and methods for cutting and fitting dresses. Afterwards came devices for amusing children, then time and labour-saving inventions for the busy house-wife and mother. With the advent of the sewing machine there came suggestions and improvements that only a woman could have thought of, and when, about a quarter of a century ago, women began to take posts as clerks, stenographers, typists, etc., there rushed into the patent office original pens and pencils and automatic erasers. During the past ten years American women do not seem to have been devoting themselves to any one particular line of inventions, which means that their lives and minds have broadened, and there is hardly a subject or a pursuit which in the last decade the American woman has not considered when she has gone forth inventing. She has not only taken into consideration the peculiar wants or new own sex or both sexes. She has gone a generous step further, and given her attention to patenting ideas designed to benefit her mankind exclusively, as witness the invention of a moustache guard to enable a man to drink tea and coffee comfortably and neatly; the pantaloon tree, a continual blessing in a man's wardrobe; a machine for making cigarettes; a necktie clasp and holder, and shirt-front protector."

Giving Through Prayer.

She was a girl who had just begun the training for her life work. The work that she had chosen was a noble one; sometimes it commanded high wages in the world's market; the girl's thought about it was curious. "I never want to earn more than six hundred dollars a year," she said. "I'm afraid that if I had more than that I should be too selfish with it."

"I don't see why you should feel that," a friend argued; "the more you earned the more good you could do with it."

The girl shook her head. "I couldn't trust myself," she replied briefly.

Ah, but can one ever trust one's self? It is so easy to think that it is the narrow circumstances, not the narrow soul, that shuts one in! It is so easy to forget that one can be exactly as selfish with six dollars as with six hundred or six thousand.

"All my life," a woman said the other day, "I have longed to help. So many, many things I could do if I had only a little money; so many bits of joy I could put into lonely and sorrowful places; so many ways I could find of lifting discouraged hearts. I have dreamed it and planned it a thousand times. But all my life I have had to struggle to make ends meet. It seemed strange to me often, as if God were keeping from tired and heartsick ones gladness that they might have had. Then suddenly, in my prayer one day I saw myself. It came to me with terrible condemnation how, month after month, and year after year, my prayers were for myself and those dearest to me—how seldom I remembered the poor and sorrowful to whom I had thought that I was ready to devote my life. If I cared so little that I did not even tell the Father about them, how dared I think for one moment that I was worthy the trust of money? I don't ask it any more. I ask God to cleanse me of selfishness."

Is not the lesson for all of us who long to "help?" We sigh for strength or money or talents or wider opportunities, and all the time the mightiest power in the universe is within reach of every one of us. In all the world there is no soul so poor or so weak that it may not, at any moment, have access to the king of kings. Ours the shame if we go into that great presence with our hearts full of our own small wants.—Forward.

Mistakes of Women.

One of the mistakes of women is in not knowing how to eat. If a man is not to be fed when she is, she thinks a cup of tea and anything handy is good enough. If she needs to save money, she does it at the butcher's cost; if she is busy, she will not waste time in eating; if she is unhappy, she goes without food. A man eats if the sheriff is at the door, if his work drives, if the undertaker interrupts; and he is right. A woman will choose ice cream instead of beefsteak, and a man will not.

Another of her mistakes is in not knowing when to rest. If she is tired, she may sit down, but she will darn stockings, crochet shawls, embroider doilies. She doesn't know that hard work tires. If she is exhausted, she will write letters, or figure her accounts. She would laugh at you if you hinted that reading or writing could fail to rest her. All over the country women's hospitals flourish because women do not know how to rest.

Another mistake on the list is their constant worrying. Worry and hurry are their enemies, and yet they hug them to their bosoms. Women cross bridges before they come to them, and even build bridges. They imagine misfortune and run out to meet it.

Women are not jolly enough. They make too serious business of life, and laugh at its little humors too seldom. Men can stop in the midst of perplexities and have a hearty laugh. And it keeps them young. Women cannot, and that is one reason why they fade so early. There are other reasons, but we will pass them now. Worry not only wrinkles the face, but it wrinkles and withers the mind. Have a hearty laugh once in a while; it is a good antiseptic, and will purify the mental atmosphere, drive away evil imaginings, bad temper, and other ills. —Buffalo Times.

THE PRAISE OF A SEPTUAGENARIAN.

Mr. Louis Schmidt, New Castle, Indiana, is very enthusiastic about the well-known herb remedy, Dr. Peter's Blood Vitalizer. "There is no doubt about its being an excellent remedy," he says, "because it cured me of that terrible asthma and dropsy, which troubled me for years. In spite of my seventy-five years, I can now work in the fields. My appetite is splendid, my limbs are normal and not swollen as before. I enjoy sound sleep, and need not tramp the floor all night long looking for rest." Dr. Peter's Blood Vitalizer is no drugstore medicine. It is sold by special local agents, or the manufacturer, Dr. Peter Fahrney, 112-114 South Hoyne avenue, Chicago, Illinois.

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Vol. I. Chicago, September 19, 1901. No. 18.

Our Late President, Wm. McKinley.

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THE HOUR OF NATIONAL ECLIPSE.

A nation's hopes have been blasted. The dreaded blow has fallen. The assassin's bullet has done its fatal work. With hushed hearts we bow before th inscrutable mystery of the untimely death of a good and useful ruler. Out of this dark event may there come good issues, of which we, in the sharpness of the present sorrow, dare not dream. The President is dead; but the Lord lives and reigns; and in his hands are the destinies of the nations.

THE TEACHING POWER OF JESUS' LIFE.

THE most impressive element in Jesus' power as a teacher lay in his life; for whatever Jesus did he was still teaching, and the lesson of his life itself is as important an aid to faith as any of the doctrines he taught. To watch Jesus and to gain a knowledge of his way of living is to enter his school in the fullest sense and to "learn of him." Jesus called men less to a consideration of the things he taught than to the study of his own life as normal and ideal, the possession and imitation of which are to be characteristics of his students. The quality of Jesus' life which constituted its outstanding feature was his abiding consciousness of the Divine Presence, which made the life of God more real to him than any other experience. To him the reality of God's life was more impressive than any argument which could be framed to prove it. It was axiomatic; it was certain; it was a fact of daily experience. To live thus in the presence of God is the privilege of the pupils in the school of Christ. This sense of divine companionship revealed itself in Jesus' constant use of prayer. Prayer was to him not simply a petition for blessing, but it was the enjoyment of companionship with God. Of him it might have been said in far truer sense than of Enoch of old, "He walked with God." Prayer was the natural speech of this intimacy. Again, our Lord loved and was saturated with the words of Holy Scripture. The Old Testament was the subject of his constant study and reflection. Its great words had fastened themselves in his mind. Its most important portions, like Deuteronomy, Psalms and Isaiah, were known to him from childhood, and he frequently quoted them in his conversation. He possessed the Scripture with a consciousness of its value and of its limitations. He used it as an instrument because of its appeal both to his own life and to that of his fellow-men. As a product of the Spirit of God in the hearts of Jewish saints and prophets, it had the promise and potency of new forms of spiritual teaching yet to issue from that same Spirit in his work with the generation of believers in Jesus. The Old Testament was yet to be completed by the New, and Jesus was thus the center and inspiration of the whole, himself the possessor and lord of both covenants. It was his to use and to reject, to approve and to condemn. That which was temporary and imperfect in the Old Testament he quietly laid aside. That which was abiding he impressed upon his hearers by constant reiteration.

Once more, the student in the school of Christ, studying his character, seeking its secret, observes his serenity and calmness in all situations. This was not alone a poise of temper or a mastery of himself, though this self-possession and quietness was one of the secrets of his extraordinary power with men. But there is a still higher serenity which finds its place in our Lord's character. It is that calmness of conscience in the face of the highest ideal, which astonishes the world. Kant declared that the starry heavens and the moral law filled him with amazement. It was the demand of the moral law, with its majestic imperative which allured and yet baffled him, that made him believe in the future life as the only means of attaining so august a standard of conduct. He felt the appalling chasm between his ideal of righteousness and his actual embodiment of it. Yet Jesus, who possessed the clearest vision of the perfect life which has ever been experienced among men, lived in the serene and satisfied consciousness of complete attainment. This thought is nothing less than thrilling to any sensitive and eager mind, and makes Jesus the moral miracle of the world. Then, too, his sympathy for man, his love of every class, his power of inciting men to noble purposes, his wonderful reserve force which made him equal to every emergency, his inexhaustible resources, the wholeness and sanity of his

mental and moral life, his unfailing optimism in the face of apparently appalling difficulties and the seemingly hopeless task of securing the regeneration of human nature—these things constitute some of the outstanding features of our Lord's nature which make him the supreme teacher of men, and draw the world to him for the study of his life as the norm of all human experience and the living embodiment of a divine life in terms of human experience.

When men are asking the question, as so many are doing, How can we know what Jesus would have us do? it needs to be remembered that his teachings take less the form of particular decisions upon matters of daily life than of an attitude of soul which is itself illuminating and illustrative of the will of God for our human life. Those who would know what Jesus would have them do may find an infallible answer to every question which arises in their own experience, by appeal either to the things which Jesus taught or to his own attitude and bearing when confronted with the various problems of human life. It is fortunate that he did not seek to give explicit instructions. The variety of circumstances in which men are placed would have made such a task impossible. He gave rather an illustration of how a life in perfect harmony with God adjusts itself to every human experience. No one who studies attentively the life of Christ need be long in doubt as to what he ought to do in given circumstances. Each one must come to his own free choice. Two men in a given situation might decide to go in opposite directions, where it would be impossible to tell in which path lay absolute truth. Where the pathway is obscure one must follow his own deliberate and prayerful convictions as to what Jesus would have him do. Two men might question as to their duty in a time of national commotion, such as the breaking out of war. One man decides that if he does as Jesus would have him do, he must give his life to the defense of his country, and so he enlists. The other decides that the Spirit of Jesus is opposed to war and that no cause can justify his taking up arms. He therefore declines to enlist. For either to do as the other does, would be wrong, since each by deliberate attempt to submit to the will of Christ has reached his own conclusion. Yet such instances of opposite tendency are rare, and as the Spirit of our Lord becomes more prevalent they will grow rarer still, until with the truly enlightened body of believers trained in the school of Christ, public service and private conduct will alike be regulated by obedience to the mind which was in Christ Jesus, and is also in those who submit themselves to his Spirit and "learn of him."

Build a little fence of trust
Around today:
Fill the space with loving work,
And therein stay.
Look not through the sheltering bars
Upon tomorrow:
God will help thee bear what comes
Of joy or sorrow. —Mrs. M. F. Butts.

COLLEGE DEGREES.

By the Visitor.

NOW and then the subject of academic and honorary degrees is brought to mind by the discovery of some unusually crooked method by which they are being secured by the unworthy but aspiring. In general there seems to be but little conscience on the subject in America, either on the part of those who are seeking for them merely as ornaments, or of those institutions which confer them for a price without exacting from the candidate a suitable course of study as a preparation for their reception. To be sure, the reputable institutions in this country, as in Europe, are careful to maintain a high standard of scholarship and an adequate course of preparatory study as prerequisites for the degrees given in course, and only confer the honorary degrees on men distinguished in some particular manner by notable service to science, literature or the public welfare. But the zeal to secure and the willingness to confer, when exhibited by cheap men and cheap schools, tend to bring the whole matter of degrees into disfavor and ridicule in the minds of the discerning.

Of course, the root of the evil lies in the inflated airs assumed by small academies, who call themselves colleges and universities, and arrogate to themselves the right to confer university degrees. At first sight it might seem that such institutions ought to be limited by charter to the privileges that lie historically within the range of academic function. But even the cheapening of the entire scheme of degrees, which results from this unregulated assumption of rights on the part of the small school, is less to be feared than the attempt to restrict such offenders by law. The atmosphere of learning ought to be free and unhindered, and wherever external authority limits the freedom of either an instructor or an institution, greater harm is sure to be done than can be compensated by the advantage gained. The only remedy to be hoped is the growth of the institutional conscience and a certain self-respect on the part of college officers, which, both by recognition of what is respectable and fitting in educational work and by a desire to uphold the sacred traditions of sound learning, will prevent those breaches of academic propriety so frequent in recent years in American schools, in the bestowal of unearned honors on unworthy men by unfledged institutions.

The fault no doubt lies primarily with the college. It may be taken for granted that many men who lack entirely the requisites will seek degrees. The college and university have always been looked to as the upholders of academic propriety and the defenders of the honors they have created. It is theirs to refuse bestowments that degrade the fair fame of such degrees as bachelor, master or doctor. To see an institution which is conspicuous by its meagerness of foundation and requirements conferring any or all of these degrees is not only a travesty on education, but a disgrace to both the school and the recipient. When an institution which is scarcely more than a fair academy persists in conferring the baccalaureate degree, or a college with a course barely sufficient to entitle its graduates to enter the upper classes of reputable universities, claims and exercises the right to dispense the degrees of master and doctor, the value of all degrees is cheapened in the minds of unacademic

people, and in educational circles the school and its beneficiaries are the objects of the contempt they deserve.

The Visitor heard the remark made, only recently, by a young man who was unwilling to spend the time demanded for a degree he wished. "Well, I don't need to waste any such time to get that degree. —— College will give it to me for five dollars and a quarter of the residence you require."

The college named offered a course which by no stretch of the imagination could be regarded as affording competency to confer any degree beyond that of bachelor. Such schools gain for themselves an ill name in educational circles, and subject even their best and most industrious graduates to suspicion and special scrutiny when they present themselves at the doors of the higher universities. Some of the western states are particularly afflicted with this curse of "inflation" in college catalogues and programs. It is often the case that a school, the most prominent feature of which is a "business college," or a "school of oratory," or a "college of music," secures the addition of some linguistic, scientific and literary courses, and an affiliation with a neighboring law or medical school, and starts out in business as a "university." Its dominant purpose being commercial, it regards its so-called "honors" as commodities to be had at a fixed price. In such an atmosphere one is likely to find masters of arts, and doctors of laws and of philosophy multiplying.

In one of our middle western states statistics show that more doctors of philosophy were created in a recent year than all the German universities combined produced in the same period, and it is a recognized fact that of the dozen schools thus responsible, not more than one or two have the slightest academic right to confer any degree higher than that of bachelor. Perhaps these schools may be said to "rise by degrees"; but their fall in educational esteem is far more rapid.

The singular feature of this business is that the denominational schools are the worst offenders. The state institutions, for the most part, maintain a fair standard of respectability in the matter of honors. It is the church schools that transgress the line of good usage. A member of the faculty of a denominational college said to the Visitor not long since, "Yes, our school is a great sinner in this regard. It seems to be the rule that a minister who has preached for three years after graduation without conspicuous scandal, and can produce ten dollars, is entitled to the degree of doctor of divinity." This no doubt explains the fact that so many "D. D.'s" are let loose upon the public. But any school which is an offender of this sort is sure to pay the penalty in time.

Another short cut to degrees is by the correspondence method. Men have learned the fact that the honors are wanted. Not yet prepared to abandon entirely the demand for study as a prerequisite, they have devised the convenient makeshift of allowing "non-resident" work—*i. e.,* reading or study at home, to stand as the full complement of a college course. It need hardly be said that no degree given by correspondence is worth the paper it disgraces, or would receive the slightest recognition from any reputable institution. Correspondence work has its place, and a valuable one, in education, where it is the only means at hand, but it can never be recognized as a substitute for resident study, or as competent to earn a degree. Yet only a few weeks have passed since the Visitor met a man who had widely informed the little public of his town that he was a doctor of philosophy of the University of Chicago. When the statement was made to the Visitor he doubted its correctness, and took pains to inquire somewhat more fully into the matter. When asked for explicit information the "doctor" fell back upon the assertion that he had never been in residence at the university, but had gotten his degree by correspondence. Knowing this to be impossible, the Visitor asked for dates and facts, and the confident recipient of the degree discovered that his honors had come from an institution calling itself "The National University, of Chicago," in which title the "National" was sufficiently inconspicuous to leave the misleading title to do its work. It turned out that the only "correspondence" required was the interchange of business communications necessitated by the acceptance of an advertised offer and the payment of the small fee demanded. This bogus diploma mill is now on the way to a final closure, and with it will go one more source of fraudulent degrees.

There is no short cut to academic honors. If they are earned in a reputable institution or are conferred in recognition of really meritorious service by a competent school, they may be worn with a consciousness of honesty and appropriateness. Otherwise they bring only disrepute to the institution bestowing them and to the man who wears them.

HOW TO BEGIN.

WE call attention to a symposium in this issue on "How I Begin the Winter's Work?" During the past two months there has been a letting down of effort; the grasp upon the serious work of life has been loosened; the bow has been unbent. Now the churches and pastors are beginning to pick up the fallen threads; they are trying to get a grip upon things; they are trying to get the machinery of church activity set in motion.

Taking Up the Work.

Some are taken up by their work. They are pushed into it; they are carried along by it. They do things because they are forced upon them. They come up to them with shrinking; they are relieved when they are over. Others take up their work eagerly and gladly. They have been thinking about it, planning for it; and now with recruited energies and revived hopes they enter upon it enthusiastically.

A New Purpose.

Like the artist who, when asked, What is your best picture?" answered, "The next," many a pastor is determined to make the next year's work his best year's work. Divinely dissatisfied with past attainments, painfully conscious of the discrepancy between the ideal and the actual, he is determined to press on to higher things. He wants to forget past failures and successes; he wants to outdo his past; he wants to be wiser, holier, more largely successful in his work. To fulfil his high calling is his settled purpose.

A Condition of Success.

A prime condition of success is concentration. It is impossible to be intensely interested in or intently employed on a multiplicity of objects at once. Power is lost in the measure in which it is divided. It gains force when it flows in one channel. Preachers are

not to be men of one idea, but they are to be men of one work. They are to say, "This one thing I do." They are not to leave the ministry of the Word to serve tables; they are not to scatter their fire. Like the racer in the Olympic games, they are to make a straight course for the goal.

Methods of Work.

To suggest methods of work for another is always a hazardous thing. Nothing ought to be allowed to hinder the free play of personality. Mechanical methods are to be sedulously avoided. They are always fatal to the truest success. Yet methods of some kind are necessary. Work to be effective must be reduced to a system. No general will succeed who does not have a plan of the campaign; and no preacher will succeed who does not map out his work with care, and resolutely keep himself to the things he has planned.

The Personal Equation.

That, after all, is the important thing. It is the powder behind the ball; it is the man behind the gun; it is the force that makes the method employed effective. Christianity is a life and it needs for its propagation the service of living souls. Professional work can never take the place of personal work. Every Christian is to be a worker. The church is the pastor's force rather than his field, and his highest success will be realized not in doing the work himself but in getting the entire church at work

THE REAL FOE OF THE WORKINGMAN.

When addressing the union workingmen of Galesburg on Labor Day, Bishop John L. Spalding of Peoria gave utterance to these bold and true words:

"The foe of labor is not capital, but ignorance and vice. In the whole English-speaking world at least its worst enemy is drink. More than a combination of all employers, the saloon has power to impoverish and degrade workingmen."

We are simply beating about the bush when we ignore the influence of the saloon as a breeder of poverty and crime. It is a sad blot upon our boasted civilization that an institution which works against the welfare of society is legalized and fostered. The saloon is a social anomaly, and ought to be rooted out.

MINISTERS' MEETINGS AND ANARCHY.

The ministers' unions of the city sent expressions of condolence to Mrs. McKinley when her husband was shot down. They also joined in prayer for the President's recovery. And now, while mourning the cutting short of a valuable and good life, they are discussing the question of anarchy and are considering what can be done to stamp it out. To stamp it out is an impossible task; it can be brought to an end only by supplanting it with something better. The growth of brotherhood means the decay of anarchism. While denouncing undue license of speech we cannot afford to violate the principle of civil liberty upon which our nation is founded. Drastic measures may be needed, but they must not be allowed to imperil our free institutions. Nor will a spasm of reform avail much. When evils exist the only remedy for revolution is reform. And when men are wrong, the only way to save the state is by making them right.

PRESIDENT WILLIAM M'KINLEY.

An Appreciation.

It is too early to attempt an estimate of the character and work of our late President. We need perspective in order to measure public men. One thing is sure, his place in history will be a high one; and he will hold a high place largely because of his heart qualities. Few rulers were ever better loved. He lived for the people. He kept his finger upon the nation's pulse. It was not his to be a leader in the way of giving expression to the ideas and sentiments struggling to the birth in the nation's heart. He waited until public sentiment voiced itself before taking action. He felt that he was the servant of the people, and his one great aim in public life was to carry into effect the will of the people as he interpreted it.

But above all, the influence of President McKinley will be felt in the coming years because of his moral qualities. He was a good man, an affectionate and chivalrous husband, a high-minded gentleman, a humble and sincere Christian. Not only is his fame secure, but his memory is blessed.

What an inexpressibly precious legacy has been left to this nation in the words of Christian faith and hope in which President McKinley breathed out his soul! He fully realized that his hour had come and his mind turned to his Maker. He whispered feebly "Nearer, My God, to Thee," the words of the hymn always dear to his heart. Then in faint accents he murmured, "Good-bye, all, good-bye. It is God's way. His will be done, not ours."

With this sublime display of Christian fortitude the President soon after lapsed into unconsciousness.

A remarkable scene took place Friday night in front of the Inter Ocean office. A week had elapsed since the shooting of President McKinley, and a great crowd, massed in Monroe street and the adjacent alleys, was waiting in silence for the last word from the room of the dying President. The crowd grew larger instead of smaller after midnight, but all stood in silence listening to the Inter Ocean bulletins from Buffalo. At last, when the official message came announcing the President's death, some one started "Nearer, My God, to Thee," and the crowd of thousands sang it through. Then, after prayer, the people turned to "America" and "The Battle Hymn of the Republic."

Theodore Roosevelt, Our New President.

In the hour of national calamity it is no small comfort to know the reins of power have passed into safe hands. Our new chief executive is a God-fearing man, a man of indomitable courage and inflexible principle, a man who has already given abundant proof of the honesty of his purposes and of the purity of his patriotism. He has never sought political honors; they have been thrust upon him; and the duties of the high positions which he has occupied have been discharged with consummate wisdom and ability. He promises to be true to the principles which guided Mr. McKinley in his administration. That he will rise above partisan influences and aims no one doubts. He will be himself, and he will be President. He may not always satisfy the politicians, but he will win more and more the confidence of the people, and he will increase the respect of the nations of the world for the government of which he is the head. As he assumes the onerous duties of his high office may he have the sympathy and prayers of all good people.

CONTRIBUTED

PRAYER.

It is not prayer,
This clamor of our eager wants
That fills the air
With wearying, selfish plaints.

It is not faith
To boldly count all gifts as ours—
The pride that saith,
"For me his wrath he ever showers."

It is not praise
To call to mind our happier lot,
And boast bright days,
God-favored, with all else forgot.

It is true prayer
To seek the giver more than gift,
God's life to share,
And love—for this our cry to lift.

It is true faith
To simply trust his loving will,
Whiche'er he saith—
"Thy lot be glad" or "ill."

It is true praise
To bless alike the bright and dark;
To sing all days
Alike with nightingale and lark.

—Christian Union.

"HOW DO I BEGIN THE WINTER'S WORK?"

NEVER twice the same. The value of variety in method cannot be overstated. Ways of doing things quickly stale. That which succeeded yesterday will fail tomorrow. Successes are self-exhausting. Two things, however, always face the preacher. 1. His own preparation. There is the body preparation which, let us trust, has been happily secured by a sane vacation—a vacation not spent in the distractions of a summer school, but by lake side or in forest unvexed by academic fret or stir. Then the mental preparation and spiritual girding are of deepest concern. Fresh, stimulating books are to be read and the idler quickened into the worker. Strenuous church life must always wait upon the white heat of the minister. 2. Having fitted himself for work the preacher will then bestir himself to bring others into the same fervor of enthusiasm and livingness of endeavor. The *how* of it, as has been stated, must be well nigh infinitely flexible.

Last year the circular letter, say, played a large part in the call to work; it may be used this year, but no large dependence can be placed upon it.

As to my own special plans, the emphasis will be placed upon two undertakings: (1) Called meetings of the regular guilds of the church, at which endeavor will be made to awaken them to earnest work. (2) Neighborhood meetings. The church having been districted, the workers in each district will meet to go over the situation carefully in that district, striving to fall upon ways by which backsliding Christians can be restored to active lives and the unconverted brought to Christ. These nuclei of workers should count for much in the winter campaign and should be looked to for hearty and intelligent co-operation in evangelistic enterprise. Much else besides, but these hints will serve. GEORGE H. COMBS.

Kansas City, Mo.

I do not know that my methods are at all distinctive. I first undertake to clear the desk. The summer brings a large accumulation of unforwarded mail matter which must receive examination however superficial. Nothing is worse than to begin the fall impeded by the accumulation of the previous months. Next to a clear conscience, for effective work, is a desk with a clear top.

Some forms of pastoral work are immediately pressing. The aged, the sick, those who have suffered bereavement during the summer, I try to call upon as quickly as possible. I usually plan a course of sermons for the early fall during the summer vacation, and have them fairly outlined, but do not begin preaching them for the first few weeks of the early autumn. The first fall meeting with the church committee and the deacons I count of importance for the sense of co-operation which it brings, the value of the suggestions made and the impetus which is given the church work at the outside. To get every one to work as quickly as possible, and not allow the fall to drag along listlessly is the ideal of every earnest pastor. The season of church work is much shortened by the growing habit of absence during the summer, and there is little time to waste in getting to work in the fall, especially as the later months in the season are sure to be hurried and broken in upon. I try to plan for solid study, thoughtful preaching and other pastoral work in the first months of the new year, knowing well from experience how swiftly the last weeks of the season slip away.

Oak Park, Ill. WILLIAM E. BARTON.

Sept. 1st I send out a call to arms and insist that each select individual work for the year.

Second, I hold a young people's rally with the same end in view.

Third, I plan a series of morning sermons on great themes and advertise same faithfully. The course this year is on "Great Whats of the Bible."

Fourth, I plan house visitation for pastor and wife.

Fifth, I have the parish divided into fifteen districts and appoint a pastor's assistant in each district.

Sixth, I cuff the deacons and stir up the ushers.

Seventh, I let the choir severely alone.

Torrington, Conn. JAMES A. CHAMBERLIN.

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1. I am back from my vacation fresh and feel equal for any work. This is a good start.

2. I try not to live in a former, nor in a future parish, but in my present one. Sufficient unto the day is the work as well as the evil thereof.

3. I find out who have passed through trial during my absence and at once call upon them.

4. I next walk around my parish and also through my library and get a fresh general view of my field and tools.

5. I call a meeting of the chief officers of each department of the church. It was held last night. I asked for a frank expression about the work in hand. We talked for two hours. The value of some methods tried was established; of others questioned.

Chief result was in getting the attention of officers on the work to be done. Emphasis was put upon the importance of letting no stranger attend a service without a friendly greeting and without ascertaining his address, if he be a resident. They all favored a children's sermon, a missionary concert, a monthly hymn (to be committed), a course of daily Bible readings for the whole church and more spirituality.

6. Already I am having a swamped feeling in view of the multiplicity of demands on a pastor's energy and sympathies, and I am praying that I may through the year possess the peace and equilibrium of a well-rested man, and cheerfully leave undone the things I cannot do. I desire to keep physically, mentally and spiritually sound this year, so as to better live and preach the good news of God in Christ. I desire to escape on the one hand mere wheel-turning methods that passes for activity, and on the other hand a morbid, introspective, judgment-passing pessimism that passes for spirituality. I pray to live for the year a sane, well-balanced, tireless life for Christ.

Oak Park, Ill. SYDNEY STRONG.

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1. By rejoicing in the summer's victories.

2. By welcoming in love those who return from vacations and not questioning their faith because of this outing.

3. By careful filling of all gaps in the working force.

4. By determined effort to strengthen *every department.*

5. By untiring work of eldership upon the church roll—the prayerful considerations of *each name* and appropriate action with regard to each.

6. By prayer and planning for winning souls to Christ in local field and in the world.

7. By emphasis of the fact that "Christian service is not a picnic, but a campaign."

Angola, Ind. CHAS. S. MEDBURY.

Call on all members at once; have a meeting of all officers of the church and all presidents of organizations to consider policies and plans for coming year; consult officers of various societies in order to tighten up cords loosened in summer; preach two or three rousing work sermons in the morning and evangelistic sermons in the evening; use cards, church paper and daily papers to recall attention to the church; have rallies in Sunday school and elsewhere.

Terre Haute, Ind. C. D. CASE.

Spirituality is the power of the church. There is no large service apart from the manifestation of the Holy Spirit within. We open our autumn work by a recognition of our spiritual needs and seeking divine wisdom and grace. Our longing is to have a season of spiritual refreshing—our plan to learn the will of God for our work. JAMES W. FIFIELD.

Warren Avenue, Chicago.

We begin the fall work at California avenue with a series of morning sermons on the "Life and Teaching of Jesus," and with plans and good prospects of clearing our edifice of all indebtedness.

Chicago. D. F. FOX.

I am planning a series of sermons on "A Twentieth Century Christian's Theology." Congregations are large. Interest enthusiastic. A "men's club" is to be organized soon; also a class for systematic Bible study along the lines of the Institute of Sacred Literature, Chicago. Other aggressive lines of work are being planned and carried forward.

Dubuque, Iowa. FRANK G. SMITH.

In beginning my winter's work I am governed much by the conditions of my congregation. I generally do much visiting, trying to see every member of my church, and as far as possible every member of the congregation. I generally preach a series of sermons at night, and make them as evangelistic as possible. In the mornings I preach on some fundamental theme for awakening and inspiration.

Chicago. JOHN T. CHRISTIAN.

Personally I begin the winter's work with two series of sermons. For the morning: "Encouragement for Christians from Peter's Epistles"; for the evening a series to young people on "Some Stones in the Edifice of Character." As a congregation we are right in the thick of building a $50,000 church. We are "getting busy." C. S. HOYT.

Oak Park, Ill.

"How do I begin the winter's work?" I hardly know, except that the germ of things for a year at least seems to grow out of a fresh perception of the function of the human *will* in things religious, as well as all other things. Spiritual life, like all life, is, as the psychologists would say, the "motor reaction" of ourselves on the world. This is just a key note.

Chicago. F. E. DEWHURST.

I begin my winter's work by keeping the summer's work well in hand, thoroughly organized. Then fall and winter finds the church ready to go forward at the first command; otherwise the church must spend much time recovering what she has lost in summer.

Wichita, Kan. CHAS. E. BRADT.

We begin our winter's work by a continuous effort to deepen the Christian life of all the members so that we may be workers together with God in extending the kingdom of his will.

Austin, Ill. GEORGE A. CAMPBELL.

I do not cease the summer's work, but simply merge it into the fall and winter as naturally as the seasons follow. ROLAND A. NICHOLS.

Chicago.

From a symposium on the above subject in a ministers' meeting we give the following notes:

The central aim of all Christian activity ought to be to help people to know God.

Personal contact of soul with soul is the end sought in all methods, and whatever can secure that best is best.

Organization is good only as life works through it. Channels are useful only as water flows through them.

Every church is a problem by itself, and demands study as a separate entity. The Procrustes method won't work.

Aims have to be considered before methods. The thing to be aimed at must be considered before studying how to reach it.

If we listen to the whisperings of the Divine Spirit

we will be directed in our work. God is ready to reveal his will to those who are ready to do it.

To compare notes with others and learn of their methods is often suggestive, but each once must adapt accepted and successful methods to special conditions.

More systematic Bible study in the Sunday school is demanded. In some instances the second preaching service ought to be dispensed with and some form of Bible instruction be adopted.

Where the Spirit of the Lord is there is liberty. Each one is to be free to use methods of work suited to himself. To adopt another man's methods is to repeat the folly of David when he tried to fight in Saul's armor.

The preacher must not be expected to do all the work. Instead of depending upon an official class called the Christian ministry, we ought to foster the ministry of the whole body of *believers*. To every man his work.

"IS THERE A PLACE FOR DOUBT AND A FOUNDATION FOR FAITH?"

By George Luther Cady.

Part II.

WHERE, then, shall we find faith's foundation? It is strange that beside such a superficial study of religious experience given in "David" in "The Reign of Law," Mr. Allen should have also (unconsciously?) given us one of the clearest insights into real religion in "Gabriella." She, too, had been caught in the nineteenth century revolution; for on the same day on which Darwin, who swept many a David from his feet, was born, there was born also Abraham Lincoln. In the cataclysm of the great rebellion her family and fortune were swept away, but like the rose her life and faith were the sweeter for being crushed. She caught up the sword which David had flung aside and won the victory of a serene life. "As staff to her young hands, cup to her lips, lamp to her feet, oil to her daily bruises, rest to her weary pillow, was reliance on Higher Help." * * * Religion, not forms the spiritual life of women. In the whole history of the world's opinions no dogma of any weight has ever originated with a woman; wherein, as in many other ways, she shows points of superiority in her intellect. It is man who tries to apprehend God through his logic and psychology; a woman understands him better through emotions and deeds. It is the men who are concerned about the Urim and Thummim of the tabernacle; woman walks straight into the Holy of Holies. Men constructed the Cross; women wept for the Crucified. * * * 'My church is the altar of Christ and the house of God,' replied Gabriella. 'And so is any other church. * * * What I regret is that you should have thrown away your religion on account of your difficulties with theology. Nothing more awful could have befallen you than that. * * * I am sorry that you should have been misled into believing that Christianity is nothing more than one of the religions of the world, and Christ merely one of its religious teachers. I wish with all my strength you believed as you once did. that the Bible is the direct revelation from God, making known to us, beyond all doubt, the resurrection of the dead, the immortality of the soul in a better world than this, and the presence with us of a Father who knows our wants, pities our weaknesses, and answers our prayers.' * * * *She had been drawn to that part of worship which lasts and is divine; he had been repelled by the part that passes and is human.*"

Of course one is met at this moment with the callow freshman who has an unfaltering belief in the traditional physiology and psychology which places woman as the inferior in mental capacity and processes and accords to man the time-honored chieftainship as the normal race type. But the new psychology is robbing man of his prestige and now is beginning to view the child and the woman as the real type and norm. It is returning to the deep psychology of Christ when he affirmed, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." This has been brought out so plainly by advanced psychologists that I must quote from them.

Havelock Ellis says in his "Man and Woman": "The greater variability of men, while it produces many brilliant and startling phenomena, also produces a greater proportion of worthless or even harmful deviations and the balance is thus restored with the more equable level of women. Women, it is true, remain nearer than men to the infantile state; but, on the other hand, men approach more nearly than women to the apelike and senile state. * * * Nature has done her best to make women healthy and glad and has been on the whole content to let men run somewhat wild!"

Likewise writes Prof. Patrick of this university in the Popular Science Monthly, May, 1895: "The geniuses have been men for the most part, and so have the cranks. Woman loves the old, the tried and the customary. She is conservative and acts as society's balance wheel. * * * From mental differences the doctrine of woman's inferiority receives no support—inferior, no doubt in philosophy, science and invention, and in her conception of abstract truth and justice, but superior in intuition, in charity, in temperance, in fidelity, in balance. Here woman approaches the child type. * * * If woman is more like the child than man is, then she is more representative of the future being. The matter, in fact, reduces itself probably to this, that woman, like the child, represents race type, while man represents those variable qualities by which mankind adapts itself to its surroundings. Every woman is, as it were, a composite picture of the race. * * * If superiority consists in adaptation to present environment—then man is superior; but if it consists in the possession of those underlying qualities which are essential to the race—past, present and future—then woman is superior."

It is a noticeable fact that all the characteristics which distinguish the savage from the civilized man and have marked the progress of civilized society, that all the virtues which are held out as the terminal toward which we strive, are childlike and feminine. We are daily becoming more like women and it would be hard to picture the perfect man except in child and womanly terms. Is it not possible that the perfect man and society will be that which most perfectly conforms to and incorporates the intuition and spiritual insight which belong to woman? Perhaps the sneer that is often made that the Church is composed of

women is the most severe criticism that could be passed upon men and the greatest compliment that could be paid both to woman and the Church. What if all this time we men have been deflecting from the true while the woman has been truest to nature because most religious? What if the conceit which often surrounds the scepticism of the callow freshman is as though a man should boast of being a degenerate? What if men are below and women are true to God's ideal of the human race and never so true as when she points us to God? Perhaps Goethe said a more profound thing than he knew when he exclaimed:

> "The Eternal Woman leadeth us
> Upward and On!"

And what if she never leads us so truly as when in the image of the mother in simple childlike faith we bow at her knee and learn to say, "Our Father"?

The reason why woman is more religious and the safer religious guide is that she founds her religion on experience, while man appeals to his logical faculties. In this she is unconsciously the more philosophic of the two, for philosophy as well as religion makes experience the supreme court of knowledge. Her "I have felt" is amply sufficient to "melt the freezing reason's colder part." She best represents that faith which Dr. Bradford has defined as "the willingness to follow the intuitions, the spontaneous convictions, the affirmations of the heart, always with good reason, but without waiting for the intellect to be convinced." The person who in the hour of crisis can drop his bucket down into a past and bring it up sparkling, brimming full of a deep, rich experience, may be called illogical and unscientific, but his experience is irrefutable and immovable. It is the only abiding foundation of faith.

Iowa State University.

THE SPIRIT OF THE LORD.

Prof. J. Edgar McFadyen.

IN every art the master is free. He can create and control. Rules do not determine him; precedents do not bind him. Where the spirit of the master is, there is liberty. He breaks old laws and makes new ones. He even dispenses with laws, not because he despises them, but because he is a law unto himself. The law is in his heart, and he expresses it as his will. His fingers move across the organ keys, and he fills the listening air with forms, now soft as the moonlight, now wild as the storm. They are born, not of rule, but of the spirit.

And as in art, so in life. Where the Spirit of the Master is, there is liberty. Yet who enjoys it? Are we not the veriest slaves, bound by our past and our parentage, our habits and our sins, our education and our society? From behind the thick walls and the barred windows we look out upon a world of moving life and beauty. But we cannot reach it; for we have not the Spirit of the Lord. Let that Spirit but stir within the heart of any prisoner, and the walls, be they never so thick, and the bars, be they never so heavy, will vanish as before the breath of God, and he shall be out in the open again, with the blue above him, and the spacious kindly earth around him, free to move whithersoever the Spirit leads him. For the Spirit is sure to carry him somewhere, not impossibly into yet untrodden paths, not improbably among wild beasts. But he will walk and not be afraid; for he is led of the Spirit, and the Spirit knows.

The world with its social and international problems, the Church with her perplexities of creed and organization, need now and ever men filled with the Spirit. Men there are, enough and to spare, of the letter; men who cannot take a brave step forward unless they see the footprints of a bolder man than they. Not by such are the new heavens and the new earth ushered in. The world is lifted and moved by men of the Spirit, for they alone enjoy the freedom under which progress is possible. They strike a blow as the world needs and the Spirit bids, and do not tremble though their blow should be the first; some blow must be first. Meaner natures hide behind convention; will do nothing which cannot be supported by precedent. Free men create precedent, and thereby show the deepest respect of all for the past. To them the past is not an incubus but an inspiration. All that is best in it was created by men who looked at life and Scripture with their own eyes and reached their own conclusions; and we do them the deepest of all wrongs when we look or try to look through their eyes and abide or try to abide by their conclusions. All that is permanent in the work of the fathers is the spirit in which it was done. Their institutions and results are not final for us any more than are ours for the man of the aftertime. The free man would neither bind nor be bound.

Difficulties and doubts demand originality, and that only the man of the Spirit possesses. He cannot be commonplace, even if he would; the Spirit will not let him. He sees problems, many and hard enough, in Church and state; learns for their solution all that the past can teach, and trusts for the rest to the Spirit within him. "If ye are led by the Spirit, ye are not under the law." Christ was beside himself; so said his own kin. He had a devil; so said the leaders of the Church. And all because his methods were not conventional; all because he was free, obeying the impulse of the mighty Spirit within. So the men of the Spirit have often been branded as fools and heretics by a world which they turned upside down—small wonder!—and oftentimes they have had to fight single-handed ,with their back against the wall, not counting their life or their reputation dear to them, if only they were privileged to do what they could for a thankless generation, and to testify to the might and immortal presence of the Spirit, who strengthened their heart when hosts encamped against them.

Where the Spirit of the Lord is, there is liberty. Liberty, but not license; for liberty is only possible within the law. The free man is only free to act in the Spirit of the Lord, to move within the world of hopes and energies created by him. But what a world! For *all things* are yours, and ye are Christ's. If liberty is law, yet law is liberty. The heart made free by the indwelling presence of Christ will express her emotions, her hopes, her faiths, in language which may send a thrill of astonishment through the conventional religious world. There is so much unreality everywhere that the world will always marvel, as it did of old, when it hears the voice of one who speaks with authority, and not as the scribes: and it may seek to silence such a voice by ridicule, by excommunication, by the cross, according to the temper

of the age. But till it is silenced the speaker must speak, and the thinker must think, and the fighter must fight; for the Spirit must fulfill itself. On the face of dark and troubled waters the Spirit moves; moves because it must. The Spirit—for wind and spirit are alike in the Greek—the Spirit *bloweth.* And to men, stifled in the atmosphere of precedent and prejudice, welcome are the breezes that blow from the Alpine heights of some strong nature in whom the Spirit dwells. The Spirit bloweth *where it listeth,* not in the wake of some other spirit, but where it will; for it is original and free. Jesus breathed his Spirit upon twelve unheard-of men; and ancient faiths crumbled at their touch. He breathed upon a German miner's son; an old church tottered, and a new world burst into being. If he breathe upon us, may we not do things as great as these?

Knox College, Toronto.

DISMEMBERING THE CHURCH.

REV. HENRY A. BOMBERGER.

THERE is some danger of a man's being over-organized. Three legs, for instance, would be to him a calamity. Such a thing we should call "organization run wild." A cow may have several stomachs, but not a man. There are some branches that only sap a tree's life, and add nothing to its beauty. It may be so with a man. He might be "organized to death," but not likely.

On the other hand, a thousand times more men are suffering and dying of disorganization—if the books tell the truth. Here is by far the greater calamity. Four-handed men (and churches) are few; no-handed men (and churches) are numerous. And as between four-handedness and no-handedness give us the former.

This is a parable of the Church.

There are those who continue their cry for the Church. As though God's temple and the God of the temple were not in accord! As though the owner of a hand should say to the hand of the owner, "What have I to do with thee?"

"The Church is sufficient in itself," they say. "Away with these added organizations; the Sunday school, the Young People's Society, and such—away with them! Why must the Church drag along all of these? They are not the Church; they but burden her, and retard her progress. Away with them!"

Brethren, there is one body, but many members, and all these are members of the same body.

You come to me and say: "Friend, you have my pity and some rebuke. Why do you weary yourself with carrying these legs of yours wherever you go? They but burden you and drag you down. Moreover, *they* are not *you.* They consequently detract from your honor. Away with them!"

Sure enough! Fine logic! Off go my legs! And I?—am still here.

"And these arms, my brother! It is time you assert yourself. Why suffer such tyranny? Back to *Ego!* These are not *you!* How long will you continue to drag them here and there? Away with them!"

How true! The argument holds at every point. Off go my arms! And *Ego?*—is still here.

Other instruments of my life follow—vehicles of thought, weapons of will, tools of conscience—these external things that are not me, until, alas! poor *Ego!* What am I? Such a man!

The poor, suffering Church is often made to pass through similar surgery, a narrow knife and keen of edge, insidious and crafty, that pierces to the dividing asunder of me and mine. These organs and instruments by which the Church is made real and mighty, by which she actualizes herself, by which she works out that which God has worked in, by which she becomes a tangible realization, something with pith and point and power, which are not the Church, but which are essential to the Church, that she may live and move and work, touching men, lifting men, leading men—these are cut off and cast away.

There can be but one result—a disorganized Church, legless, armless, headless, heartless, lifeless, useless! What a Church!—*The Sunday School Times.*

GETTING STARTED.

ONE of the great things in life is to get started. The shores are lined in every direction with craft of all sizes which seem unable to get themselves launched; they are eager for the water, but they fail to reach it. A host of men and women are in this position; they are bewailing the fact that they are not at work, and are going about in every direction seeking for openings, but they find nothing to their mind. Now, while it is true that there is nothing more difficult in many cases than to get a start in life, it very often happens that the inherent difficulty of the undertaking is immensely increased by the lack of practical sense on the part of the man or woman who is making the endeavor. Gasper Becerra, in Longfellow's poem, waited a tedious time for the wood fit to receive the image which he meant to carve when the proper material came to hand. Despairing at last of securing what he was waiting for, he picked up the thing nearest—a piece of burnt wood—and carved his image out of that. It was a wise decision, but it would have been wiser if it had been reached earlier. Too many men and women wait for "just the thing" they want, not knowing that just the things one wants are very difficult to get, and when gotten, often turn out to be the very things one does not want.

The true way to get a start in life is to take the first chance of getting into the race. It may be a very inferior and unattractive chance, but it is a chance nevertheless. It takes one out of his stationary, waiting position, gets him into the field, loosens his limbs, and puts him into training for whatever lies before him; and it often happens that these very unpromising chances are straight roads to fortune. No man ever succeeds who refuses to do anything until he can do it on his own terms; the man who succeeds is the man who is willing to do the thing on any honorable terms. We must begin as servants if we wish to end as masters. We must take what we can get if we hope finally to get what we want. The first opportunity is the best opportunity if it really opens a door into life.—*Selected.*

A STUDY IN CHARACTER.

HOW JOHN WELLMAN COMMENCED THE TWENTIETH CENTURY.

CLARENCE A. VINCENT, D. D.

Chapter I—A Birth.

JOHN WELLMAN is forty-five years old. His life, thus far, has been spent in the state of Illinois. His grandfather moved from Massachusetts late in life and secured a section of rich land. His father, David Wellman, inherited these acres and by the passing of time and successful husbandry became a prosperous farmer. Though cut off by long distances and sparsely settled country from the privileges of school and church, David did not permit his household to grow up in heathenism. On Sunday all but the necessary work of the farm was laid aside, and at the usual hour of church a service was held in the cosy sitting-room. A lesson from the Scriptures was read and explained to the children. The old songs of the Church of Christ were sung. Then a sermon was read from a book of Emmon's sermons, which David had secured from the East. A prayer, in which all joined, and the singing of another hymn or of the Doxology closed the service. The remainder of the day was spent in a quiet but happy way, in reading, in conversation and in rest. Each weekday was full of work. David toiled early and late at the varied and irksome tasks of a farm. Sarah, his wife, had all the cares of the house, and in addition, the education of the children. After the morning's work was done, in which each member of the household had his part, the children spent the time till noon in study. The afternoon was for the older children a time for work and for the younger ones a time for play. After the supper dishes were washed and put away, while Sarah sewed and darned, David and the children engaged in the simple yet healthful games of that day. Then for a few moments the old Bible, which the grandfather had brought from the Massachusetts home, was taken from a shelf and a lesson was read, with now and then an explanation that interested the children and applied the truth to their needs. The prayer that followed was not a dry repetition of formal petitions but the talking of a man face to face with God and the bearing of each member of the family up before him. At the close the gentle voice of the good wife and the varying voices of the children joined in repeating, "Our Father which art in heaven, hallowed be thy name."

In such a home John Wellman grew up. He met and mastered his tasks each day in the spirit of fidelity. He was quick to learn and had, at the age of fourteen, progressed as much in book learning as the boys in the East with the advantages of school. He was a boy of perfect health and was full of pranks. He was kind-hearted and the large family of children, though he was not the oldest, followed him as their leader. He was sure in the saddle and quick with the gun. He always seemed to know where the game was and he usually brought back the largest bird for the table. He was one of those strong-limbed, keen-minded, manly fellows that grew up on many of the farms in the new country.

But the time came when he was to leave home. His father and mother had hoped that he would buy a farm and settle near them, but he longed to be out in the world of commerce. He had read an article in a weekly paper several years before that spoke of the opportunities for a young man in the rapidly growing cities of the West. This he had never forgotten. In the day-time he pictured himself as a man of wealth and power, and the dreams of night only repeated the thoughts of the day. He had told his parents of his ambition, and they had promised, at last, that if at his nineteenth birthday he still was determined upon this course of life, they would give him permission. That day had come and with it the coveted assent. For months he had decided that he would make Chicago the city of his choice. He had read of its rapid growth. He had heard of boys who had gone there from the farm and were becoming the princes of trade. Chicago should be the field of his victory. As the day of his departure drew near, his heart grew faint. He had never half appreciated how dear his home was to him. The kindness and sterling integrity of his father stood out in new clearness; and the tender-hearted mother who had mended his clothes, taught him his lessons, and at whose knee he had learned to lisp his first prayer, how could he leave her! It was the night before his departure. The meal was eaten in silence. No games were played that night. The clothes, carefully washed and mended, were packed in a satchel. The Bible was taken down and John detected in his father's voice, as he read the great promises, the wavering of a deep but controlled emotion. It seemed to him, as his father prayed, that God was in the room. The prayer was full of thanksgiving for God's redeeming mercy, for the precious promises of his Word, for home, for children, for the joy of living. It was full of petitions for special blessings, and when in turn he prayed for John, the father poured out his soul for his dear boy, that he might be kept in all his ways, that the love of God and the grace of Christ might ever abide in his heart, and that his life might be an unselfish and useful one. When now and then during the night John awoke, he could hear his father's and mother's steps as they walked back and forth in the sitting-room, or the sound of their voices in conversation, and he knew they were thinking and talking of him. Over and over again that night he declared, with the vehemence of Peter, that he would be true to his training and would realize the hopes of his parents.

Before light the household was astir. No one but the younger children could swallow the inviting breakfast. While David was hitching up the team, Sarah was putting up a lunch for her boy. As the sound of the wagon drew near the house, she put her hands upon his shoulders and, looking with a mother's love down through his eyes into his very soul, she said, "My boy, none but a parent knows the sadness and the anxiety of this hour. We shall miss you at every turn. Your shout and laughter will no longer cheer us. Your quick step will no longer set our hearts beating. But it is best for you to go. We would not have it otherwise. Night and day our love will be with you and our prayers for you. Remember your father's and mother's God and that the greatest among men are those who do the Christliest service." Pressing a kiss upon his forehead she turned away. As the wagon bore him on, looking back at the turn in the road, he saw his mother standing in the door and caught sight of her waving hand.

The ten miles to the village were passed with cheer by all save David, for the future is the youth's world. The girls were wondering where John would stay in the big city, and the boys were imagining what kind of work he would secure, and how long it would be before he would be rich. And they were looking forward to the time when they should visit him, or perhaps some of them would go to the city also. Before they knew it, the station was reached. There was just time to purchase the ticket, for, one of the boys announced, "the train is in sight." When the brothers and sisters had covered John with kisses and had spoken words of farewell, David took his boy's hand and held it for a moment, looking tenderly at him, and leaving as he turned away, a kiss upon his lips and a small package in his hand. Then the train bore him away.

(To be continued.)

PLEASANTRIES.

" Ah, parson, I wish I could take my gold with me," said a dying deacon who was very wealthy, but very selfish. "It might melt," was the minister's very consoling reply.

An intelligent farmer, being asked if his horses were well matched, replied: "Yes, they are matched first rate; one is willing to do all the work, and the other is willing that he should."

"Captain, we are entirely out of ammunition." "What! entirely out of ammunition!" exclaimed that officer. "Yes, entirely out," was the reply. "Then cease firing," was the prompt command.

Some people are born to be contrary, and they fulfill their mission with religious zeal. They are like the Irishman's frog, who, he said, always stood up when he sat down and always sat down when he stood up.

It is said that during one of Mr. Moody's meetings a worker approached a young man with the question, "Are you a Christian?" The young man looked up, smiling good-naturedly, as he replied, "Oh, no, sir; I am one of the choir."

When the godless master, seeing that his boat was drifting seaward, in sudden terror asked his negro e: "Sambo, shall we pray, or shall we row?" ıbo gave the answer worthy of a Christian states- ı: *"Master, let's mix 'em!'*

ın old darkey arose recently in one of the South- prayer meetings and exclaimed: "Brithren and ern, I've been having a dreffful time since last we -e together. I've been chawing hard bones and ıllowing bitter pills. I'm afraid I've broken every : of the ten commandments, but, thank the Lord, ıaven't lost my religion!"

No matter how old some of the jokes in any book y be, some new ones will be discovered in any such rk as that appropriately named "American Wit and ımor." On the first page is what purports to be the nouncement over the bar of the Van Ness house Burlington, "If you don't see what you ask for, ınt it!" This deserves consideration both for its humor and its admirable philosophy of discontent. A statement which is old enough, but still so new when it gets around again that it deserves restatement, is the remark of a man whose salary was smaller than his family: "If pride goes before a fall I'd like to see pride start a little ahead of the price of coal and provisions."

Whether or no its theology was up to high-water mark, there is a touch of both humor and pathos in the prayer of a Gloucester fisherman: "Make us as good Christians as circumstances permit." We once heard an eminent doctor of divinity start out on his long prayer with this utterance, "We thank thee, O Lord, that we have not been as bad this week as we might have been."

A long-winded convert rose in a Salvation Army meeting to give his experience. Having spoken for some time of his boyhood, he came on to a later phase, when the captain, seeing he was tiresome, placed his hands on his shoulders, and seated him with the remark, "Now, brother, we'll take you in sections! Your military history can come off tomorrow."

Rossini was one of the most indolent men that ever lived, yet he wrote operas against time, as it were. "The Barber of Seville," for instance, was written and mounted in less than a month, which fact gave rise to Donizetti's cogent witticism. Upon being told that Rossini had finished his opera in thirteen days Donizetti replied: "It is very possible; he is so lazy!"

FATE.

I feel that I am quite as smart
As Edward Bulwer Lytton, Bart.

I'm also every bit as bright
As Walter Scott, the Scottish knight;

And in my own peculiar way
I'm just as good as Thackeray.

But, woe is me that it should be,
They got here years ahead of me.

And all the tales I would unfold
By them already have been told.

—J. K. Bangs.

WHO FOLLOWS CHRIST?

He calls not where the silver light
  Lies on the waveless sea,
Where idly rock the pleasure-boats,
  And summer winds move merrily.
His course is o'er the stormy deep,
  He calls to stress and strain,
Who mans the life-boat for his sake
  Must toil all night the wreck to gain.
Where wild winds rage and billows roar,
  And death is waiting nigh,
The Christ calls, "Who will follow me?"
  He must be brave who answers, "I."

Yet round about the Master stands
  A group of hero souls,
And he is in good company
  Who in that list his name enrolls.
No coward hearts, no wavering wills,
  Are in that matchless crowd;
But those who lift the cross on high,
  And serve their Master, meekly proud.
Is it too much to ask of thee
  The labor and the loss?
Unworthy thou to follow him;
  Heroes alone can bear his cross.

—Marianne Farningham.

AT THE CHURCH

OUR PULPIT.

CHRIST'S PROPHECY OF HIS DEATH.

W. Douglas Mackenzie, D. D.

Text: Mark 8:31-33.

JESUS was the most perfect teacher and therefore he knew exactly when and how to unfold each step of his revelation to the minds of his disciples. He did not tell them first what they could only understand last. He moved toward those things which they could not possibly grasp, through those things that were more familiar to their thought, more easily apprehended by their hearts. If Jesus had spoken to them of his cross when first he called them to follow him, they had not followed him. He must first win their confidence. He must first have their love. So it is that Jesus does not begin to teach them about his death until after they have confessed with a loving enthusiasm that they believe him to be the Messiah. Then he began to teach them that he, the Son of Man, whom they had just called the Christ, must suffer many things and be rejected by the elders and chief priests and the scribes; that is, be cast out by Israel—the very Israel he had come to save—and be killed, but after three days rise again. Why was it necessary, as Jesus said, that the Son of Man should thus suffer? The word which he used is a very strong one—"*must* suffer." Rather should it be translated, "It is necessary that the Son of Man suffer many things and be rejected and be killed and be raised after three days." Now why and whence the necessity?

First of all, let us look at this fact. It was necessary that the Son of Man should die because of the character of the men with whom he had to deal. He was to be rejected by the chief priests, the elders, the scribes; Israel acting officially was going to reject him. Jesus saw that the roots of their hostility were so deep in their characters that it must result in a final struggle between them and him. They would be determined to carry out the purpose of their hostility. They could not understand his spirit. In the first place, they had that picture of an earthly Messiah. It was too dear to them to give up. They would not lose the hope of seeing the king on Mount Zion reigning over the literal kingdoms of the world. They would not soon give that up for the other spiritual kingdom which he described and which seemed to them so impalpable as to be unreal. The men that were bound up in the earthly, the external, the institutional, the temporal, the selfish, they had no appreciation for that other form of religion which Jesus was presenting to them, and so they hated him for it. Such hate has roots so deep that it must issue only in a final struggle that must mean his death.

His death! Why? Not every man who has enemies has to die. Why, if he can work such wonders as he has proved abundantly, cannot he overwhelm those weakling rulers of Jerusalem? Why, if a whisper that reaches the throne of God from his heart so swiftly could bring legions of angels to his assistance, why does he not bring them? Why does he contemplate the possibility of his being overwhelmed and crushed by those people of Jerusalem? If he has in his heart that great consciousness of infinite power, why does he say that they will succeed? Because it would mean his defeat if he tried to defeat them in that way. The kingdom which he is founding he has described to others: "Blessed are the meek, for they shall inherit the earth." If he crushed those who were hostile to him, that would not be meekness, and he would lose his inheritance—if his teaching be true. He has taught men that they must love their enemies, that they must bless them that despitefully use and entreat them, that they must pray for them; and shall he who says that they must love and bless and pray for their enemies, and that the kingdom of God can never be established until men learn to do that—can he who has said that love so real, so self-forgetful, so omnipotent over all the impulses of self-preservation, is henceforth the law of human life, the force which shall reorganize society and make the world the reflection of heaven—shall he go forth and break that law, dragging the earthly powers of Israel into physical destruction? If his own teaching be true, when the soldiers come to arrest Jesus, he must not lift a finger, he must not strike a blow, he must not summon a soldier. If his own teaching be true and the kingdom he has pictured be the real coming kingdom of the glorious God, then he must consent to have his blood spilled, to have his body broken, to have his name defamed, to have his character blackened, to have all his love flung back in his face and his very patience called weakness and cowardice. He must deny, resign himself.

The Cross at the Heart of It.

But the necessity is also to be found elsewhere. It was necessary that he should die, because only by his supreme sacrifice could the kingdom of God be established, the forgiveness of men granted. Sometimes, nowadays, people dream of new religions. Sometimes men wonder if some other form of teaching, some other kind of gospel, many not come to take the place of the Gospel of Jesus Christ. There is one reason why no other gospel is ever able to compete with this, no other teaching match itself against the teaching of the New Testament. There is no other religion which the world has ever heard or dreamed of that has a cross at its heart. If you think of the cross simply as a symbol of cruelty; if you think of the cross as Peter did, merely as the symbol of humiliation and defeat; if you think of it as suggesting the hatred of men and the capacity of humanity to ignore what is best and trample it in the dust, then I grant you the cross of Christ is a sorry story on which to found a gospel of redemption. But if the cross of Jesus Christ came out of his own heart; if he spoke of it months before it came; if he carried the woe of it deep in his soul, as the hour drew nearer to him; and if, when his heart shrank and agony took hold of his soul in the fixed contemplation of its horrid oncoming, he looked round upon his disciples and upon his enemies, and around upon the sick and sinful—"Oh! for the love of these I must go forward to that"; if in the cross of Jesus Christ there shines out the loftiest, intensest expression of the purest love that ever man heard, or that ever God could utter, then the cross of Jesus Christ can have no substitute and no victor over itself. That which tells most of the

holiest and mightiest love must be God's last, because his greatest, message to the human soul.

Jesus knows that the world will never believe in the love of God till God has paid the utmost cost of the most perfect love. As long as God offers his love and has not paid love's utmost cost there is a margin of doubt left for the human soul; there is the possibility that the soul may be mistaken. There will be a haunting suspicion, arising from the depths of guiltiness within, which says, "How can I be sure? How can I risk everything upon God? How can I go down to my death and say, I lean wholly, confidently, triumphantly upon God? How can I be sure that there is no chance of failure, no remainder of doubt, no possibility that I may be wrong when I say God will even take sin and blot it out? How shall I know it unless the love on which I rest everything has proved itself to the very utmost degree?"

That cross, then, is *necessary*. If God would have the world roll its great heart upon his heart, it is necessary. If God would have the man who knows most of the bitterness of sin and the yearning of weakness bring his sin and his weakness to him, it is necessary. If God would have the widow with her streaming eyes, the parents that have lost their children, and the children their parents, come to him and say, "We have unutterable peace in thee," it is necessary. It is *necessary* that the Son of Man should suffer many things and be rejected and be killed, and be willing to endure it all for his love of men. But when that is done; when love, the love even of the Infinite, has reached the utmost possibility of love's sacrifice, then the world shall know God is sure, then it may come and rest all the weight of its sins, its apprehensions of disaster upon him; and he will change the dread into glad expectancy, and fear of his wrath into confident love of himself.

Peter's Failure to Understand.

The apostle Peter could not understand it. That one word, it is "necessary," did not convey its full meaning to him at first. All the wealth of suggestion that we now see wrapped in that intense phrase was lost to him. He heard it only from the outside. He thought that it meant simply the power of men to kill him, the liability of Jesus to defeat and death. He thereupon took, as it were, his Master by the sleeve and led him aside. When they had gone a few steps he began to protest in his Master's ears, and to say, "Lord, this be far from thee. Thou must not use language like that. Thou wilt destroy their faith. Thou wilt cloud their expectation. Thou wilt make their loyalty uncertain. Thou wilt bring to an end the work that is just being begun in the new-found confidence and enthusiasm of this group of disciples; if thou sayest thou art going to be defeated, how can we believe that thou art the Messiah? This be far from thee to speak in this way."

"Get thee behind me, Satan!" That word bursts like a thunderbolt out of a clear sky. Why was it spoken? Because the necessity of the death of Jesus is not in the hatred of men, but in the love of the Everlasting God. "Get thee behind me, Satan," for thou wouldst cloud that love. "Get thee behind me, Satan," for thou hast used my beloved apostle to tempt me to stand back from the horror in front of me, and so dim the shining of the light of the love of my Father, which is in heaven. "Get thee behind me, Satan," for thou, Peter, thinkest not according to the ways of God. Thou art judging of life and of death, even of crucifixion, as men judge it, and not as God intends it. Thou art not at his standpoint. Thou art not where he issues his commands which my soul hears and my soul shall obey. Thou art not in sympathy with the love that has appointed me to die. Thou only understandest the hatreds and the fears and the defeats, and the burials of men and of all their hopes. Thou thinkest not the things of God, but of men.

Our Sin Made His Death Necessary.

My friends, his death was *necessary,* because you and I had sinned. The world's sin is so terrific a fact that it needed that of which we have been thinking. Your sin and mine, do you see it not? Do you feel it not? You and I need it all the more if sin has so blinded us that we see it not, so dulled us that we feel it not. Your sin and mine is so awful a fact in the view of God that it needed that of which Christ spoke to his disciples. But, on the other hand, your forgiveness is so great in the thought of God that it is worth that. It was worth the while of the living God to undertake a transaction which today astounds the minds of men, and seems to large numbers of them incredible because it is so glorious. Your forgiveness was so great in his view that it was worth that sacrifice out of the depths of the heart of Jesus Christ. Have you and I known anything, tasted anything, of the glory of being forgiven? Have you and I ever looked into the full depths of the love of God in the cross of Jesus Christ and said, "There, that is the picture of my soul, of what my forgiveness means to my Father which is in heaven itself. If I do not appreciate it down here amid all this muddle and confusion and contemptible littleness of my life; if last week I walked under the sky of this love and never once beheld its glory; if I walked on last week with all the voices of God speaking to me of the wonder of his forgiveness and his cleansing love, and I loved other things far more, and something so much that I chose it instead of that—oh, how dark my soul is! How half-killed, or more than half, this heart of mine!"

Wake up, oh soul, this morning! Wake up to the news, the greatest news in the universe! Come, listen to the story of the perfect love, the world's dream, the world's hope, God's deed, God's gift unto men. Read the story as we shall read it together, not only in the printed page, but in the loving act, when the Church of Christ this morning breaks to us the bread of life, pours out to us the cup of love and says, "Eat of it, drink of it, all you who know the love of God. Realize yourself that he thinks of you now, that he looks in with a wondrous purpose upon your heart now, and that he intends you this morning to receive his love in this loving messenger, to go out to live your life again saying, "I walk in a sacred world, for all things are touched with the glory and the power and the light of the love of God in Jesus Christ my Lord, who for my sake suffered many things, and was rejected, and was killed, and after three days rose again."

"Who doeth good by loving deed or word,
Who lifteth up a fallen one or dries a tear,
Who helps another bear his heavy cross,
Or on the parched and fevered lips doth pour
A blessed draught of water, clear and cool,
Becomes coworker with the Lord of all,
Secures a rightful share in his success,
And the happiness that springs therefrom."

BIBLE SCHOOL.

REVIEW.

Lesson for Sept. 29, 1901:

Golden text: "The mercy of the Lord is from everlasting to everlasting upon them that fear him." Ps. 103: 17.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

ELIAS A. LONG.

The Quarter's Lessons.

Genesis is a Greek word meaning origin. Not only have we in this quarter's lessons the story of the beginning of the world and of created things, but likewise we had an insight into the love of God as indicated in his revealing himself by uttered word, in order that his creature man might become wise unto salvation. Emphasis is laid upon the fact that man was created in God's image, to become a partaker of the divine nature, in order, as later revelation shows, to share the glory of God with the first-begotten Son forever. The workings of sin, the mistakes and discipline of men, by God's mercy, are all brought in this quarter's lessons.

Lesson 1. God the Creator of All Things—Gen. 1: 1—2: 3.

Golden text: In the beginning God.—Gen. 1: 1.

Topic: Beginnings.

Verse topics: 1—Creation of Matter. 2—Chaos and the Spirit. (The spiritual, not the natural, is the great source of all power and existence. God is a spirit.) 3-5—First Day. Divine Days. 6-8—Second Day. Separation of Waters. 9-13—Third Day. Clothed Continents. (The vegetable kingdom was a preparation for the higher animal kingdom, as plant organisms can live on mineral products and animals cannot.) 14-19—Fourth Day, the Clearing Skies. 20-23—Fifth Day. Origin of Life. 24-31—Sixth Day. Age of Mammals. 26—Divinity Reproduced. (This the last and crowning act of creation involved the calling forth of true sons and companions of God.) 27—Superlatively Favored. 28—The Family.

Lesson 2. Beginning of Sin and Redemption.

Golden text: Where sin abounded.—Rom. 5: 20.

Topic: Human Choices.

Verse topics: 1—Friendly Tempter. (As love of God is the basis of man's devotion, the Tempter would begin his attack by destroying this love.) 2—Parleying with Evil. 3—Restriction. 4—The Lie: No Harm. (His aim was to destroy faith in God by declaring his word to be a lie. Without remonstrance the woman listens.) 5—All these Give Thee. 6—Self-Gratification. (We do not mean to fall into evil ways, but only to taste.) 7—Shame in Sin. (They sought by their own efforts to cover their sin and shame. 8—The Evil Conscience. 9—Love Calling. 10—From Peace to Fear. 11—Seeks Confession. 12—Excuses for Self. (Blame upon every one but self Adam blames the woman, blames the creator of woman; the woman in verse 13 blames the serpent.) 13—The Truth Out. 14—A Horror to Man. 15—Promised Victory. (It is not a warfare without bruises and suffering; the trail of sin is marked by blood all through the Bible.)

Lesson 3. Noah Saved in the Ark—Gen. 8: 1-22

Golden text: Noah found grace—Gen. 6: 8.

Topic: Divine Salvation.

Verse topics: 1—Ark of God's Grace. (Noah was like a tree planted by the rivers of water. Ps. 1: 3; 2 Pet. 2: 5.) 2-3—Abatement of Water. 4-5—Deliverance in Sight. 6-10—Winged Messengers. (The dove may be likened to the soul which finds no rest or satisfaction until it returns to the ark of God. 11-12—The Olive Leaf. 13-14—The Dry Ground. 15—God's Silence Broken. (We can always hear God's voice as he speaks to us in his written word.) 16—The New Command. 17—Animals for Use. 18—Disembarkment. 19—The Released Herds. 20—A Life of Worship. (Noah's first thought is to build an altar. He does this before he builds a house or before he explored the land. Matt. 6: 33.) 21—God's Solemn Pledge. 22—A Bright Picture. (Here is God's assurance that fills us with certainty as to our daily bread.)

Lesson 4. God Calls Abram—Gen. 12: 1-9.

Golden text: I will bless thee.—Gen. 12: 2.

Topic: God Calls Us.

Verse topics: 1—The Call of God. (Every inspiration felt by man to a higher life or to a righteous act is a call of God.) 2—Inducements to Faith. (We have the promise of a hundred fold recompense, when for Jesus sake we give up things dear to us. Matt. 19: 29.) 3—Partnership of Faith. 4—Faith's Venture. 5—Rewards of Faith. (The gospel does not lead to poverty. As a rule it is the prodigals who become poor.) 6—Trials of Faith. 7—The Gift Outright. 8—Tent and Altar. (Wherever Abram had a home, God must have an altar for sacrifices.) 9—The Journey.

Lesson 5. Abraham and Lot—Gen. 13: 1-18.

Golden text. Whatsoever ye would.—Matt. 7: 12.

Topic: Life Decisions.

Verse topics: 1-2—In Egypt. 3-4—Return to the Altar. (We, like Abraham, make our choice to keep close to God and his altar or like Lot we pitch our tent toward worldly Sodom.) 5-6—Rival Shepherds. 7—Works of Flesh. 8—The Walk of Faith. (The true child of faith is a peacemaker. "We be brethren," then let us act like brethren, for we need the love and the strength that grows out of union.) 9—Fruits of the Spirit. (To a man of faith in God's precious promises, nothing in this world is large enough to afford a basis for strife. He that kneels conquers.) 10—Walking by Sight. 11—A Ruinous Choice. (He journeyed away from God's altar and the influences of the godly.) 12—Moral Risks. 13—Contagious Conditions. (Lot subjected himself and family to moral contagion more hazardous than leprosy or smallpox.) 14-15—Reaping as Sowed. (Lot reaped the snares of the world; he lost property, family, honor, reputation; his life almost; he suffered in mind; he was overtaken by gross sin and at last lives in penury in a cave.) 16—Incredible Increase. 17—Gift Confirmed. 18—The Hebron Altar. (This is the third altar mentioned. Abraham became a light to the world.)

Lesson 6. God's Promise to Abraham—Gen. 15: 1-18.

Golden text: I am thy.—Gen. 15: 1.

Topic: Faith's Trials and Rewards.

Verse topics: 1—Shield of Jehovah. (With Jehovah as a shield, why fear what man can do. God wants us to be strong behind the shield of faith. 2-3—Trials of Faith. 4—Wait on the Lord. 5—Sign of the Stars. (To Abraham the stars became a sign of posterity. To us they are blessed signs of other promises. "They that trun many to righteousness shall shine as the stars forever." Dan. 12: 3.) 6—Faith's Deeper Renewal. (He will go on trusting and waiting for the blessing to come in God's own way and in God's own time.) 7—Deliverer from Idolatry. 8—Inquiring Faith. 9—Condescending Response. (Abraham shall know by the most high God binding himself in a pledge after the manner of men to perform his promise.) 10—Fruits of Faith. 11—Ravenous Birds. (Thus we should drive away the birds that devour the seed of the word. Matt. 13: 4-19.) 12-13—Egyptian Bondage. 14—Brighter Prospects. 15—Hope of Immortality. 16—Growth in Sin. 17—Covenant Ratified. 18—Conditions. (Had Israel's faith been equal to God's promises, the promised land might have been gained sooner and held longer.)

Lesson 7. Abraham's Intercession — Gen. 18: 16-33.

Golden text: The effectual, fervent.—Jas. 5: 16.

Topic: Availing Power.

Verse topics: 16—Entertaining Strangers. 17-18—Secret of the Lord. (What was hidden from worldly-minded Lot was disclosed to God-fearing Abraham.) 19—Ideal Patriarch. (Patriarch means: the father ruler.) 20-22—Beloved Lot's Danger. (The worst slums in modern cities could not be so utterly fallen as was the city of Sodom.) 23—Friend of Sinners. (Abraham prayed and wept for Sodom as the Master prayed and wept for Jerusalem.) 24—Sin Very Grievous. (Sodom was like a gangrened limb which required to be amputated.) 25—Religious Judgment. 26—Salt of the Earth. 27—Holy Boldness. 28-29—Enlarging Vision. 30-31—(Nothing can better please God than when we show our interest in the great work of redemption, by

working and praying for sinners.) 32—God's Patience. (Abraham ceased asking before God ceased answering. Every true prayer is answered, if not by a "yes," it is none the less answered, if by a "no.")

Lesson 8. Abraham and Isaac—Gen. 22: 1-14

Golden text: By Faith, Abraham.—Heb., 11: 17.
Topic: Living, not Dead Sacrifices.
Verse topics: 1—At Ease in Zion. 2—Test Assumes Form. (Just how God spake, we do not know. It was not as in verses 11, 12. Possibly it was the "still small voice.") 3—He staggered not. (God indeed meant that Abraham was to offer his son, but not as a bloody material sacrifice.) 4—The Mountain. 5—Abraham's Gethsemane. 6-7—Heroism of Faith. 8-9—Mountain-Moving Faith. 10—Hope Thou in God. 11—Voice out of Heaven. (It is enough. His offering of his heart's best, this living sacrifice, is regarded as a complete offering. Rom. 12:1.) 12—The Stayed Knife. (God thus forever condemns the inhuman superstition towards which all ancient ceremonials of sacrifice perpetually tended.) 13—Substitution. 14—The New Name. (As we offer our bodies a living sacrifice God, too, will provide.)

Lesson 9. Isaac, the Peacemaker—Gen. 26: 12-25.

Golden text: Blessed are the.—Matt. 5: 9.
Topic: Living Sacrifice Exemplified.
Verse topics: 12—Seeding by Faith. 13—"Godliness is Profitable." 14—"The World's Enmity." 15—Acts of Hatred. 16—The Diplomatic King. (Unenlightened as he is, he yet knew the value of a kind and courteous request.) 17—The Living Sacrifice. (Here then was the offering acceptable to God. Isaac gave up the love of displaying power; home and property rights; his new farming prospects; the profits of his labor—all for peace. Rom. 12: 1.) 18—Honoring His Father. 19—Living Waters. ("In the valley" of humility richer wells of blessing are offered than on the hilltops of pride.) 20-21—Trial of Faith. 22—Faith's Reward. (Four times Isaac thus departs, but instead of a trail of blood, he leaves a trail of blessings, wells in a dry land.) 23—The Home Going. 24—The Comforter. (God never withholds his blessing from the one who comes with a living sacrifice. Rom. 12: 2.) 25—Sacrifice of Praise.

Lesson 10. Jacob Bethel—Gen. 28: 10-22.

Golden text: Surely the Lord.—Gen. 28: 16.
Topic: The Rescued Sinner.
Verse topics: 10—Sin-Broken Home. (From the days of Eden sin and its results have driven men from home.) 11—The Striving Spirit. 12—The Cry and Answer. (A ladder, a beautiful emblem showing that true progress is by slow course, step by step, in an upward direction.) 13—Love for Sinners. (The converted Cheater becomes the leading figure in sacred history, the partner of God in the fulfillment of the divine purpose.) 14—Midnight Promise. 15—Personal Nearness. 16-17—The Great Discovery. (Jacob found that God and his love were as surely present everywhere as the very atmosphere.) 18—Pledge of Gratitude. 19—In Remembrance. 20—Vow of Consecration. 21—Seeker of Peace. 22—Faith with Works. (Our religion ought to be worth as much to us as to Jacob.)

Lesson 11. Jacob a Prince with God—Gen. 32: 1-32.

Golden text: Man ought always.—Luke 18-1.
Topic: Victory Over Self.
Verse topics: 1-2—Headed for Canaan. 3-5—Embassy to Esau. 6-8—Alarming Response. (Jacob has now to reap from the sin he had sowed when he had cheated Esau many years before.) 9-12—Prayer with Planning. 13-20—Weapons of Peace. (True prayer with humility of heart leads Jacob to soften towards his brother in the desire to make reparation to his brother.) 21-23—A Busy Night. 24—The Seeming Adversary. (It was an angel and none other than God manifest in the flesh as verse 30 shows. This is an active parable teaching God's omnipotence and man's feebleness.) 25—Fighting Against God. 26—The Helpless Supplicant. (Jacob at last reaches the end of his conspicuous self-reliance.) 27—Confession of Sin. 28-29—The Answered Prayer. 30—Place of God's Face. (Blessed are the pure in heart, for they shall see God. Matt. 5: 18.)

Lesson 12. Temperance Lesson—Prov. 23: 29-35

Golden text: Wine is a mocker.—Prov. 20: 1.
Topic: Sacrificing to the God of Self.
Verse topics: 29—Rum has God's Hate. (The Bible is wholly against the sin of drunkenness which aims at the eternal damnation of souls. Wine is a poison; intoxicant is from the Latin "toxicum," poison.) 30—Questions Answered. (Drunkenness is after all an act of one's own choosing.) 31—Palatable Poison. (The wise man here advocates the only safe course. Indeed his words are a command; they prohibit.) 32—The Serpent's Poison. ("At the last," three short words, but of eternal moment.) 33—Horrors of Poisoning. (Delirium tremens in time is reached. Nothing can be more terrible than the sufferings at this stage of alcoholic poisoning.) 34—The Reeling Sot. 35—Contemptuous Speech. (This represents the drunkard as talking to himself.) "I will seek it again." (All will power is lost. Even a babe, if burned, shuns the fire, but the drunkard, burned by the fierce fire within, will seek it yet again.)

FIVE-MINUTE SERMON ON THE GOLDEN TEXT.

PETER AINSLIE.

FEW things are so sweet to us as the memory of the mercy of the Lord. He is long-suffering. He has compassion. He is full of pity. He knows our weakness and he is plenteous in mercy. That is our God, and with such knowledge who would not have such a Father? The point of difference with the whole world is that some declare that he is such a God and others declare that he is not. It is not an argument I wish to raise, but I wish to set before you this one question: What is he to you? You know him and do you realize his mercy? It exists and the fact is beyond dispute. How are the circumstances with you? The ability to see depends upon fear. The fear of the Lord is the beginning of knowledge. We look above us, we look around us and we look within us and God's mercy is everywhere—beauty set in the world frame. For all our needs he has brought a remedy and he gives to us his best at the asking. We approach him in his way, we wait before him and sometimes unknowingly we receive the gift, or if it is delayed, it is not because he does not love or care, but he is building up in us a place for the promised grace or such a blessing is not then the need of the heart. Be willing to leave all things with him—just do, comply, and he is always faithful.

His mercy is from everlasting to everlasting—the richest rainbow in the world. Away back in the ages he was full of mercy, he is now and he always will be. The stream, if you wish such a figure, never ceases to flow—mercy widening like the river widens into the sea. He is the Father and you are the child. You may forget him, but he cannot forget you. He is always calling, always loving and his best is within a hand's touch. He has spelled out his mercy into all the languages of heaven and earth, and these shall all blend into a universal harmony. Nature, science and thought shall sit together as the trinity for the everlasting adoration of him whose mercy is eternal.

AN IDOLATER.

The baby has no skies
But mother's eyes,
Nor any God above
But mother's love.
His angel sees the Father's face,
But he the mother's, full of grace;
And yet the heavenly kingdom is
Of such as this.

—John B. Tabb.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

THE GROWING KINGDOM.

Topic Sept. 29: Ref. Ps. 72: 1-20.

THIS is one of the beautiful Messianic prophesies. No doubt it was a prayer for Solomon in its primary intent, but its marvelous sweep forbids the conclusion that it referred wholly to the earthly kingdom of Israel. It is a dream of world empire beyond Nebuchadnezzar, or Alexander, or Caesar, or Charlemagne, or Napoleon. One of the striking characteristics of the Hebrew prophecies is the daring dream of universal dominion. It is the more remarkable from the small extent of area of Palestine proper, and of the kingdom of David and Solomon in its widest scope. Surely the seers of Israel saw beyond the limitations of physical boundaries and forces, and caught some glimpses of the glory of Messiah's kingdom, whose dominion is from sea to sea and from the river unto the ends of the earth.

There is inspiration in the thought of this universal reign of Immanuel. Once this majestic idea enters the mind and possesses the heart, the life is forever lifted up thereby. This conception is the basis of the true missionary spirit. It is in harmony with the great commission of the risen Christ. O that all our endeavors and all our churches might get this vision of the glorious reign of our glorified Redeemer! In our talk of expansion and of commercial supremacy let us not forget that the only true glory and conquest comes by way of the cross. Christ and him crucified is still the wisdom this old world needs in the commercial centers of America, Europe, China, as in Corinth in Paul's time.

"An Handful of Corn."

"There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth." It is suggestive that Jesus used the figure of the sower of the grain to represent the growth of his kingdom. It is to be thus natural, quiet, yet marvelous in its increase. The figure of the handful of wheat sown in the earth upon the top of the mountains is most striking as a picture of the wonderful development of Christ's kingdom. The fruit thereof shall shake like Lebanon. It is the picture of waving fields of golden grain upon the mountains, overflowing into the valleys, until all should be blessed by the miraculous increase. The cities should share in this general prosperity.

Mountain Top Blessings.

What we need—what our churches and Endeavor societies need—are mountain-top views of Christ's kingdom, mountain-top blessings of spiritual enthusiasm in his service. We need this as a preparation for the humdrum or hurry-flurry of our modern diversified life. Spiritual vision is the greatest need of the average church member today. We have commercial vision, and talk of American commercial growth and supremacy; but our vision of Christ is dimmed. O that David's prayer might become ours: "Blessed be his glorious name forever! And let the whole earth be filled with his glory! Amen and amen!"

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

BY THE REV. ALEXANDER SMELLIE, M. A

JACOB AT BETHEL.

"And Jacob awakened out of his sleep, and he said, Surely the Lord is in this place, and I knew it not."—Genesis 28: 16.

Monday—Genesis 28—1-9.

It has been said that Satan is not an independent power, like God, existent from eternity. He is a created being; he is a fallen spirit; he is an archangel who has transmuted himself into an archfiend. Therefore he cannot originate; he can only defile and injure. He is, as the Schoolmen called him, *Dei simius,* the ape of God; and all that he has ever done has been a caricaturing and marring of what God has done before him. His tares are his miserable copy of God's fine wheat.

I see much the same thing in the way in which ungodly men imitate many of the actions of the Christian. Esau does what Jacob has done, but does it in a blundering and unsatisfactory fashion. The words, the practices, the manner of life, of the child of God cannot be assumed by the outsider; when the attempt is made—it is sure to break down—there will at best be only a distortion and a parody. I must be inside the family myself; I must be taught from above; I must be inhabited and controlled by the divine Spirit. I cannot trick myself out in the trappings and lineaments of the saint.

Tuesday—Genesis 28—10-22.

A runaway from home, a self-banished outcast, a clever and over-reaching schemer—he does not seem a likely person to receive the benediction of the King of kings. A rocky desert, a barren and forsaken spot—it is not the place where I should expect God to reveal himself in grace and mercy and peace.

Ah, but it is just when my heart is most consciously guilty, is aware that by all its planning and skill and effort it has only brought on itself misery and ruin, is bewailing the exceeding sinfulness of its sin, is at its wit's end, that he comes near, to pardon, to deliver, to cleanse, to crown. When my night is darkest, and neither moon nor stars appear, God is closest to me.

And is there any spot on earth where I may not see the ladder and the angels? No. In the bleak wilderness, and down in the heart of the city slum, and in the very midst of thronging temptations, and in the darkened room where I sit beside my dead—anywhere, everywhere, God may seek me out and bless me. And then, I praise his name.

Wednesday—Genesis 27—6-17.

Isaac and Rebekah are not blameless in the matter of their children's sins. If their home is religious, it is not thoroughly religious. The father is too easy-going, the mother too crafty. God is not "a Presence felt the livelong day, a wholesome Fear at night." Let me give my children a home frankly and avowedly Christian.

I owe it to the nation. The well-being of the commonwealth is broadbased on the love and the truthfulness and the purity of the family circle.

I owe it to the Church. Why is it that, with all her activities, the Church does not make the progress she should? One reason is that the life of her mem-

bers in their own households is not always a godly life.

And I owe it to the children themselves. I give them strength for the conflict of faith, power over temptation, brightness and joy, an invigorating discipline preparing them for wider fields of action, when I teach them by my own example to find in God their Friend. And certainly I owe it to Christ.

Thursday—Genesis 27—18-29.

I would abhor Jacob's secret sin of deceit. I would be true.

God in his grace has given me a great name, that of Christian, and I must not stain it by anything mean or unworthy.

I would be true to my friend. He expects it of me, this honesty, this honor, this conscience, lie at the basis of our relationship. He deserves it of me; he has treated me well, he has shown his love in a hundred ways, and I make a shameful return if I mislead him.

I would be true to my God. I would not bring him any shows and semblances, any tinsel and fraud. I would not profess an affection for him which I do not feel.

Friday—Genesis 27—30-40.

My heart bleeds for Esau: he has to be content with a poor and paltry second-best. But he has himself to blame. He has shown himself so crass, so earthly, so blind to what is spiritual and holy.

Often there comes a time in a careless and godless life when it is roused to understand the value of the blessing which hitherto it has despised and neglected and refused. Sometimes, alas! the awakening is too late. The blessing is gone. God, having been often rejected, has passed on his way. His Spirit does not always strive. His grace is not always available.

But many a time the awakening leads to good results. If I cannot, after turning away again and again from what is high and heavenly, after bestirring myself only at the eleventh, or the ninth, or the seventh hour, do everything for God I might have done, and receive from him every gift I might have received, still his pardon may be mine, his favor, his friendship, his love.

Best it is when I am his from the outset. Best it is to yield myself to God in his own Now—Now, the acceptable time, the day of full and free and eternal salvation.

Saturday—Genesis 35—1-15.

Jacob is sent back to Bethel—back to where he met with God at first. My Christianity should be continually progressive. It should leave what is behind, and reach forward to what is before. Today should be better than yesterday, and tomorrow better than today. I ought not to need the return to Bethel. I ought to be perpetually advancing to new revelations, new experiences, new achievements, new benedictions.

But—let me say it with regret and shame—it is not so, I retrograde. I lose my first love, and forget my first works. I turn aside into Bypath Meadow. I linger in the delicate plain called Ease. I fall asleep in the Enchanted Ground. There are sad halts, relapses, falls, in my progress.

Yet how good is my God to me! Since I will not go steadfastly forward in his name and through his grace, he conducts me back to Bethel. He converts me a second time. He restores my soul. He says to me, "I heal thy backslidings, and now, my child, run the race once more courageously and unfalteringly, looking unto Jesus."

Sunday—Isaiah 41—8-14.

Jacob is not one of the sublimest and most heroic of the chosen people; he does not stand on the same level as Abraham or Joseph or Moses or David or Isaiah. Yet here is God, many hundred years after his death, still associating himself with him, and still making gracious mention of his name. It is a lesson of abundant encouragement to me.

Suppose that I have no dazzling genius, that my lips stammer and falter, that my home is in a quiet place, that the offerings are small which I can consecrate to the kingdom and the King, that my mistakes and sins are many, he does not forget me, he keeps me in continual remembrance, he diadems me with a glory I do not merit. "If there be first a willing mind," he assures my heart, "it is accepted according to that which a man hath."

GATHERED GEMS.

Better the feet slip than the tongue.—*Old Proverb.*

"Thoughts are so great—aren't they, sir? They seem to lie upon us like a flood."

Sympathy is two hearts tugging at one load, beneath one sorrow.—Dr. Parkhurst.

When people's feelings have got a deadly wound they can't be cured with favors.—Geo. Eliot.

"If you want to get anger down, don't try to push it down. Go to the other end, and pry up good nature."

It is better to keep sarcasms pocketed if we cannot use them without wounding friends.—*Christmas Evans.*

Be sure to mend that in thyself which thou observest doth exceedingly displease thee in others.—Bishop Patrick.

There is no feeling, perhaps, except the extremes of fear and grief, that does not find relief in music—that does not make a man sing or play the better.

"He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all."

We shall not find the pathway clear
In which our feet must go;
Where roses bloom thorns, too, appear,—
Some sorrow angels know.

Only a man can be the express image of God's person. Only through a man can there be a revelation, only through a perfect man a perfect revelation.—*F. W. Robertson.*

It is only through the morning gate of the beautiful that you can penetrate into the realm of knowledge. That which we feel here as beauty we shall know one day as truth.—*Schiller.*

General Church News

A MISSIONARY CONFERENCE IN THE LEVANT.

An interdenominational missionary conference was held at Brummana in Syria, August 13-18. Professor Samuel Ives Curtiss of the Chicago Theological Seminary who has been traveling in the Holy Land, was present at it and writes of having greatly enjoyed the meetings. Over 200 missionaries were in attendance. They came from Palestine, Syria and Asia Minor. Some from Egypt were prevented from coming by a ten days' quarantine that was in effect at the time.

The general subject of the conference was "The Privileges and Possibilities of a Life in Christ." Rev. F. B. Meyer preached with great power and blessing. Papers were given by various missionaries on "The Ideal Missionary," and "Missionary Contact and Training of Evangelists," etc. Bible work, Christian literature, Sunday schools and Young Men's Christian Association work received attention. Rev. H. H. Jessup, D. D., spoke of the theological school for all Arabic-speaking missions in the Levant. One of the services on Sunday was conducted in the Arabic language. Devotional services were held at sunset each evening, led by different missionaries.

The inspiration for work and the practical helpfulness of conferences such as these between the representatives of the various missions can hardly be estimated. They are invaluable in their results, the sympathetic co-operation engendered thereby being particularly stimulating and enjoyable to the more or less isolated missionaries.

Rev. F. B. Meyer on his return from this conference expressed the belief that a great work is being accomplished by the missionaries in Syria in the training of native Christians to carry the gospel to their countrymen. The Beyrout Protestant College has now 500 students and the city itself has been transformed by the efforts of American missionaries.

A SUGGESTIVE BIBLE-SCHOOL INSTITUTE.

A Bible-school institute of a week's duration recently held at Toulon, Ills., in the church of which Rev. E. W. Hicks is pastor, was particularly helpful. Several persons attended from neighboring churches. Some details of the program will, we think, prove suggestive to other churches and schools.

At 9:30 a. m. each day there was analytical study of the Book of Acts, each person under the direction of the leader making an independent study so as to learn how to study any book of the Bible. At 10:30 an hour was given to lesson preparation and teaching methods. Reasons why certain methods are right or wrong were shown. How to gain attention, to make an impression on the scholar, to question and to illustrate, were considered, and correct principles given. Especial attention was devoted to successful primary teaching. At 11:30 a. m. there was an open conference for general discussion and miscellaneous questions.

Childhood and child nature were the topics taken up at 2:30 p. m., especial use being made of "Picture Work," by Prof. Walter Hervey and "The Point of Contact" by Patterson Du Bois. The purpose, organization, management and program of the Sunday school or Bible school was next considered, including the home class department. Practical plans for grading, graduation and post-graduate work were taught.

Each eveniug was occupied by a consideration of some phase of Bible-school evangelism for half an hour, followed by a lecture. The topics or the lectures were as follows: "Jesus as a Teacher"; "How We Got Our Bible"; "What Manner of Child Shall this Be?"; "Studying the Bible As a Whole"; and "The Training of the Conscience." There was a different lecturer each evening.

The work of many Sunday schools would doubtless be much stimulated and helped by the attendance of its teachers upon an institute similar to this. There is a growing demand for more fully trained Sunday school teachers.

A GOOD SHOWING BY THE DISCIPLES IN IOWA.

The annual meeting of the Iowa Christian convention was held in Cedar Rapids, Ia., September 10-12. It opened with an address by Rev. George L. Snively of St. Louis, recently elected secretary of the National Benevolent Association. It was a masterful speech abounding in quotations from sacred and profane literature to establish the truth that the Church must care for the aged, the sick and the orphans in order to carry out the principles of the religion of the Lord Jesus Christ. Addresses were also made by Rev. G. W. Muckley and Rev. B. L. Smith from full minds and hearts.

The work done by the convention this year is evidenced in the following statistics: Ten new congregations organized; twenty-four churches dedicated; cost of same, $95,200; nine buildings in process of erection; number of conversions, 427; accessions, 543; Bible schools organized, ten. This is certainly a first-class showing of work accomplished in one year.

A departure from the usual course was the organization of a Bible school convention; William Orr, of Clarinda, being made president, and Rev. W. B. Clemmer, of Des Moines, secretary. An evangelist is to be put in the field; the fund for the support of his work being raised by the Bible schools of the state and individual gifts. Mr. Bryan, a leader of Bible schools in Missouri, was largely the inspirer of this new movement. Drake University Bible school was requested to establish a correspondence normal course for Bible school workers.

Another new feature in this convention was the forming of an assembly to be known as "An Assembly of the Churches of Christ in Iowa." Its principal object is to protect the churches from unworthy members. It is to be an incorporated body, with an elaborate constitution and a corps of very efficient officers: President, Rev. J. M. Rudy; secretary, Rev. I. S. Carter; and treasurer, Rev. J. H. Ragan. The board of trustees consists of one member from each missionary district. The membership is constituted of those preachers in the state who pass muster, sign the constitution and pay a membership fee of $1 per annum.

Drake University and its work was the theme of speeches by Dean Haggard, Prof. Lockhart and Chancellor Craig. Ex-Governor Drake will give the last $50,000 of the first $100,000 of the half million additional endowment now being raised. The aim is to

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Too Commonly Used.

The use of pasty cereals is not advisable. A physician says: "Pasty cereals are very indigestible and a bad thing for the stomach, causing a depressed feeling and quite a train of disorders, particularly of the intestines and nerves.

Cereals, such as wheat and oats, can be cooked long enough and well enough to fit them for human use, but the ordinary way of cooking leaves them in a pasty condition."

A gentleman from Evansville, Ind., whose name can be secured upon application to the Postum Cereal Co., Ltd., Battle Creek, Mich., says: "My physician prohibited the use of oats and wheat for I was in a bad condition physically, with pronounced dyspepsia. He said the heavy paste was indigestible but that Grape-Nuts, being a thoroughly cooked food and cooked in such a manner as to change the starch into grape-sugar, could be easily digested. I have become very fond indeed of Grape-Nuts and all the uncomfortable feelings have disappeared. I have gained nearly twelve pounds in weight and none of the distressed, full feeling after my meals that I had formerly. Grape-Nuts Food has done the work."

make this institution owned and controlled by the Disciples, a great university. The chancellor reported two gifts of $10,000 each and a number of smaller gifts. The convention ordered ten per cent of all missionary money paid to Drake and pledged its hearty support, regarding this university as the greatest missionary force of the state.

The sermons of the convention this year were given by Rev. L. H. Stine of Quincy, Ill., and were of high literary merit, spiritual and sound.

All in all the convention was the best of many years.

The Christian Woman's Board of missions reported contributions of $6,729.88 for the year, with $806.28 from the young people. This is a gain of $836.28 in the total over last year. Thirty-five auxiliaries are on the Roll of Honor, having averaged five cents per month per member for state work. The total amount of money raised in the state for all purposes, including subscriptions for the Tidings, local expenses of auxiliaries and state fund, makes a grand total of $9,400.81.

CHICAGO AND VICINITY.

Rev. H B. Hazen, late pastor at Beaver Falls, Penna., but now studying at the Chicago Divinity school, has undertaken the pastorate of the South Park Baptist church.

Rev. William T. Meloy, D. D., presented Sunday, September 8, his resignation as pastor of the First United Presbyterian church, after almost twenty-four years of service. He is the second oldest Protestant clergyman in point of service in this city. He was called to Chicago in April, 1878. He found the church deeply in debt and with a membership of only fifty-nine. He has since seen eight churches grow from that seed. In all his twenty-four years of service he has had but one vacation, when he made a three months' tour in Europe.

Several of the Chinese Sunday schools of this city, including those of the Eighth Presbyterian, First Congregational, Covenant and Mrs. Waters' Mission, held a union picnic in Douglas Park two weeks ago. About one hundred Christian Chinamen, with their wives and children, enjoyed the outing.

Belden avenue Presbyterian church held tent services on the church lawn during the first ten days of September. Rev. Dr. Carrier, the pastor, conducted the two Sunday evening services and Dr. D. B. Greigg preached on the other evenings. Many Christians were quickened and others brought to recognize the claims of the gospel.

The Rev. Messrs. Morrill, regularly ordained Baptist ministers and graduates of the Baptist Theological Seminary at Rochester, N. Y., are carrying on a unique work among the sailors of the Great Lakes. They have built a gospel ship out on the prairie which looks like a stranded vessel. Inside are a number of small rooms and one large one which will seat nearly 1,000 people. Here services are held or in summer weather on the deck. There is a kitchen in the stern where free meals are served to the needy. The Morrill Brothers also have a gospel wagon in which they visit the slums. They have previously been engaged in mission work in British seaports and in the slums of New York.

The membership of the Lexington Avenue Baptist church is now 489, a fact which demonstrates the need for the larger building which it is hoped to begin this fall. The present edifice only seats 300.

Rev. T. M. Colwell, who died September 4, was one of four brothers in the ministry. He had been pastor of Baptist churches at Barry and Mendota, Ill., and in Lowell, Mass. The valuable library of the American Bible Union was donated by Mr. Colwell to the Union Theological Seminary at Morgan Park and is now treasured by the Divinity school of the University of Chicago.

The annual meeting of the American Missionary Association (Congregational) is to be held in Oak Park, Ill., October 22, 23 and 24. Oak Park is an important and beautiful suburb of Chicago, easily accessible by the trains of the Chicago & Northwestern Railroad and the Lake Street Elevated Railroad. The sermon will be preached by Rev. S. Parkes Cadman of Brooklyn, and the other speakers are men of note or workers in important fields. Entertainment will be provided for officers, speakers, life members and duly elected delegates from the churches. Applications for entertainment should be made early to Wm. Spooner, chairman of the entertainment committee. Information will be cheerfully given by Rev. Wm. E. Barton, D. D., pastor of the First church, and chairman of the committee of arrangements.

Rev. H. R. Neely has resigned the charge of the Episcopal church at Rogers Park and goes to Kokomo, Ind.

Rev. H. E. Chase has been called to the rectorship of Grace Episcopal church, Hinsdale.

The Chicago Home Missionary and Church Extension Society (Methodist) during the last eleven years has assisted in the erection of seventy-six church buildings.

Through the persistent efforts of the pastor, Rev. Frank Anderson, who is a student at the Garrett Biblical Institute, Evanston, Ill., the last dollar of indebtedness has been paid off

MORE BOXES OF GOLD,

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5. Give names and account of those you know to have been cured or helped in health by the dismissal of coffee and the daily use of Postum Food Coffee in its place.

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Address your letter to the Postum Cereal Co., Ltd., Battle Creek, Mich., writing your own name and address clearly.

Be honest and truthful, don't write poetry or fanciful letters, just plain, truthful statements.

Decision will be made between October 30th and November 10th, 1901, by three judges, not members of the Postum Cereal Co., and a neat little box containing a $10 gold piece sent to each of the five best writers, a box containing a $5 gold piece to each of the 20 next best writers, a $2 greenback to each of the 100 next best, and a $1 greenback to each of the 200 next best writers, making cash prizes distributed to 325 persons.

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Talk this subject over with your friends and see how many among you can win prizes. It is a good, honest competition and in the best kind of a cause. Cut this statement out for it will not appear again.

the Glen Ellyn Methodist Episcopal church on the Chicago Western district.

The 77th Street Methodist Episcopal church has determined to pay off its indebtedness of $1,500. Three men have subscribed one fourth of the amount. Rev. P. S. Lent is the pastor.

Rev. C. C. Morse began his pastorate at the Covenant Congregational church September 8.

Rev. Dr. James W. Bashford, president of Ohio Wesleyan University, Cleveland, has declined the presidency of the Northwestern University, Evanston.

Grace Episcopal church has been presented with a new pipe organ, given by Hon. Jesse Spalding as a memorial of his son. A valuable clock and a set of chimes have been donated by Mr. R. Floyd Clinch as a thankoffering for the recovery of his wife from a severe illness. A tower is being added to the church for the reception of the clock and chimes.

Rev. Albert H. Hall, a retired Methodist minister, died at his home in Evanston, September 5. He filled various pulpits in Maine up to 1866, when he took up mercantile life.

Baptist.

Under the leadership of Rev. A. LeGrand, the church at Omro, Wis., has raised the funds necessary to build a new edifice costing about $4,500. It is hoped it will be completed so as to dedicate it this month.

Keokuk Association has just held its sixty-third anniversary. The sermons and addresses were spiritually uplifting and tended to inspire greater earnestness and consecration. Rev. Thomas Ratcliffe of Farmington, Iowa, urged that "we get back to God and stay there long enough to hear him speak and to be moved by his presence."

Eden Association met at Chariton, Ia., and reports showed some advancement of the work in the churches but a decline in the offerings. Secretary E. P. Bartlett stirred his hearers in regard to state independence in supporting its own work.

The district missionary plan for Iowa was urged at the Southwestern Association meeting, and an enlargement of the work voted for and increased contributions pledged.

A resolution worth noting was that passed by the South Central Association, Nebraska. It reads as follows: "Believing systematic beneficence to be of vital importance, we deprecate the practice of special and urgent appeals for money at our associational, state and national gatherings as being contrary to the spirit of systematic giving."

The church at Danville, Ill., is growing under the leadership of Rev. F. M. Mitchell. Eleven persons have been received by baptism and forty by letter since last September.

Sioux Valley Association, Iowa, reports 142 baptisms during the year, a gain of eighty-four. A strong desire for more evangelistic work among the weaker churches was evinced. There has been a marked falling off in foreign and state mission collections.

Rev. F. C. McConnell, pastor in Lynchburg, Va., has been elected corresponding secretary of the Home Mission Board of the Southern Baptists, to succeed the lamented Dr. Kerfoot.

Rev. Charles Sumner Brown, who has been pastor of the First Baptist church, Iowa City, for over eight years, has resigned to accept a call to the Walnut Hills church, Cincinnati. He has done much to advance the church in Iowa City and has gathered within it many young people.

The fiftieth anniversary of the Oskaloosa Baptist Association was a great success. There was an interesting discussion on "How Can Greater Interest in Union Work Be Obtained and Sustained?" Rev. E. P. Bartlett gave an argumentative talk on "Is All the Bible God's Word?" Rev. A. H. Mitchell gave the history of the first twenty-five years and Rev. L. A. Garrison of the last.

Congregational.

The Illinois Home Missionary Society has been holding tent services at Dixon, Ill., during the summer and the result was the organization of a church recognized by council September 5. Dr. Tompkins gave the right hand of fellowship to sixty-two charter members. More than 600 children in the neighborhood were not attending any Sunday school, and the population of the section is 2,500. The church has now a Sunday school of 150, a catechetical class of thirty children and a Young People's Society of Christian Endeavor. Rev. Joseph G. Brooks has become the pastor.

The new church organization at Fox Lake, Ill., has just dedicated its new edifice which includes a parsonage. This work has been established by Rev. Arthur C. Logan, who is soon to leave for missionary labors in Guam.

Revival meetings at McLean added twenty to the Congregational church, and a large number to the other churches. The church at Elwood, Ind., has received thirty-five new members as the fruit of a revival.

At Middleville, Mich., the prayer meetings, in which one-half hour is devoted to the study of the Sunday school lesson, are more largely attended than ever before, extra seats having to be brought in each night.

During the three and a half years' pastorate of Rev. A. B. Chalmers at the First church, Saginaw, Mich., 400 have been received into the church membership and a debt of $14,000 has been wiped out.

Rev. James Parsons has been pastor at Harlan, Iowa, one year; 117 have been added to the church during that period; eighteen by letter and ninety-nine on confession of faith. Union revival services have been recently held in the town.

Rev. George Lloyd of the church of the Redeemer, St. Louis, sent out forty letters to young men who had once been in the Sunday school. A large number of them responded and a club of twenty-six was organized. Its purpose is to hold social and liter-

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ary meetings and increase the attendance at the church services. They took charge of the details of a recent Sunday night service and secured a good audience.

The pastor of the First church, Oakland, Cal., has instituted among the young people, a class composed of persons under 20 years of age. Fifty-one met at the first session. The aim is to give the young converts and others such instruction as will develop them into earnest, consistent Christians.

A third German Congregational church in Lincoln, Neb., was recognized by council, September 3. There were seventy-six charter members, fifty of whom came on confession. Rev. S. F. Schwab of Zion German church has done much to build up this new work.

The Congregational church at Edgerton, Wis., is building a parsonage which will be modern in all of its appointments. Work is fairly under way and the pastor, Rev. Frank L. Moore, expects to be in it by the first of the year. Recently a new cement sidewalk was laid in front of the church, and cement steps and a platform were added, making a substantial improvement. Work is opening in all lines.

Miss Ellen Stone, who has been a missionary in the European-Turkish mission since 1878, under the American Board, has been seized by brigands. It is believed that no harm will be done to her but that she will be held until a ransom is paid.

The Disciples.

The Ohio Christian Missionary Society of the 24th District held at Jackson one of the most successful conventions it has ever held. The program was good, one of the special addresses being by S. H. Bartlett on "Forty-nine Years of Ohio Missions." It was illustrated with maps, charts, and pictures of many churches and ministers, present and past.

Rev. Geo. C. Ritchey has resigned at Keota, Ia., to accept the work at Salem, Ore. He has had 112 additions in his field in three months and organized a new congregation at Wellman, Ia., with forty-seven members.

L. E. Crouch has been holding a very successful meeting at Blackwell, Okla. There were nearly 50 added and a new church is the result.

Fifty-nine were added to the church at Marshall, Mo., during August.

The average expense for doing the business of the Foreign Missionary Society during the past twenty-five years has been only eight per cent.

The southern states are having some good meetings this year. Troy, Texas, eighty-two additions; Waxahachie, Texas, ninety-three; Omer, Ga., forty-seven; Vine Street, Nashville, Tenn., fifty; Bedford, Texas, thirty-four; Campbell, Texas, thirty-five; Sparta, Texa ninety-five; Detroit Texas, 105, and a number of others with equally good results.

At York, Neb., under Rev. G. J. Chapman, there have been fifty-eight additions since January 1, and a commodious house of worship is to be built at once.

Miss Essie A. Gould, of Lawrence, Neb., a graduate of the School of Pastoral Helpers, has been called as helper to Rev. J. H. Hughes, of the Second church, North Tonawanda, N. Y.,, and has already entered upon her work.

At the last meeting of the Ministers' Alliance of Atchison, Kan., Rev. W. S. Priest, pastor of the First Christian church, was elected president.

Rev. R. H. Givens, of Anderson, Ind., after a prosperous ministry of a year and a half with the East Lynn church there, has resigned. The church edifice has been removed to a better location, painted, papered, varnished and set in good order generally, and the membership has increased to over 100. A Junior Endeavor Society, reorganized with a membership of thirteen, has grown to seventy-six, and all departments of the work are in good shape.

The Minnesota state convention showed a good financial report, Minnesota Disciples having given last year over $11 per capita for the work of the kingdom. Two new churches were started—Seventh Street, St. Paul, and Winona.

Rev. C. P. Smith of the First church, Richmond, Mo., has inaugurated a series of citizens' meetings to be held once a month in place of the customary Sunday night service. Prominent citizens have been engaged to speak. A liberal attitude of thought and action will characterize the meetings and the aim will be to make them educational and beneficial to the general public, and a stimulus to the city administration in its work of moral and municipal reform. The subjects of the ten-minute addresses for the first meeting were: "Public Profanity—How Shall We Stop It?" "The Need of Heroism in Our Editorial Rooms;" "Can a Richmond Business Man Be a Christian?" "What Is to Become of Our Boys?" and "The Duty of Our Citizens as Jurymen."

T. E. Cramblet, for several years the pastor of the East End church, Pittsburg, Pa., has accepted the presidency of Bethany College, W. Va. He is a graduate of the University of Kentucky and has held some of the best pastorates of the Christian church.

Episcopal.

In the diocese of Western Michigan there have been 152 adult baptisms during the year, indicating that these persons have come from various denominations into the Episcopal church.

In two Denver parishes excellent lay services were maintained by members of the Brotherhood of St. Andrew, while the rectors were away on vacation.

For twelve years past the rector of Holy Trinity, Pueblo, the Rev. E. P. Newton, has been holding service twenty miles east of the city for the scattered ranch folk on the Huerfano river. Services were held in a schoolhouse until, recently, under his leadership, the people undertook to build

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a place of worship. With their own hands they quarried the stone, and when the walls were raised, carpenters of the neighborhood put on the roof and did the interior woodwork. The roof is open, ceiled in pine. The gifts in money for completing the edifice amount to $500, and the remaining cost represents the personal labor of the good people of the countryside.

The Bishop of Oregon has fitted up for the rest and comfort of his clergy the Clergy Retreat Cottage at the seaside. Each clergyman has the privilege of remaining in it for two weeks with his family.

At Mogollon, a mining village of 200 inhabitants, about ninety miles from Silver City, New Mexico, the work done by Mrs. Hammond, a deaconess, has resulted in a mission held by Rev. H. W. Ruffner, the nearest clergyman, at which seventy were present at the first service, two-thirds being men. The responses were more than hearty; all kneeled at the prayers. Thirty-two were baptized. At the last service every foot of space in the hall was occupied. The collection was taken up in the cigar box in which the poker chips were kept. The young people of one family desired to be baptized, but supposed there was a fee of $10 for each baptism, so they agreed to let the youngest sister, an invalid, be baptized alone. They had the money for her and they would wait.

Rev. Fayette Durlin, rector of Grace church, Madison, Wis., entered into rest August 31.

Methodist.

Announcement is made of the death of Miss Isabella Thoburn, president of the College for Women and Girls at Lucknow, India. She is a sister of Bishop Thoburn and the first missionary sent out by the Women's Foreign Missionary society. She went to India in 1869. Her death was due to cholera.

Under the pastoral care of Rev. Charles Bronson Allen, the Tabernacle church of Detroit has had a net increase of 123 in its membership during the year.

The eighty-fifth annual conference of the M. E. church south convened in St. Joseph, Mo. Over 300 delegates were in attendance. The report of the publishing house showed an increase in sales over the previous year of $16,954. A missionary publishing house is to be established in Shanghai, China, at an outlay of $50,000. Fourteen young ministers were received as deacons. The First Baptist church of St. Joseph tendered a reception to the conference which was much appreciated.

The semi-centennial of the Cincinnati conference met in Dayton. Bishop Fitzgerald announced the sum of $612 from the book concern to be distributed by the conference to its needy preachers and ministers' widows.

More than 1,000 women from the Methodist churches of Cleveland and vicinity attended the annual meeting of the Woman's Home Missionary society at Windemere church. The principal address was by Mrs. H. M. Naysmith, matron of the Adaline M. Smith Industrial home at Little Rock, Ark., the first established by the church for the education of negro children. It was opened in 1844, and now needs enlargement.

The St. Louis Church Extension and City Mission society has expended in its work during the past year $250,000. While the population of St. Louis has increased 27 per cent in the last ten years, the Southern Methodist church has gained through the efforts of the Extension society about 58 per cent in membership.

Presbyterian.

The average attendance at the tent meetings in St. Louis is now about 800. They will be continued through September. There have been forty additions to the membership of Menard street mission as a result of these meetings.

Gale college, Galesville, Wis., has been transferred to the Norwegian Lutheran synod for $6,500.

At Monroe, Miss., is one of the oldest churches in that state. There was talk of dissolving it, it was so feeble, but Rev. J. D. Fleming visited it and forty-two were added to its membership. This summer Mr. Fleming again preached there and twenty-four were added, thirty others expressing a hope in Christ. The sum of $25.75 was raised for home missions.

Forty-nine new missionaries under the appointment of the Presbyterian Foreign Board will leave this country for foreign fields this fall.

Rev. Herbert McHenry has done a large work during the ten years he has been pastor at Delhi, Minn. There were eighty names on the roll when he went there; 119 have been added on profession of faith and thirty-three by

EXTENSION OF LIMIT

on Buffalo Pan-American tickets via Nickel Plate Road; $13.00 for round trip, tickets good 15 days; $16.00 for round-trip tickets, good 20 days. Three daily trains with vestibuled sleeping cars and first-class dining-car service on American Club plan. Meals ranging in price from 35 cents to $1.00. Address John Y. Calahan, General Agent, 111 Adams St., Chicago.

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letter. The total of money contributed has been $12,300, a manse has been built at a cost of $1,200 and the church enlarged. The elders and members of the church have taken hold well with the pastor. Mr. McHenry has organized in the country around five Sunday schools, some of which have developed into churches.

Rev. J. G. Tate of Cripple Creek, Colo., will succeed Rev. F. E. Smiley at the Twenty-third Avenue church, Denver. He is an eloquent platform speaker.

Trumbull Avenue church, Detroit, Mich., Rev. H. T. Miller, pastor, has received ninety-three new members during the past year, making the membership 1,002, the second largest in the state.

The Berean church, Philadelphia (colored), maintains a building and loan association. The pastor, Rev. Matthew Anderson, emphasizes in his visits the importance of securing a home and by the aid of the association, 110 homes for colored people have been secured. The assets now are over $90,000.

General.

A home missionary work has been undertaken for neglected districts in Humboldt county, Cal., by the county Endeavor union. A committee of nine traveled over mountains and across rivers to isolated points that are inaccessible in the rainy season.

A church building has been provided on the Fox and Sac Indian reservation by the Endeavor societies of the Highland Presbytery, Kansas. A Presbyterian missionary is at work there. The president of the Presbyterian Christian Endeavor union is a missionary among the Kickapoo Indians.

Two mission teachers of the Society of Soul Winners, a little over a year ago, opened a Bible school on the Canoe, a little branch of the middle fork of the Upper Kentucky river. During the summer Dr. Guerrant preached in that section under a tent. Fifty confessed Christ. The Sunday school of Rev. Harvey Murdoch's church in New York city undertook to help build a church for these people, giving $250 for the purpose. The building was dedicated July 28. It was crowded. After the sermon fifty persons came forward to profess their faith in Christ. The society has now six promising missions or churches.

The World's Faith Missionary society has its headquarters at Shenandoah, Ia., and was organized by C. S. Hanley. It is an undenominational movement and has 300 missionaries at work, all of whom accept no salaries but take free-will offerings, spending only enough on themselves to pay their living expenses.

An endowment fund of $8,000 has been raised by the Unitarians in order to secure forever the grounds at Lithia, Ill., for their annual encampments in the interests of "liberal Christianity."

The Progressive Dunkards have been holding a national conference at Winona Lake, Ind. Five hundred were present at the opening session. The membership of this body now approximates 15,000.

By the will of Stephen Ballard, the Brooklyn philanthropist, the greater part of his estate is left to the American Missionary association and Berea college, Berea, Ky. The estate is valued at $150,000.

A class for Bible study, organized twenty-five years ago in the Knox Memorial church, Forty-first street, New York, now has a membership of 1,200.

Foreign Missionary Items.

Rev. S. A. Moffett, of the Presbyterian church (North), one of the missionaries at Pyengyang, Korea, says: "We still continue to reap a rich harvest, and to all appearance our work is gaining in solidity and strength as it grows in extent. At our service last Sabbath we baptized ninety-one adults. We had a congregation of more than a thousand, of whom 400 partook of the Lord's Supper."

In India, Rev. Satuba Ranoji Raubhise, a pastor in the Presbytery of Kolhapur, received 327 members on profession last year; Rev. Kali Churn Chatterjee, of the Presbytery of Lahore, received 170; Rev. Joseph M. Goheen, of the Presbytery of Kolhapur, received 151; Rev. Henry For-

CHRISTIAN MELODIES

BY PROF. WM. J. KIRKPATRICK

Professor Wm. J. Kirkpatrick, the author of **CHRISTIAN MELODIES,** is one of the leading and best known gospel song writers in the world today. His songs have been sung the world over in almost every town. Some of his songs have been translated and sung in all languages. He has the advantage of many years of experience as a musician and song writer, and has put the best productions of his life time, as well as the best songs of the principal song writers of the country, into **CHRISTIAN MELODIES.** This certainly insures for this book the greatest variety and the best quality of songs.

"Book of Rarest Musical Gems"

This is the universal pronouncement of all musicians who have used or examined this new and popular song book. All responses from those using the book are enthusiastic praises. "Best book of the kind I have ever seen." "The more we use it the better we like it." "Gets better all the time," etc. These are samples of expressions received. No other book on the market approaches it as an all-purpose church song book. It is mechanically perfect, neat, artistic and durable. Contains 192 pages and 227 songs.

Choicest Songs of the Century

Every song writer has a few **favorite songs**—or those which he regards as his **best**—and which make for the author his reputation. Every musician has also his own peculiar style. A book written principally by one man does not excel, as it has no variety of style and but few very good songs. In **CHRISTIAN MELODIES eighty leading song writers** have contributed their **favorite or best songs.** This insures not only a collection of the most excellent songs, but also the greatest variety of style This is why people never grow tired of the songs in **CHRISTIAN MELODIES.** Besides its large number of the latest songs it contains a great many of the old songs that have become popular favorites and never die.

No expense was spared in the production of this book. The best songs were secured regardless of their cost. Many very good songs were rejected because not good enough. No other book shows such care and judgment in **excluding** the inferior and **including** only the best. No **cheap devices or make shifts,** such as **rivets,** were used in binding. It is a **hand sewed** book, which is the best and most expensive style of binding. If you want the most popular, best wearing and most satisfactory all-around song book get **Christian Melodies,** pronounced by all, **"A Book of Gems."**

Notice Reduction in Prices

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THE CHRISTIAN CENTURY CO., - Chicago, Ill.

man, of the Presbytery of Ferrukhabad baptized 270 adults.

United States Consul Robert McWade, in a report from Swatow, China, dealing with the plague, pays the following tribute to the American missionaries:

"It is due to our self-sacrificing missionaries that I should report to you that nowhere in any of the plague-stricken sections, towns or villages, have any of them faltered in their labors. When the awful pestilence was doing its deadly work there, they could be found ministering to those in the early stages of the disease and comforting and consoling the dying. I found the same conditions, the same heroism, when smallpox and cholera were epidemic. Leprosy is always here—contagious and repulsive. Its victims experienced the same tender and solicitous care from the fearless American missionaries of all denominations. During my visits to the leper villages or settlements on the outskirts of Canton I invariably hear of this good work and see many evidences of it. We have every reason to feel proud of our missionaries, men and women."

Growth in the grace of giving is noticeable in China among the Chinese converts. Several months ago, Dr. Denman invited written questions from all members of the Chieng Rai City congregation. Of those submitted, the majority pertained to the matter of giving. These questions elicited a series of sermons, and gave occasion for many private talks on the subject of proportionate giving. At first there was some opposition, especially from the oldest and only wealthy elder (wealthy from the Laos standpoint). But gradually he and the rest have been led by the Spirit. When the matter of a church building was agitated, this elder agreed to be one of three to give collectively as much as all the rest of the congregation put together. In addition to this, an offering was made for the India famine sufferers, to which the native contribution was eight rupees plus. A few of our members tithe, and one man does more. Without any missionary coaching whatever, he recently brought Rs. 10 to the church treasurer and said he wanted to pay the Lord what he owed him; said he had just sold six cattle, and had previously dedicated one of them to the Lord. It is evident that it was not the runt that was dedicated, for the whole six brought only Rs. 51, while the Lord's cow alone brought Rs. 10. As this man is poor, having almost nothing outside the money received for these cattle, and as his bright-eyed but shy little girl brings bananas to sell to us on Fridays and Saturdays to get pennies to give to the Lord on Sunday, it is evident that this man is at least a double tither.

At Durban, Africa, in the Zulu mission the evening school is booming. In two weeks the number on the roll leaped from thirty and forty to 150 and the average attendance is so large as to require the employment of assistants. One boy who began with the alphabet was in two months able to begin reading the Testament. Such a school labors under two serious disadvantages. The boys cannot come until 7 or 7:30 o'clock, and yet unless furnished with a pass they must be in their barracks. often a mile distant, by the 9 o'clock curfew. Again having but one room which must also be used for church meetings, the school can be held but three nights a week. The fees are therefore necessarily low and do not cover the cost of teachers. How the deficit is to be met is a question; but there should be no question about placing this department on a sure footing.

A beginning is reported in one of the outstations of Smichov, Austria, through the agency of a yeast peddler, an ignorant and illiterate woman, not a Christian, who, during the winter months, used to borrow Christian books and in the evenings her neighbors would gather, each contributing a mite toward the needed kenosene, and a farmer of the village would read aloud. In such ways the seed is sown.

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Any reader of Christian Century may have a small bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh, indigestion, constipation of the bowels, congestion of the kidneys and inflammation of the bladder. One dose a day does the work quickly, thoroughly and permanently.

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This popular new song book has been pronounced by leading musicians an ideal book for all church purposes. The author is one of the leading and best known gospel song writers in the world and has put the best productions of his life time into this book. It also contains the choicest selections from a large number of the principal song writers of the country. This insures

A Book of the Rarest Musical Gems.

Wherever it has been introduced it has given excellent satisfaction. All responses from those using it are enthusiastic praises. "Best book of the kind I have ever seen." "The more we use it the better we like it." "Gets better all the time," etc. These are samples of expressions received. It is mechanically perfect, neat, artistic and durable. Contains 192 pages and 227 songs. If you want the best all-purpose church song book get CHRISTIAN MELODIES.

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BOOKS

How to Work for Christ. A Compendium of Effective Methods. By R. A. Torrey. Fleming H. Revell Co. 518 pages. Price $2.50.

This encyclopedic work by the superintendent of the Moody Institute of Chicago has much to commend it. It is plainly and incisively written; it gives the results of a wide experience; it does not deal with theories, but with conditions; it affords specific directions regarding things upon which many wish to be informed, and about which the writer has earned the right to speak. Mr. Torrey is a sublime dogmatist. He knows whereof he affirms. No shade of doubt or hesitancy rests upon his utterances. Perspective he has none. That there may be another side to the question which he is discussing seldom occurs to him; and if it does he brushes the thought aside without ceremony. This makes his method of presentation simple and easy; but with thinking people it discounts the value of his utterances as a teacher and leader.

The title of the book is something of a misnomer. It ought to have read "How to Work for Christ Along Evangelistic Lines," for that is the subject of which it treats. As to the question of how to work for Christ along the quieter and humbler paths of everyday life, it has nothing to say. There are many devoted Christians whose lives are filled to the brim with service for the Master, who on reading this book would be forced to say, "If this is all that is meant by working for Christ, then we are not in it." They have heard no divine voice calling them off to evangelistic work. Their field of service lies in other directions.

But within its self-imposed limits this is a helpful book. It is a compendium of methods which Dr. Torrey has found effective, and which many may find suggestive. It deals, however, too much with commonplace details, and has little or nothing to say of underlying principles. The things laid down with much elaboration are generally the things which common sense would suggest. This may, after all, be a merit, as most people require to be reminded of the value of the common. The book is divided into three parts. Part one deals with personal work and shows how to get hold of different classes of people so as to bring them to Christ. Under this head something more ought to have been said about bringing Christ to men; for it is the kind of Christ who is preached that determines the drawing power of the truth, and the results which will follow when men are brought to him. Part two treats of methods of Christian work, such as house-to-house visitation, cottage meetings, open-air meetings, revival meetings, etc. Here much sensible advice is given. Part three deals with teaching and preaching the Word of God. This is a treatise on homiletics. It shows how to prepare a sermon, and gives samples of the kind of sermons which should be prepared. In these sermonic outlines there is little that is suggestive of the modern spirit, or of the inbreathing of the free Spirit of God. They are narrow in their thought, and yet their very narrowness gives them a sort of intensity and power.

This book comes out at an opportune time, when plans are being made for the winter's work. And while many will find it outside of the sphere of things in which they live and work, others will find in it stimulus and direction. Like every other book which deals with methods, it will be useful to those who can use it.

The Divine Pursuit, by John Edgar McFadyen, B. A., M. A., Professor of Old Testament Literature and Exegesis, Knox College, Toronto. Fleming H. Revell Co. 209 pages.

This is a notable book. It consists of a series of devout, thoughtful and suggestive meditations which it is a joy to read. Every page is rich in poetic fancy and in spiritual insight, and is fragrant with the spirit of true devotion.

The first impression received from reading this book is that in style and in the general trend of its thought it resembles the devotional works of Dr. George Matheson. A comparison is therefore inevitable, and no higher praise can be given than that it does not suffer by the comparison.

It is said by publishers that the demand for devotional books is not as large as it was a few years ago. This is partly the result of the flooding of the market with cheap and thin devotional books, made up of pious platitudes. The demand for devotional books of the high quality of 'The Divine Pursuit" is sure to return, for what the Church needs, she will ultimately want.

We have already enriched our pages with several chapters taken from advance sheets of this book. We give elsewhere in this issue one more extract, which will afford a fair sample of the excellence of its contents.

"Romanizing Tendencies in the Episcopal Church" is the title of a trenchant sermon by Rev. Thos. Dowling, D. D., of Los Angeles, Cal. Dr. Dowling does not condemn ritualism in itself, but its abuse. He notes with alarm the introduction of the errors of Romanism into a church which has been called "the bulwark of Protestantism."

Here is one specimen among many which is published by the League of the Holy Cross, and circulated by thousands in the Church of England, in which the priest is put before the very father and mother, and the child is taught as follows: "It is to the priest only that the child must acknowledge his sins if he desires that God should forgive him. Do you know why? It is because God, when on earth, gave to his priests, and to them alone, the divine power of forgiving sins. Go to the priest, who is the doctor of your soul and who cures you in the name of God. I have known poor children who concealed their sins in confession for years; they were very unhappy; were tormented with remorse, and if they had died in that state they would certainly have gone to the everlasting fires of hell."

The church that can tolerate such teaching within its borders is in a bad way.

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THE HOME

Little Things.

"Only a smile, yes, only a smile
That a woman o'erburdened with grief
Expected from you: 'Twould have given her relief,
For her heart ached sore the while;
But weary and cheerless she went away,
Because, as it happened, that very day
You were 'out of touch' with your Lord.

"Only a word, yes, only a word
That the Spirit's small voice whispered 'Speak;'
But the worker passed onward unblessed and weak,
Whom you were meant to have stirred
To courage, devotion and love anew,
Because when the message came to you,
You were 'out of touch' with your Lord.

"Only a song, yes, only a song
That the Spirit said, 'Sing to-night,
Thy voice is thy Master's by purchased right;'
But you thought, ''Mid this motley throng
I care not to sing of the city of gold—'
And the heart that your words might have reached grew cold,
You were 'out of touch' with your Lord.

"Only a day, yes, only a day!
But oh, can you guess, my friend,
Where the influence reaches, and where it will end,
Of the hours that you frittered away?
The Master's command is, 'Abide in Me;'
And fruitless and vain will your service be
If 'out of touch' with your Lord."
—South African Pioneer and Link.

"All There."

Perhaps the most valuable suggestion that can be made here to the great host of students about entering or re-entering schools of various grades, is that they gather up all their energies for the one thing before them. If young people begin their school work, planning at the same time to be a "social success," to have a great many evenings for pleasure, or to be active in all the games and recreations of their companions who are not in school, they will not likely make the year a very profitable one. Half-heartedness never accomplished much that is worth while.

It was a saying of Goethe, in German, "Wo du bist, sei alles"—"Wherever thou art, be all there." Whatever you are going to do give your whole self to it. Some people never get more into any work they do, even into their than a fraction of their whole selves play. It would be a good thing if every pupil in any school this year should determine to be all there—to put all his life into his studies. This does not mean that he must renounce all pleasure, that he must be a recluse, a dull bookworm, that he must miss many good things he would like to have. It means only that he will make his school work the first thing, that he will determine to master every problem, that he will falter at no hard task, that he will not trifle nor loiter, that he will shirk no duty, no responsibility, that he will always do his best.

At the last commencement in one of our colleges, there was one member of the senior class who failed to receive his diploma. It was said by the professors and by his classmate that he was by no means a dullard, that his failure was not for want of capacity, but that his dishonor was the legitimate outcome of his indolence. From the beginning of his college course he was never "all there" in anything he undertook. This was as true of his social life and of his play as it was of his studies. He never brought more than half of himself to anything. If he had failed after doing his best, solely because of his lack of natural ability, there would have been no dishonor in his missing the prize. As it was, however, there was nothing to palliate the humiliation of his failure.

What has been said about school life applies as well to all kinds of work and duty. Many people are taking a new start this month. Many college and university graduates are beginning their life-work in the world. Indeed it will do no harm to any one, young or old, to make a fresh beginning, and here is the lesson for all: Give your whole self to it. Whatever may have been possible a generation or two since, it is not possible now, in this first year of the twentieth century, to make anything worth while of one's life without putting all one's energy into the striving. "Wherever thou art, be all there."—Forward.

Any Other Way.

"A telegram for Miss Archer."

Every head in the schoolroom was lifted in quick surprise and expectation. Florence Archer left her desk and went forward, with changing color, to receive the yellow envelope whose seal so often covers faithful messages.

The message was clear and concise, but entirely inexplainable; "Take the 9 P. M. express on P. & B. Meet me at Fluvanna Junction, 8 A. M. to-morrow, Thursday."

The rest of the day was spent in hurried preparation. Many of Miss Archer's friends opposed her going; even Miss Hall, the principal, seemed doubtful.

"Surely, my dear, your father did not know the difficulties in the way, or he never would have made such a plan for you. Does he know that you will have to drive twelve miles after dark to meet this 9 o'clock express?"

"Certainly, he does, Miss Hall. Father is perfectly familiar with all these routes," answered Florence, who continued her preparations amid the protests of her friends.

"Please, girls," she cried at last in desperation, "don't mention the subject again. My father is the wisest man I know; he is the kindest man I know; if there had been any other way better than this, he would have chosen that way. I am sure that he has made the best plan that could be made for me under the circumstances. Now you must help and not hinder me."

This decided stand silenced Florence's troublesome advisers; it silenced her own doubts and anxieties for the time.

At last she was ready for the first stage of her journey. It was very cold and dark when she started for her drive. Part of the way the road was a narrow pass round the base of a cliff on the right, with a deep gorge on the left. Florence got out again and again and walked over the most dangerous places, while the driver led his horses.

"How could my father give me such a journey?" she thought and again she settled it with the loving answer of faith: "If there had been any other way that was better, father would have taken that way."

Altogether, it was a most uncomfortable and tiresome journey and it was not until the lazy winter sun of another day had gotten up, that Florence reached Fluvanna Junction.

Then from her father's strong, loving arms she was set down in a "Vestibule Limited" and the first face to greet her there was her dear mother's.

When the three were comfortably seated, the father said:

"Now, little daughter, I am prepared to answer questions without stint; but first let me ask one: What did you say when you read the telegram?"

"Of course I was surprised, father," she said.

"Of course."

"Of course I was perplexed."

"No doubt."

"I did wonder a little why you hadn't told me more about it."

"Very naturally."

"Then"—Florence's sweet face was as bright as the new day—"then I just said to them all: 'My father has done the best he could; if there had been any other way for him to do that was better, he would have done that way!' "

Her fond father gave her a bear's hug; then Florence heard the story:

Her mother, whose health was delicate, had been ordered to Florida and had agreed to go only on the condition that Florence should go with her. But the very day the decision was reached word came from the weather bureau that a big storm and a big drop in

temperature were traveling in from the west.

"We had to outrun that storm, you see, Florence, for the mother's sake; and the only way to get you in our possession was to give you that disagreeable night journey," said her father.

"Was it disagreeable?" asked Florence, lying back in delicious repose. "I had forgotten it. I would take a dozen such journeys gladly, to go on such a lark with you and mother."

"I might have explained the situation, but there was no time for a letter," continued her father, "and even a long and costly telegram would have left you uneasy, for you would have feared that I was keeping back something."

"I am sure I should."

"So my child, I deliberately chose for you the physical discomfort and the mental perplexity."

"Your way was the very best possible, father," said the happy daughter.

Florence accepted thankfully and joyously her happy winter. But as the years went on other trials and difficulties and doubts met her, as they meet every human being. She could not always see why they were sent; but always there arose before her that night's journey with its hidden meaning and its happy end.

"Shall I not trust my Heavenly Father, too?" Florence would ask herself. "Do I not know that if there was any other way through life better for me than this, that my Father would have chosen that way for me?"

Then faith would whisper: "When you see your Heavenly Father's face you will say to him, too, 'Thy way was the very best possible way.' "—Elizabeth P. Allen, in the Advance.

"Be on the Watch."

A gentleman stopped suddenly before a sign that told him messenger-boys were to be had inside. He hesitated, and then went in:

"How many boys have you in just now?" he asked.

"Six," was the reply; "it's dull today."

"Then they're all here," said the gentleman, looking around, while the boys themselves were all attention, wondering "what was up."

"Boys," said the gentleman, eyeing them scrutinizingly. "I suppose you know there is an exhibition of trained dogs to-night?"

The faces of the boys showed that they were perfectly aware of that fact, and that they might even give him some points in regard to it.

"Well, I'm looking for a boy to take a blind man to see it."

A titter was the first response: then followed a variety of expressions, as: "A blind man!" "You're foolin'!" "What could a blind man see?" and "You can't guy us that way!"

"I'm not guying; I am in earnest," said Mr. Davis, and then, looking at one of the boys who had said nothing, he asked:

"Well, what do you think of it?"

"I think I could do it," was the reply. "Yes, I'm sure I could, sir."

"How do you propose to make him see it?"

"Through my eyes, sir. That's the only way he could see it."

"You're the boy I'm after," said Mr. Davis, and he arranged for him to meet the blind man.

The exhibition was in a large theater, and the blind man and his guide had a box to themselves, where they could disturb no one; but Mr. Davis, from his seat in the audience, knew that the boy was telling what went on so that the blind man could understand, and others in the audience became interested in the messenger-boy and his companion, who, though carrying on an animated conversation, seemed absorbed and excited over everything that went on. Indeed, no one applauded more heartily than the blind man himself.

The following day Mr. Davis again appeared among the messenger-boys, and after a few words with the manager said:

"Boys, there was a chance offered every one of you yesterday—a chance for lifting yourselves up in the world—but only one of you grasped it. My friend, the blind man, has felt for some time that he might get much pleasure out of life if he could find some young eyes to do his seeing for him, with an owner who could report intelligently. My stopping here yesterday was with the thought that possibly such a pair of eyes could be found here. It was an opportunity held out to every one of you, but only one understood and grasped it. For the rest of you it was a lost opportunity; for my friend is delighted with the experiment—says he is sure I hit upon the one boy in town who will suit him, and has offered him a good position with a fine salary. Messenger-boys are easy to get, but a boy who can make a blind man see is at a premium. And yet you might—well, you see, that boy, although he did not know it, was on the watch for a good opportunity, and when it came he knew how to manage it. It is the only way to keep good opportunities from slipping away, boys; you must be on the watch for them."—Anne Weston Whitney, in Sabbath Recorder.

WHEN MY MOTHER TUCKED ME IN.

Ah, the quaint and curious carving
  On the posts of that old bed,
There were long-beaked, queer old griffins
  Wearing crowns upon their heads,
And they fiercely looked down on me
  With a cold, sardonic grin;
I was not afraid of griffins
  When my mother tucked me in.

I remember how it stood there,
  With its headpiece backward rolled,
And its broad and heavy tester
  Lined with plaitings, blue and gold,
And the great old-fashioned pillows
  Trimmed with ruffles, white and thin,
And the cover soft and downy
  When my mother tucked me in.

Sweet and soft her gentle fingers,
  As they touched my sunburnt face;
Sweet to me the wafted odor
  That enwrapped her dainty lace;
Then a pat or two at parting,
  And a good-night kiss between;
All my troubles were forgotten
  When my mother tucked me in.

Now the stricken years have borne me
  Far away from love and home,
Ah, no mother leans above me
  In the nights that go and come,
But it gives me peace and comfort,
  When my heart is sore within,
Just to lie right still and, dreaming,
  Think my mother tucked me in.

—Bettie Garland, in New Orleans Picayune.

ILLINOIS DAY AT THE PAN-AMERICAN EXPOSITION

The Nickel Plate Road will sell tickets for that occasion at rate as low as $10.50 for the round trip, good going September 14th and 15th, and returning to and including September 22d. For particulars regarding tickets at specially low rates, with longer limits, available in sleeping cars, on same dates, call on or address John Y. Calahan, General Agent, 111 Adams St., Chicago.

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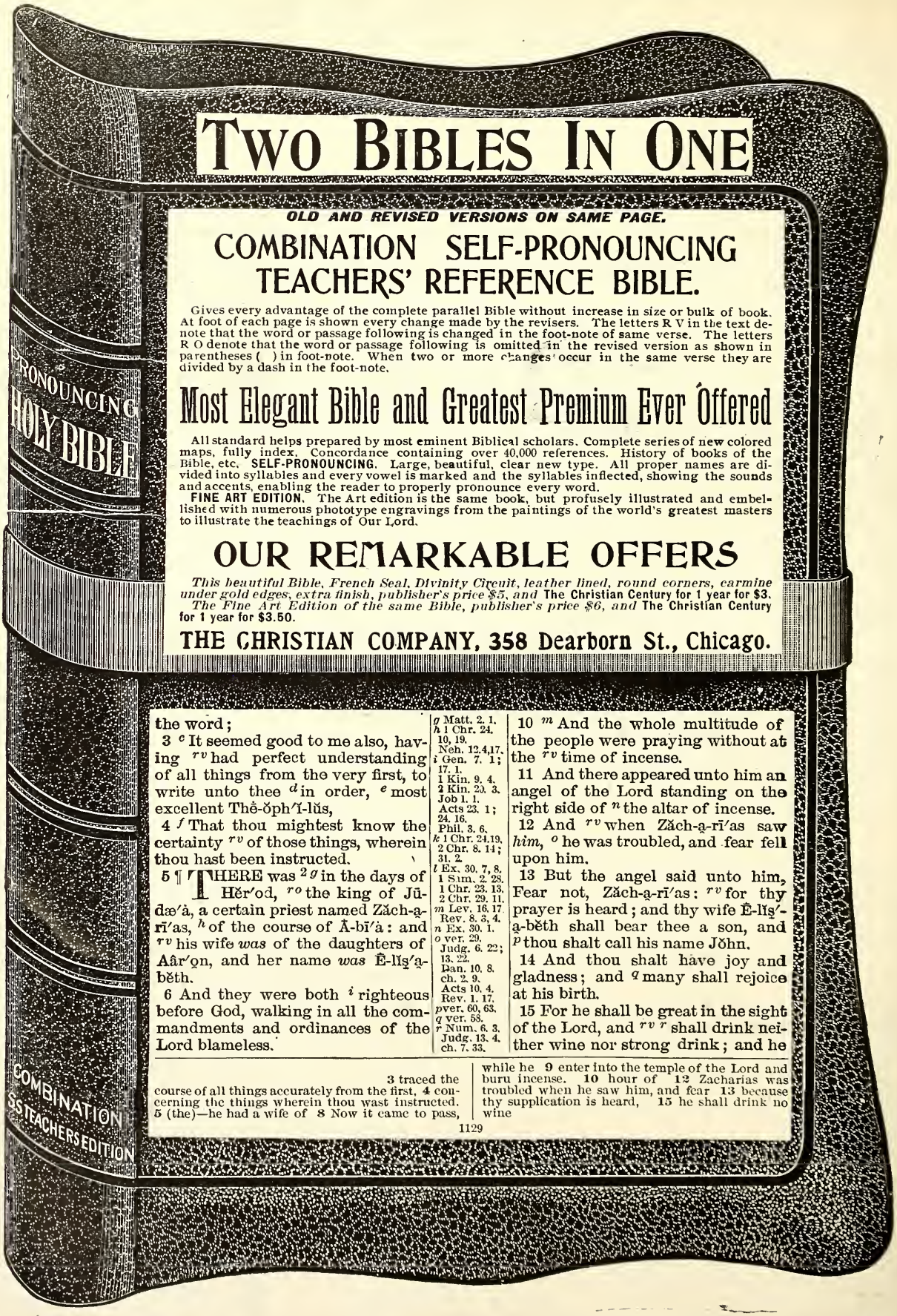

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the word;

3 [c] It seemed good to me also, having [rv] had perfect understanding of all things from the very first, to write unto thee [d] in order, [e] most excellent Thĕ-ŏph'ĭ-lŭs,

4 [f] That thou mightest know the certainty [rv] of those things, wherein thou hast been instructed.

5 ¶ THERE was [2] [g] in the days of Hĕr'od, [ro] the king of Jū-dæ'à, a certain priest named Zăch-a-rī'as, [h] of the course of Ă-bī'à: and [rv] his wife *was* of the daughters of Aâr'ǫn, and her name *was* Ē-lĭş'a-bĕth.

6 And they were both [i] righteous before God, walking in all the commandments and ordinances of the Lord blameless.

[g] Matt. 2. 1.
[h] 1 Chr. 24. 10, 19. Neh. 12.4,17.
[i] Gen. 7. 1; 17. 1. 1 Kin. 9. 4. 2 Kin. 20. 3. Job 1. 1. Acts 23. 1; 24. 16. Phil. 3. 6.
[k] 1 Chr. 24.19. 2 Chr. 8. 14; 31. 2.
[l] Ex. 30. 7, 8. 1 Sam. 2. 28. 1 Chr. 23. 13. 2 Chr. 29. 11.
[m] Lev. 16. 17 Rev. 8. 3, 4.
[n] Ex. 30. 1.
[o] ver. 29. Judg. 6. 22; 13. 22. Dan. 10. 8. ch. 2. 9. Acts 10. 4. Rev. 1. 17.
[p] ver. 60, 63.
[q] ver. 58.
[r] Num. 6. 3. Judg. 13. 4. ch. 7. 33.

10 [m] And the whole multitude of the people were praying without at the [rv] time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of [n] the altar of incense.

12 And [rv] when Zăch-a-rī'as saw *him*, [o] he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zăch-a-rī'as: [rv] for thy prayer is heard; and thy wife Ē-lĭş'a-bĕth shall bear thee a son, and [p] thou shalt call his name Jŏhn.

14 And thou shalt have joy and gladness; and [q] many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and [rv] [r] shall drink neither wine nor strong drink; and he

3 traced the course of all things accurately from the first, 4 concerning the things wherein thou wast instructed. 5 (the)—he had a wife of 8 Now it came to pass, while he 9 enter into the temple of the Lord and burn incense. 10 hour of 12 Zacharias was troubled when he saw him, and fear 13 because thy supplication is heard, 15 he shall drink no wine

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THE CHRISTIAN CENTURY.

Vol. I. Chicago, September 26, 1901. No. 19.

President Theodore Roosevelt.

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Volume I. Chicago, Ill., September 26, 1901. Number 19.

EDITORIAL

STATEMENT OF PRINCIPLES:

The Christian Century is published in the interests of essential Christianity. It is the organ of no party; the advocate of no ism. While welcoming the ascertained results of modern Christian scholarship, it stands for the great evangelical verities which are the foundation stones of the Christian system. It seeks to be tolerant in spirit, practical in aim, and warmly sympathetic towards all the present day problems of religious thought and life. It also aims at being at once a clearing house and medium of communication between the different denominations, so that they may by free and fraternal expression of opinion become better acquainted with one another and may be led to join forces in more aggressive work for the advancement of the Redeemer's Kingdom.

"Let his great example stand,
Colossal, seen of every land;
And make the soldier firm the statesman pure,
Till in all lands and through all human story,
The path of duty be the way to glory."
—Tennyson's Ode to Wellington.

AN AFTERMATH.

OUR country has been swept by a tempest of emotion. After the storm is beginning to come a calm in which the still small voice of reason may be heard. A dramatic incident occurred in the Virginia Constitutional Convention when Judge Berryman Green arose and said,

"Ever since the days of King Alfred freedom of speech has been the prerogative of the English-speaking races, but one of the strongest evidences of its abuse is the noble victim now lying dead in the nation's capital, surrounded by weeping thousands."

Carried away by the passion of the moment the members voted to strike out the words, "free speech," from the bill of rights. This was a foolish act, which will have to be repented of when passion cools down. As ex-President Cleveland has pointed out, "the distinction between the use and the abuse of free speec is already known to the law." And this distinction requires to be strongly emphasized at present.

The Why of Things.

We have been struck dumb in the presence of an inscrutable mystery. Tremulous lips have asked, If God be for us, why has this evil befallen us? Let us be careful how we involve God in this matter. The distinction between what God permits and what he sends must not be forgotten. But what mortal will dare to draw the line between the two? The declaration of a certain preacher that in the shooting of President McKinley "God manifested his displeasure and was teaching an impressive lesson to the American people," is monstrous. Not much better is the repeated declaration that this was a divine providence. In this way we cannot think of it. That it took place inside the divine system of things, that God will take it up into his general scheme and in a way unknown to us bring good of it to this nation and to all nations we heartily believe; but the idea that he had a direct hand in it we hotly repudiate. We call this an evil; and so it is; but it is not an absolute evil. Only moral evil is that. Physical evil may be relatively good. Good may come out of it. Good often does come out of it. Already we can see good coming out of this sad event. Some one said when Garfield died that the moral effect of his death was worth the sacrifice. Is it not so in this case? What higher use can a human life be put to than by the power of sacrifice to become a redeeming influence to a whole nation?

National Unity Realized.

The unity of the nation has been realized in the experience of a common sorrow. The bullet which pierced the president's body pierced the nation's heart. All have been baptized with a common grief; all have been bound together in a common misfortune. Religious divisions have been forgotten—the line between North and South, which was becoming dim, has vanished. Universal brotherhood has been brought a step nearer realizat'on. Is any price too high to secure such a result?

Cool Deliberation Coming.

The wild justice of revenge is giving way to the dictates of reason. The first impulse was to tear the assassin limb from limb. The conflagration spread, and even ministers of the gentle Christ were heard to say, "Shoot down the anarchists in their tracks." Now we are recalling the words, "Vengeance is mine, I will repay saith the Lord, therefore if thine enemy hunger feed him." "Be not overcome of evil, but overcome evil with good." A hard command this, when passion is at the boiling point. Yes, but our sober second thought tells us it is right. And no nobler object lesson did our dying president leave us than when he said regarding his assassin, "Let no one hurt him." The anarchist is our brother. His welfare we are to seek. Instead of destroying him we are to seek to cure him of his malformation.

Majesty of Law Upheld.

We cannot be too profoundly grateful that in these trying days the majesty of the law was upheld. There were talks of lynching; but lynching is itself a form of anarchy. It takes the underpinning out of society. It leaves an indelible stain upon the fair name of the country in which it is permitted. And besides, it always defeats its end. The lynching of negroes in the South does not put a check upon the crime against which it is specially directed. There is something wonderfully impressive in the infliction of punishment through the orderly processes of law. When rightly administered law moves with the certainty of fate.

The Real Breeders of Anarchy.

Attention has been turned to the real breeders of anarchy. Those who speak evil of dignities are to blame; their exaggerations and distortions leave a false impress upon the public mind. Sensational press is still more to blame. Cartoonists are perhaps most of all blameworthy. Some restrictions ought to be put upon the liberty to defame and traduce public characters. But to go to the root of the matter we must inculcate more respect and even reverence for office. The two commands, "Fear God and honor the king," or in this case, honor the president, are to be forever conjoined.

The Stability of Government.

Through all this great calamity confidence in the nation's future has remained unshaken. There has been no panic, no upturning of affairs; no dream of revolution. Changes have taken place without friction or disturbance. There is universal satisfaction with the man who at the present juncture has come to the presidential chair. He is a man of the Cromwellian type, and can be depended upon to do his whole duty in the fear of God.

The Prevalence of the Religious Spirit.

This has perhaps been the most marked feature of this occasion. The deepest springs of feeling have been touched. The national life has been lifted up to the heights. An impulse has been given to nobler living. Lips unused to the songs of Zion have sung the hymns which the president loved. And there has been the deepest sincerity in it all. Never was the power of a great personality more strangely felt. Death put Mr. McKinley upon a pedestal where we could see him. People loved him for his heart qualities; they admired him for his moral qualities.

Not only has a high ideal of manhood been held up before the nation's eyes, but the secret of a noble life has been laid bare. The nation has been taken into the holy of holies of the death chamber. Into its ear have been whispered the dying words of faith and hope of a Christian believer. Many have been led to say, "Let me die the death of the righteous, and let my latter end be like his."

Still, as of old,
Man by himself is priced;
For thirty pieces Judas sold
Himself, not Christ.

RELIGION IN THE HOME.

THE family rather than the individual is the social unit, and the family rather than the individual is also the unit of the kingdom of God. Churches ought to be numbered not by individuals but by families. We forget that God is "the God of all the *families* of the earth." We forget that the covenant originally made to Abraham, and still unrepealed, reads, "In thee shall all the *families* of the earth be blessed."

Viewed from within the family, in its completed form, is a trinity. Two loving hearts make a home; but the family chain is not complete until to husband and wife is added the golden link of *child*.

When the child comes into the home-nest, the great problem of home-religion begins. The first question that starts up is, "What shall we do with the child?" "How can we best secure his highest spiritual culture?" Generally we have an abundance of fine theories to begin with, but as Mrs. Stowe somewhere says, "One live baby will upset the best theories of child culture that have ever been formed." Must we, therefore, abandon our ideals because we fail to reach them? Nay, verily! Our ideals may be none the less true and beautiful and helpful because they have been unceremoniously upset.

Along with the question, "What shall we do with the child?" comes the question, "What will the child do with us?" Make fools of us, in many ways, more than likely. Some time ago a popular magazine discussed a new aspect of an old subject, under the title of "The Training of a Father." We are prone to think exclusively of the training of the child, but our children train us about as much as we train them—and a sad business they make of it sometimes. In every home baby is king; in some homes baby is a veritable despot, and the whole household his most abject slaves. It is not the case that there is less family government today than there used to be; there is quite as much of it as there ever was, only it has changed hands. The child is father to the man in a sense the poet never dreamed of.

The temper of the times does not incline us to take kindly to the idea of authority of any kind; but authority lies at the very foundation of all order and harmony, in the home as well as in the state. Children are wronged when they are allowed to grow up untamed, following their own unsweet will; for their happiness and welfare they require to be under wise and loving authority. Better that the band of parental government be too tight than that it be too loose. Undue rigor is safer, if not pleasanter, than undue laxity. Beware, however, of going to the extreme of attempting to break the child's will. What is a child worth whose will is broken? Better break his neck at once and be done with it, than break his will, crushing out all his individuality and making him a weak,

spiritless, good-for-nothing creature. The will is to be controlled, not crushed, regulated, not broken; it is to be made flexible and pliable so that being accustomed to bend to the authority of the earthly father, it may not be slow in bending to the authority of the heavenly Father.

In the development of religion in the home, next in importance to family government is family worship. This is the most primitive form of social worship; it is something to which the Spirit of God invariably prompts every converted soul, and the duties which it involves are so obvious that anything like a positive command for their performance was evidently deemed superfluous. Without family worship there may be religion in the home, but there is no *home-religion.* A recognition of God by the family in its united capacity is certainly called for, and never is parenthood so exalted as when performing the duties of high priest within the charmed circle of the home.

The prime reason why the practice of family worship has fallen so largely into disuse in truly Christian homes is not because the sons are less devout than their fathers were, but it is because they have been attempting to keep up old forms which are not always suited to new conditions. In this fast age, when men seem to be born in hurry, live in a hurry and die in a hurry, the exercises of family worship ought to be made as simple and elastic as possible; that they ought also to be made as cheerful and bright as possible goes without the saying. If more cannot be done, let the members of the family, before rising from the morning meal, break together the bread of life by repeating in turn a few texts of Scripture; then let there be a few brief prayers, after the order of what we have come to call sentence prayers, or let the Lord's Prayer be repeated in concert. Let anything that has life and reality in it be adopted, rather than that the unity of religious life in the home be lost. If old forms stand in the way cast them into the limbo of dead things. Keep the altar-fire burning with whatever fuel there is at hand, and there is no fear that the spiritual life of the home will lose its warmth, or that the spiritual power of the Church will suffer decline.

After all, the most important thing in the religious life of the home is *atmosphere.* The atmosphere of some professedly Christian homes is pervaded by a spirit of worldliness that makes it as stifling and poisonous as choke-damp; the atmosphere of others is saturated with a spirit of peevishness and fretfulness that makes it cold and chilling as an east wind in March; the atmosphere of others is warm and genial, conducive to the production and growth of true piety. The reason why the atmosphere or spirit of the home has such a peculiar power in the moulding of character is that we are all influenced more by the secondary than by the immediate preaching of the Word. In nine cases out of ten it is somebody's practicing rather than somebody's preaching that is the means of conversion. How many have been brought to God by the indirect and unconscious influence of the consistent example of a devoted father or mother! As the natural mediators between God and the child, the parents are the main channels by which the truth and grace of God reach the child. Because of their close relationship to the child, because of the strong hold which they have upon the child's affections, because of the deep interest which they naturally feel in the child's welfare, God expects to find in them willing and efficient agents in the work of raising up a holy seed, who shall not be subjects for future conversion, but shall grow up planted in the holy nurture of the blessed Lord, to whom they already belong.

Into this work of holy nurture, to which Christian parents are called as God's coworkers, ought to be put the most and best of time, of thought and of self. It is a work which cannot be delegated to others. Each child is a problem by himself, and ought to be studied separately as to his temperament and tendencies, his aptitudes, tastes and needs. But alas, many parents allow themselves to be so much occupied with the grind of daily toil, or with the discharge of social and public duties as to fall out of acquaintanceship with their own children.

One of the crying evils of our modern social life is that by the multiplication of all sorts of societies we are imperilling the welfare of the home. The curse of club life is that it robs the home of its social interest. This, too, is the danger to which we are exposed in the present-day development of our church work. In too many instances we are guilty of robbing Peter to pay Paul by neglecting the home in order to keep up our multitudinous societies. Against the various forms of associated Christian effort we have nothing to say, they are providential movements, most of them, which are abundantly justified by their usefulness; but we respectfully ask if it is not high time for us to call a halt in this society-making business! We must not forget that none of these societies are divine institutions; the only divinely ordained societies are the home and the Church. Of these two the home is the older; and perish the society, whatever its name or standing, that in any way menaces the sacred interests of the home! It at any time a sacrifice must needs be made, let the society go that the home may live!

The home is the fountain-head of our religious life. As are our homes, so is the Church. When our homes are sanctified, the Church is sanctified. It is from homes that have been born again by the practical power of Christianity and have become transfigured into earthly types of the kingdom of heaven that the most stable and useful Christians come forth. Almost all those who today are occupying the front ranks in the Lord's army of conquest received their first consecration at the home-altar. Whenever there is a dearth of money or of men to carry on the aggressive work of the Christian Church, if the evil be only traced back far enough, it will be found to have its source in unconsecrated cradles.

The revival most needed in the present day is the revival of home religion, for this includes everything else. Once a year the Aztecs of Mexico kindle watch-fires on the mountain-heights to light the way of the fair god Quetzal back to the halls of the Montezumas. May we who watch and wait and pray for the coming of our King Emmanuel kindle the extinguished fires of our home-altars that we may light the way of his blessed feet as he cometh in triumph into his kingdom!

The world is wide
In time and tide
And—God is guide;
Then do not hurry.

That man is blest
Who does his best
And—leaves the rest;
Then do not worry.

TRIBUTE TO PRESIDENT McKINLEY.

The poverty of human language we never more acutely felt than when the speakers who were chosen to express the sentiment of a nation's heart tried to utter themselves. The eulogies upon President McKinley which were poured forth may sometimes have been a trifle over-colored, but they were sincere.

We gather, almost at random, a few of these more characteristic utterances:

"His was the average American life in a glorified form. He was pure, simple, genial and kind. So long as he dominated our affairs he could be dealt with by foreign powers with sincerity, and this is the secret of the great influence of this nation in the administration of foreign affairs."—*President Angell.*

"Even without the purple robe of office he was one who in his character was a living comment on the Biblical doctrine that man is created in the image of God. The dead president was a husband who to the last breath remained a lover and a courtier of his wife. The pole-star of his life was duty. He did not hesitate to change his opinions when fuller knowledge pointed the way to new truths. Hatred was foreign to his soul. He was a man whose heart was deeply touched with religion. As a statesman he will live in the annals of time, and together with Washington and the other two martyred presidents, Lincoln and Garfield, will be remembered as the highest type of an American gentleman."—*Rabbi Emil G. Hirsch.*

"It is well with McKinley now, it is well with the country now; for a crime that in other lands and times might have precipitated chaos has left us secure. The overthrow of this great citizen has no more shaken the republic than the fall of an oak. And by this sign and the orderly succession of lawful officers we all know that our country is greater than any crime and is immortal to violence. Our government is the virtue, the patriotism, the wealth, the strength of all its people."—*Gen. John C. Black.*

"Himself a son of toil, his sympathies were with the toiler. No one who has seen the matchless grace and perfect ease with which he greeted such can ever doubt that his heart was in his open hand. Every heart throb was for his countrymen. That his life should be sacrificed at such a time, just when there was abundant peace, when all the Americas were rejoicing together, is one of the inscrutable mysteries of Providence. Like many others, it must be left for future revelations to explain."—*Dr. C. E. Manchester.*

"Two things distinguished William McKinley; justness to man and a reverent recognition of his obligation to God. President McKinley was not the creature of circumstance. He was not lifted to his high pedestal by a tidal wave of popular fancy, to be left stranded on the subsidence of that wave. He took the foremost place because he was the foremost citizen. His was the highest type of American manhood in physique, in mental training, in patriotism, in open-mindedness and in piety. He was the noblest type of Christian citizenship."—*Dr. P. S. Henson.*

"Sorrowing deeply at this time, we turn our faces toward the heavens from whence light comes, trusting and believing that for all time flowers will bloom and fruits mature, despite the nettles and weeds that seek to choke and destroy that which gives life and upon whose existence the happiness of man all depends."—*Judge Waterman.*

"The awful feature of this calamity is undisguised in the fact that it is a stroke against the enterprise of government, which is the noblest enterprise undertaken by man. It was a dagger thrust at the heart of civilization. It makes it all the more horrible and helps us to see the ghastly features of anarchy more truly when we reflect that the wound which it opened was through the now stilled heart of a man at once so loving, so loved and so lovable as the president."—*Dr. F. W. Gunsaulus.*

"Once more the shepherd has laid down his life for the sheep. And with it once more must come the sequel of Calvary. For no such dying is ever in vain. No such precious blood is ever spilt without some redemption being wrought through it. The grave never closes over such a man without the stone being rolled away in a glorious resurrection. No such personal force is ever thus rudely torn out of the world without some pentecostal outpouring of the Spirit of God upon the hearts of the people. We cannot see it today. We stand beneath the shadow of the cross. But we shall see it hereafter. There is an illumination of character which can only come when that character is taken away from us. It is only when the earthly portion has been destroyed that the inner ideal in its beauty and purity is disclosed."—*Willard B. Thorp.*

"There was a singular and unique likeness in his life to those other two men before him who met death by the bullet of assassins. All came from humble walks of life and won their way to the highest gift of the American people by their honor and integrity. In his private life Mr. McKinley has been more eloquent than elsewhere. There was but one higher place than he had reached, and he has taken it. An unpleasant side of this tragedy is the causes that led up to it. Chief among these is the undisciplined and unlicensed press, which has persistently indoctrinated in the minds of certain people a subtle and insidious poison that President McKinley was the organizer and protector of institutions that have oppressed the people. When a man is chosen to the chief magistracy of the country the position ought to exempt him from such utterances and such attacks, which really are at the bottom of this trouble."—*Herbert L. Willett.*

His Mother's Hopes.

It is said that the mother of President McKinley had her heart set upon seeing her son become a minister of the Gospel, for this she believed to be the highest vocation in life. His path in life led in a different direction. Through a great variety of experiences he was led to the highest place of power in all the land. But in every situation in life he was a servant, a minister; and he was a servant of the people because he was first of all a servant of Jesus Christ.

President McKinley's View of the Ministry.

Among the things said by Dr. C. E. Manchester, the pastor of President McKinley, regarding his dead parishioner was that "his faith in the Gospel of Christ was deep and abiding." Christ and him crucified was to his mind the only panacea for the world's disorders. He said "we do not look for great business men to enter the pulpit, but great preachers." There is a world of suggestion in this thought. Too often churches look for men of business capacity as ministers. The church is looked upon as a large business enterprise, and the successful minister is the one who can make things go by keeping up the financial end of things. "The supreme duty of the Christian minister," said Mr. McKinley, "is to preach the Word." And he was right.

CONFIDENCE IN THE NEW PRESIDENT.

IT is a cause for profound gratitude that in this hour of national anguish there should be such firm confidence in the new leader, into whose hands the reins of power have passed. Theodore Roosevelt is not an unknown man. He has already had a large amount of experience in public affairs and in every office he has held he has conducted himself in such a way as to command the respect and honor even of those who differed from him politically. The South, which had learned to love and trust President McKinley, has already transferred a portion of its love and confidence to his successor. The wise action of President Roosevelt in retaining the cabinet of his predecessor and intimating his intention of carrying out his policy has won for him many friends both North and South. The following are typical expressions of the feeling of the hour:

"I think Mr. Roosevelt will make an exemplary president in every sense of the word. He has a great many friends in the South, and has had them for years. Since his declaration to the effect that he purposes to enforce the plans formulated by the late President, however, his friends there have increased many fold, and the southern people generally are disposed to lend him their hearty support."—*Senator Prichard of North Carolina.*

"President Roosevelt possesses the executive faculty in a high degree. He has had an experience in politics and in the direction of affairs that will stand him in good stead. Both his public and private life have been above reproach. We believe that the confidence of the people in him already so general and strong will be strengthened by the manner in which he will meet the requirements and discharge the duties of his exalted office."—*Atlanta Journal.*

"We know of what our new president is made—a scholar, a soldier, a patriot and an outspoken follower of Jesus Christ. He deserves the loyal support of every true citizen. The youngest, if I mistake not, of any who have come to hold his high office, Theodore Roosevelt should be upheld and guarded by the fervent prayers of all Christian men and women in the land."—*Bishop Chas. E. Cheney.*

Causes of Anarchy.

In discussing the causes of anarchy leading English divines attribute largely to the denial of God, or to false views of God. Dr. Wilberforce, archdeacon of Westminster is on record as saying:

"Anarchy is the fruitage of atheism, which when based on thought always originates from a passionate denial of the rudimentary and imperfect conception of God advanced by shallow so-called believers. Men have been driven into hostility to the church and execrated as atheists when it is not God but man's false view of God that they are rejecting. The remedy is to be found in the ceaseless reiteration of higher and nobler conceptions of God. The true conception of God in his relation to man is the strongest incentive to purity and self-control."

Dr. John Clifford, former president of the Baptist Union, said: "The causes of anarchism are manifold. One of the chief of the philosophical causes springs from the false notion of God circulated by some of the churches. This has generated a false view of life and thus has bred despair. Despair has produced anarchism. The only way to overcome this lies in the persistent proclamation of the conception of God given by Christ as the Father and Savior of all, the faith proclaimed by President McKinley. Christianity, the mightiest factor in the civilization of the world, contains the principles that must be applied effectively to deal with the problem of anarchism, which is not primarily an American problem, but is a world problem."

The Chicago Pulpit on Anarchy.

If we find that liberty has been turned into license, let us not be afraid to impose those restraints which are needful for the protection of the lives of our rulers.—*Rev. W. S. P. Bryan.*

Surely when our fathers declared for freedom of speech they never dreamed that such license would be taken, giving encouragement to anarchy and rebellion.—*Rev. William M. Lawrence.*

Has not the time come when we must realize that there are limits to free speech? Liberty is not license. —*Rev. J. K. Mason.*

We cannot escape the humiliation that comes from the fact that in this land, where liberty and security of life are matters in which we feel so much pride and assurance, such a deed could be possible. The insinuation, too, that the inspiration for this foul crime, as well as its suggestion, came from the public utterances of one whose inflammable and ungoverned speeches have been tolerated in our country, is startling proof of the danger of continuing such a policy of leniency, and gives good ground for the suspicion that there may be more license allowed than is in keeping with the safety of the people or the good name of the republic.—*Rev. Johnson Henderson.*

We are not yet in a mood to learn the lessons that such an event thrusts upon our attention. But one or two things seem clear. Among them are the needless exposure of valuable lives through the custom of hand-shaking, the mischief of unlicensed and incendiary journalism and the need to wipe out every seed plot of anarchism in this free land.—*Rev. Wm. Macafee.*

YOUNG PEOPLE AND THE CHURCH.

We call attention to a symposium in the present issue on the above subject. The contributors have not been restricted to any particular aspect of this wide and fruitful subject. Hence they have approached it from different points of view. Many wise and helpful suggestions are made; yet little more has been done than to break ground upon it. The subject is as wide as it is inviting and important, and we welcome further contributions from any who may have a word in season.

Relation of Children to the Kingdom.

Children are to be recognized as belonging to Christ. "Of such is the kingdom of heaven." Irenaeus speaks of the Lord as sanctifying every age by that period corresponding to it which belonged to himself—"for he came to save all through means of himself; all, I say, who through him are born again to God; infants and children and boys and young men and old men. He therefore passed through every age; became an infant for infants, thus sanctifying infants; a child for children, thus sanctifying those of that age;

becoming at the same time to them an example of purity, righteousness and submission."

The Prophecy of Youth.

Youth is prophetic. The future of the Church depends upon the kind of young people that are now under training. "What are boys good for?" was asked. "To make men of," was the reply. The affairs of the Church will soon be in the hands of those who are now in our Sunday schools and Christian Endeavor societies. It behooves us, therefore, to see that the "godly seed" who shall soon take the places of those who are now bearing the burden and heat of the day receive the nurturing that will make them valiant defenders of the faith, and efficient workers in the vineyard of the Master.

The Christian Endeavor Society.

The Christian Endeavor society has been called the half-way house to the Church. Too often it is a stopping place; a church within a church. When it is true to its mission, it is the Church's staunchest ally. The leaders of the movement have always been careful to keep in the forefront the motto of the society: "For Christ and his Church," and just in so far as that motto has been acted upon has the society been a blessing to the church with which it was related. When it has been made a substitute for the Church it has stood in the way of the progress of the kingdom.

CHICAGO NOTES.

The overshadowing events of the past few days have been the death and burial of President McKinley. The tribute paid by the people of Chicago to their lost leader was sincere and profound. There was a solemn pause in the hum of industry; the silent city was draped in mourning. Churches and theaters were filled with grief-stricken worshipers, and more than 16,000 people marched through the streets to the dirge-like music of the bands. It was a deeply impressive occasion.

One little incident reveals the spirit by which the people were possessed. The time had come for the body of the dead president to be lowered into the grave. When the clock showed that the half-hour was five minutes old, the sound of singing voices coming from the balcony of the Chicago Club intoned the first line of "Nearer, My God, to Thee." Quavering at first and thin, the chant arose. One by one of the men and women in the streets took up the chorus till the volume of song, piercing and strong by very contrast with the late silence, rose into a mighty diapason of melody that was vocal with sorrow, worship and hope. Along the marching column the bands caught the spirit of the stately hymn, and the wave of music that swelled in unison then was like the sound of a great "Amen."

A proposition has been made by citizens of Chicago to start a fund with which to erect a memorial arch at Washington to President McKinley. The scheme has met with the approval of a large portion of the people. But we raise the question whether the million dollars which it is proposed to raise for this purpose could not be more wisely expended. Better than a monumental arch would be an amply endowed philanthropic institution which would be a benefit to thousands of unfortunates. Such a memorial would be more in keeping with the spirit and wish of the man whose name we delight to honor.

The address of Superintendent Cooley to the pupils of the Chicago public schools was practical and timely. While dwelling upon the atrocity of the crime which had been committed against law and government, it showed the futility of all such attempts to overthrow the present social order. Said Superintendent Cooley:

"Except for the grief of the people of this great nation over the sad event there is no apparent change. The assassin has not disturbed the general order of things.

"Let us distinguish the difference between the kind of liberty that was sought by the miscreant who shot down our president and that liberty, liberty under law, upheld and extended by President McKinley, and which should be the ideal of every true citizen of this great republic."

A course of lectures by Professor Casper Rene Gregory is announced in connection with the opening of the Chicago Theological Seminary. These lectures will begin September 27th and will end October 6th. They will be delivered at three o'clock in the afternoon. Professor Gregory has the distinction of being the only American scholar who was ever elected to a professorship in a German university. After graduating from the University of Pennsylvania and from Princeton Theological Seminary, he received the degrees of Ph. D. and D. D. from the University of Leipzig, and was afterwards chosen to fill the chair of theology in that famous seat of learning. In the sphere of New Testament criticism he takes the highest rank. To the study of the Greek MSS. of the New Testament he has given special attention, bringing to his task great wealth of learning, great open-mindedness, and untiring industry. An attractive personality, and a vivacous style as a speaker render his lectures absorbingly interesting.

The Rev. S. B. Dexter has been forced to resign from the pastorate of the Humboldt Park Baptist church because of the favorable attitude which he has taken toward the army canteen. There was perfect good feeling on both sides, but as his church disapproved of his position on this subject he felt it necessary to withdraw. It is too much the fashion for churches to look upon their preachers as echoes rather than leaders. They are chosen to office to reflect the sentiments of the people. And this is all right so far as the fundamental things in Christian faith are concerned; but in minor matters there ought to be the utmost freedom. A free pulpit alone can command public respect.

The hasty judicial act of Judge Dunne the other day in granting a divorce in less than ten minutes solely on the ground of conjugal infelicity affords some ground for the old fling that when railroad trains approach our city the conductors call out "Chicago! twenty minutes for divorce." This case accentuates the need for some reform in our divorce laws. The United States has the unenviable notoriety of standing at the list of nations in regard to the number of divorces granted. In one year the divorces in England were 508, in Russia 1,789, in Germany 6,161, in France 6,245, while in the United States they were 23,472. This state of things will continue so long as divorces are granted for trivial causes. There can be no radical reform until we take our stand on New Testament ground.

CONTRIBUTED

Somewhere the sun is shining;
Somewhere the song birds dwell;
Hush, then, thy sad repining;
God lives and all is well.
Somewhere, somewhere,
Beautiful Isle of Somewhere;
Land of the true, where we live anew;
Beautiful Isle of Somewhere.
Somewhere the load is lifted,
Close by an open gate;
Somewhere the clouds are rifted;
Somewhere the angels wait.
Somewhere, somewhere,
Beautiful Isle of Somewhere.
Land of the true, where we live anew;
Beautiful Isle of Somewhere.

YOUNG PEOPLE AND THE CHURCH--A SYMPOSIUM.

THE PLACE OF YOUNG PEOPLE IN THE CHURCH.

MANY notable discoveries were made in the nineteenth century. None perhaps will be of more far-reaching influence upon the Church than the discovery of the child. The rallying cry of the children's crusade nearly a decade of centuries ago was "Deus vult." And surely God wills that the young people of the twentieth century shall join a crusade to restore the living Christ to the Church, rather than guard the sepulchre of dead dogmas. The Church of today needs the young people. They are hopeful and optimistic. The Church needs their forward-looking, buoyant spirits. They are brave to plan and quick to execute. The Church needs the courage to pray for difficult duties and the energy and fire of youth to answer her prayers through unwearied service.

All departments of the Church need the young people. It is a great mistake to train our children to consider the Sunday school more important than the church. If one of the two must necessarily be given up by the young people, it should be the Sunday school and not the preaching service. Young people at the church service in large numbers would compel the preacher to avoid hair-splitting theological polemics and impel him to be simple and child-like in his positive preaching. The night service at church needs the young people. Something is wrong when Christian Endeavorers pray "Thy kingdom come" and then walk away from the preaching service which is directed especially to bringing men and women to Christ. It is a spiritual tonic to see a large number of young people at the mid-week prayer meeting. Their prayers are so direct and trustful, their singing so vigorous and voiceful. We feel that the very breezes from the spiritual world have cooled our aching brows when the young people modestly but cheerfully participate in the prayer meeting. The young people are enthusiastic concerning missions, social problems, civic righteousness and all of those larger ministries which distinguishes the church of deeds from the church of dogmas.

But if the twentieth century church needs the young people, young people also need the Church. They need the society which the Church furnishes them. The life of a great city makes social privileges very important. Young people must have society. The Church ministers to this demand of their ardent natures. The young people need the Church as a safeguard against temptation. A pastor of a city church learned that a mere girl in his congregation was contributing fifty cents to the Church every Lord's day. She was supporting her mother and younger sister on a small salary. Noticing that this girl's cloak was old and worn, the pastor told her she must not give so much to the support of the Church. "O sir," she replied, "do not deny me the privilege of giving to the Lord through the Church. It is my safeguard against temptation." It is much easier for young people to resist the assaults of the world, the flesh and the devil when they are serving God and man through his divinely appointed agency, the Church. Finally, young people need the Church to aid them in Bible study and in developing reverence.

But has the Church fulfilled its mission to the young people in its fold when it has provided a half hour, more or less, each week for Bible study? And is there not much in our modern Sunday school methods to destroy rather than develop reverence in our young people? Let the Church fulfill her mission to the young people and they will bravely, faithfully, enthusiastically support the pastor and all the ministries of the body of Christ, which is the Lamb's bride. Let the young people be "at home" in the Church and the Church will be as beautiful as a bride and both hopeful and heroic in her service under the leadership of her Lord.

CHARLES A. YOUNG.

Chicago.

HOW TO MAKE VITAL THE RELATIONSHIP OF CHILDREN TO THE CHURCH.

THIS question is one of paramount importance. Upon its successful answer depends the Christ-likeness of the Church of tomorrow. It touches also one of the problems of the day. The revelations made by child-study in these later years show that there is good reason for the failure of many methods to bring the desired result.

A vital relationship suggests one full of life, fruitful, permanent and resulting in true, earnest, Christian men and women. For this, we must first be assured of one thing: a relationship to be vital must correspond to God's laws; so, in this case, it must correspond to boy and girl nature. All our aims and plans should take this into account. We are not dealing with miniature men and women, but with boys and girls who at different ages need different treatment. It is also true that one period depends upon another, and if the right thing is not done at the right time, there is loss forever after. Let us illustrate: If reverence is not nourished in the earliest days for the house of God as the meeting-place of his people, it can never be revived with the

same degree of good. If a dislike to the church is once established there is a loss of vitality affecting the individual character, and those under its immediate influence.

To cultivate reverence, on the one hand; to create a love for the church, on the other, seem therefore to be essentials. In infancy these may be awakened, *or*—the church may become a common, ordinary sort of place to the little child. The mother who stands with her little one outside the church walls, listening to the grand strains of the organ—as a preparation for what is to follow later—does more to awaken wonder and interest than the parent who indifferently takes the child to "sit still" in a pew, from which seat he is continually wriggling! Again, do we not deprive the boys and girls of a greater good when we allow them to run up and down the aisles, or climb over the seats?

But the suppression of natural activity while developing, perhaps, a *form* of reverence, will develop little more. The spirit will be lacking, and a distaste for all church connection is likely to be engendered if we stop here. Natural activity must be made use of, not suppressed. If it shows itself in unlawful ways—ways not simply forbidden, but harmful to the best interests of the child—it needs to be turned into a channel bearing wholesome fruit.

To meet this need Sunday church kindergartens (so called) have been established. A warning at this point may be of help. The "play-element" of the week-day kindergarten needs to be eliminated, here. In an attempt to use the child's activity, the spirit of reverence peculiar to the day and place is almost lost sight of. It is possible to have a truer balance through an application of principles, rather than a use of methods, belonging to the kindergarten. The primary Sunday school, placed on a truly educational basis, will cultivate reverence and utilize activity. It will be rather a religious service for the little child than a "school" in which he studies, and thus the first vital relationship with the church will be made.
the church?

How shall it be strengthened as the boy grows older? By the study of subjects that appeal to boy-life. The Bible is full of them, but the whole Bible is not for him just now. By giving him something to do—a responsibility fitting a child's need. Children love to work if the work is of the right kind. After a consideration of their every-day doings and their natural interests, may we not make use of some of these in the various lines of service connected with the church

"Something to do" does not mean here leading in prayer nor "speaking" in prayer-meeting. The question arises whether these meet the child's immediate need. If not, his future will not be helped by their use now. Analysis of feeling is unnatural to a child. Introspection is bad. Either formalism or sentimentalism may result if these public word expressions are urged before their time. In striving to answer the question suggested in this topic, let us earnestly and prayerfully seek to discover and put aside that which belongs to a later Christian experience. The words of Rev. Charles E. McKinley, quoted by Dr. Forbush in his study of the "boy problem," may well be reiterated: "Every method or agency used in Christian work must give account to God not only for the souls whom it wins and saves, but also for all whom it alienates and destroys."

Oak Park, Ill. FREDERICA BEARD.

PROBLEMS BEFORE THE YOUNG PEOPLE.

HEN we consider the fact that the president of the United States—though summoned to office by the saddest event within a generation—is but forty-two years of age, we have fresh and vivid witness to the possibilities of youth. A cavalry officer who had seen much hard fighting in the sixties said to the writer that he would rather have boys of eighteen under his command than mature men, because of the dash and courage and enthusiasm of the young. The Church of our day has some problems before it to which our young people must set their faces and lend their thought—problems and conditions which will tax the best powers and employ the highest devotion, enthusiasm and courage.

The first problem that presents itself to my mind is that of the preservation of the Christian Sunday as an institution which Jesus consecrated to the highest ends of rest, of worship and of service to humanity. The young men and women of today will, in fifteen years, find themselves living among thousands of people who have never known the Sunday except as a day of feasting and pleasure-seeking. They will have as neighbors, especially in the large cities, whole families who have accepted the imported continental Sunday wherein the laws of God are quite forgot, and every man is a law unto himself. That is anarchy pure and simple. Will you combat it, or coddle it and let it grow? What are you doing, young people, by influence and by example, to preserve to the American people that institution which lies at the foundation of much that is best and most enduring in the traditions of the land you love and live in? May I suggest a thing or two? Uphold the devotional services of the day by regular attendance at the church of your choice. So far as possible, avoid taxing the servants of the public by demands upon them which are not really necessary. Mail your letters so they need not be in transit on Sunday if you can arrange otherwise. Make it your aim to put into the day the best you can command of thought, and of service and of companionship, both with men and books. Visit the sick and the afflicted. Don't be misled by the folk who talk about being "broad," when they mean by that doing as you please, regardless of God or man. Our glory as a Christian nation will perish with the passing of our highest uses of the Lord's day.

The limitations of this article oblige me to speak only in passing of your attitude and influence touching the question of social drinking and of the saloon. In a word, let us urge the habit of total abstinence for ourselves as the only safe course, and the minimizing of saloon attractions by the establishment of social centers which shall offer to men what at present they can find, in general, only where intoxicants are sold. Is there enough enthusiasm and courage in the Church among her young people to inspire such a crusade?

A closing word touching the most patent need in some quarters. We talk about "drawing" preachers. Let us talk a little more about "drawing" congregations; and make your own particular church home attractive by the genuine, cordial, unstinted welcome you offer to the young men and the young women who come as strangers to your doors. This is something that every society of young people can do and do effectively if they will. The love of Christ must con-

strain them, else the effort will be artificial and ineffective. I fear the policy of exclusion. I hail the policy of expansion. FRANK M. CARSON.

Chicago.

THE INFLUENCE OF THE CHRISTIAN ENDEAVOR SOCIETY IN FORMING CHARACTER.

THIS society is comparatively new and hence we are warranted in requiring it to prove its right to remain. If it is helping the young people to live more like Christ, it is a success and should have our earnest support; but if not, it is a piece of useless machinery to be unhesitatingly set aside. We shall note in the first place some of its favorable tendencies, and later on tendencies of another sort which are as tares among the wheat.

The Christian Endeavor has been valuable because it has furnished a place of meeting for young people of the same grade in religious experience. There is a subtle something, which for want of a better term we call sympathy, which makes it easier to achieve a certain standard of conduct when we know that others are with us. The Christian Endeavor Society has gathered together many young people who were finding the church a rather lonesome place and has helped them to find in one another that fellowship upon which Christian growth so largely depends. The Society of Christian Endeavor has led to the development of character by giving to the young people an opportunity of trying their wings and taking their first flights in public religious exercises.

Many a spiritual babe has perished for lack of the sincere help of the Word, and many because they were not trained in the habit of prayer. Our young people are greatly helped by having the obligation to read the Bible and to pray every day emphasized by the pledge. It is safe to say that very few who live up to this pledge will ever wander far from the fold of Christ. It is a recognized principle that young life must have exercise in order to reach the highest perfection. The Christian Endeavor Society therefore teaches its members to labor as well as to pray, and directs the activities of its members into helpful channels. At times very little may seem to be accomplished; but when the honest effort has been made, the labor has not been in vain. Another good feature that is to be noticed is the educational work of Endeavor societies. This work is only in its beginning, and its importance can hardly be over-emphasized.

Thus far we have been speaking of the ideal society. In some societies the pledge is a mere formality, and when this is the case deterioration of character is sure to ensue. In some cases the religious phrases are repeated in parrot-like fashion, with little soul and with little meaning. And it is not surprising that under these circumstances the young people should become insincere and artificial in their religious life. In some societies the habit prevails of reading random Scripture verses in the meetings without any conception of their meaning or appropriateness. This habit is certainly not conducive to edification. Sometimes officers are appointed who make no attempt to accomplish the work entrusted to them. They take pleasure in having their names printed on elaborate topic cards, but do not put forth their hand to do any active work. It is hurtful to the society to have to carry so much of this dead timber. All the officers and members should be held to a strict account for the fulfillment of the duty to which they have pledged themselves. They should be continually reminded of their motto, "For Christ and the Church." To serve Christ in any way is the highest honor and when the young people appreciate the dignity of the service which they are called upon to render for Christ and the Church, then and not till then will the Christian Endeavor Society fulfill its heaven-appointed mission. O. F. JORDAN.

Rockford, Ill.

THE TREATMENT NEEDED BY YOUNG PEOPLE.

Editors The Christian Century—I am at this moment in mid-ocean, and while the fog-horn is sounding forth, every minute, its note of warning, let me jot down a few thoughts that crowd forward for utterance.

1. The treatment needed by the American youth, at this moment, is increased discipline. "Freedom and discipline are essential factors in every scheme of government." Our young people have abounding freedom—and in this I rejoice; but they are not blessed by sufficient discipline. Some of the boys one meets in traveling would be shaped into strong men, if they were knocked down three times a day, for three months. The proverbial youngster who bosses his father and mother is no myth—to the ruination of all concerned.

2. The treatment needed by the American church, at this moment, is more Gospel-religion. I have just finished reading Harnack's "What Is Christianity?" What a wave of religious life would sweep over our churches, if our Catholic-tending ministers should digest this book! How he cuts the foundation from under the little ritualists, the bigoted ecclesiastics, the narrow creed-signers, and pulverizes their claims into dust! We are becoming more and more churches of ordinance, doctrines and ceremony. How Harnack makes the Gospel glow in contrast with these beggarly make-believes! Well—I'd give a good part of my fortune to have the Catholic-tasting portion of our churches read this Spirit-inspired message.

3. But what about the young people and the Church? This—sincerity on the part of the Church, in treatment of the young people! A mother may have a burning interest in missions, may enthuse over Hull House and Chicago Commons, but if she is selfish and ungenuine at home, her boys and girls will go wrong. The Church ought to be honest and sincere. I still feel angry when I recall how the Church, in its explanations and commentaries and living, outraged my intellect and conscience when a boy. A stingy, quarrelsome deacon, a selfish, ambitious minister, will destroy the religious life of scores of young people. I know a man, he is a power, a pillar, he is orthodox and a great friend of missions, but I feel—whenever near him—that he will bear watching. He is not genuine. My religious life is harmed, not helped.

Methods that reach the young, I believe in. Boys' clubs, ditto. Children's sermons, ditto, and all other plans to hold the boys and girls. But sincerity that is born of fear of God and love of man, that makes young people realize that the inside is like unto the outside, a religion that does not hide itself behind

creeds or ritual or fine sermons—this is what creates faith and holds the soul to God.

4. The teaching of the Church, in pulpit and Sunday school, ought to harmonize with that knowledge of life and the world gained by the young people in the high schools. The Church—in its ministers—often complains that its young people grow skeptical on going to college. The blame is with the Church, not the college. The one who withholds light, not the one who bestows light, is the destroyer of faith. The church whose young people turn skeptics when subject to light and criticism, let it move on and catch up, shaking off the moss.

Oak Park. SYDNEY STRONG.

BOYS AND THE CHURCH.

HE recognition of the fact that the boys of today are the men of tomorrow, coupled with the knowledge that the men of today are not found in the churches, raises the question, than which none can be more serious, What about the men of tomorrow? The fact that we are losing boys from the Sunday school and so from all connection with the Church at the age when they are most sensitive to religious impression, suggests that this indicates the most important problem which the Church faces today. The more recently apparent fact that the devotional exercises and demands of the Christian Endeavor movement do not make it attractive or successful with boys beyond a certain age causes us to ask by what means we can regain their interest and hold them for the Christian life. The greater success of the Y. M. C. A. in this regard, instructive as those wiser methods may be, cannot give entire peace to those who feel that no one center of effort can thoroughly solve the problem for each individual parish.

A number of supplementary societies have risen of late in the Church to attempt this work for boys. There is in some places an effort to extend the work of the Sunday school in the week days and to broaden the scope of the Endeavor society, by emphasizing Christian expression by deeds, for those who in the sensitive middle years of adolescent doubt and turmoil hesitate to speak of the inner storm and stress or to give testimony which shall seem unreal or dishonest.

The Alliance, of which I happen to be president, while dealing with all the problems of boy life, has given some especial attention in its literature and conventions to the boy problem in the Church. At the approaching General Conference in Boston, Oct. 29 and 30, one session will be very largely devoted to this theme. It is my personal desire to learn of wise efforts in various places in this direction and to afford the resources of the Alliance to those who seek to make such endeavors.

My own conviction is that we need to extend the class system of our Sunday schools in the form of instructive and inspiring boys' clubs under the leadership of manly teachers, into week-day sessions for handicraft, athletics, instruction in missions and philanthropy, and mutual works of mercy, thus giving expression and affording nurture to youths in their sincere but crude and somewhat boisterous desires to live a natural and characteristic Christian life.

WILLIAM BYRON FORBUSH,
President of the General Alliance of
Boston, Mass. Workers with Boys.

The hope of the Church cannot be realized by letting the children run wild until some revival shall gather them up. The experience of every church makes it unnecessary to argue this proposition. But in the reaction against revival panics, there is danger that we suppress all legitimate enthusiasms, and content ourselves with negative work. One finds that he cannot gather the chickens home to roost with a drum, and so he baits them with corn and silently takes them with guile. It is the fashion now to lure the children into the church with every blandishment which is thought to be "taking," to remove or gloss every object at which they might take fright, and to meet them from one to six times during Lent for the purpose of explaining what it is they are about to do—a little more than a rehearsal. But the church is more than a roosting place, and Christian nurture is something more than the alluring of children into it, as every one has felt. But just what more? That is the question. WM J. MUTCH.

New Haven, Conn.

Young men! specially you who are plunged into the busy life of our great commercial centers, and are tempted by everything you see, and by most that you hear, to believe that a prosperous trade and hard cash are the realities, and all else mist and dreams, fix this in your mind to begin life with—God is the reality, all else is shadow. Do not make it your ambition to get *on,* but to get *up.* Having food and raiment, let us be content. Seek your life's delight and treasure in thought, in truth, in pure affections, in moderate desires, in a spirit set on God. These are the realities of our possessions. As for all the rest it is sham and show. And while thus all without is unreal, it is also fleeting as the shadows of the flying clouds, and when God awakes it disappears as they before the moonlight that clears the heavens. All things that are, are on condition of perpetual flux and change. The cloud-rack has the likeness of bastions and towers, but they are mist, not granite, and the wind is every moment sweeping away their outlines, till the phantom fortress topples into red ruin while we gaze. The tiniest stream eats out its little valley, and rounds the pebble in its widening bed, rain washes down the soil, and frost cracks the cliffs above. So silently and yet mightily does the law of change work, that to a meditative eye the solid earth seems almost molten and fluid, and the everlasting mountains tremble to decay. REV. DR. MACLAREN.

There should be no invidious distinction between the young and old in the Church. Life is always young, and whoever has the indwelling Spirit of God will never grow old. Let our young people welcome into their prayer meetings those who may be old in years but young in heart and hope. We are all "one in Christ Jesus." The ideal for Christian Endeavor is the same as for the Sunday school—every member of the church is to be included. Why not section the whole church into Endeavor societies? Some churches already have three. Christian Endeavor is adapted to every age and to every individual. Let us all be Endeavorers, for there is room and need for our work.

T. S. TINSLEY.

The young people are the hope of the Church. From them the army of the Lord must be recruited, from them the school of Christ must be furnished with disciples; from them must come the future statesmen

and stateswomen of our country; from them must come the heroes and heroines who shall meet and master the problems of tomorrow. Of all the splendid riches and products which Providence has vouchsafed to our great Homeland, none con compare with the boys and girls. They are the diamonds which the Church must burnish for the crown of Prince Emmanuel. H. LAWRENCE ATKINSON.

The church cannot live without young people. This question has no place for other than an optimistic viewpoint. My experience in a number of different churches in country and city is that the church is drawing her young people nearer her heart-beat than ever before. I have no patience with the view that the work of the young peoples' societies in the church is rapidly approaching an end. We are just on the threshold of the young peoples' movement. "Old men for counsel and young men for war."

Elmira, N. Y. CHARLES FLINT ALLEN.

A STUDY IN CHARACTER.

HOW JOHN WELLMAN COMMENCED THE TWENTIETH CENTURY.

CLARENCE A. VINCENT, D. D.

Chapter II: A Death.

THIS was the first time that John had ridden upon the cars, and everything was full of wonder. He almost held his breath at first, so swiftly ran the train. He studied the passengers and tried to decide who they were and why they were going to the city. Then he began to think what he would do when the journey was finished. He had the address of the young man who had told him of the city, and had planned at home to find him and secure, by his help, a place to board. As time wore away, hunger reminded him of the lunch his mother had given him, and unwrapping it, he was soon satisfying a ravenous appetite. Did ever anything taste so good as that corn cake? Sometimes at home he had wished for the delicacies which he had heard they had in cities. But now with deep hunger and the old home receding it tasted like angel's food.

His hunger satisfied, he thought of the package his father had left him. Opening it he found ten five-dollar bills in one paper, and in another a small copy of the Bible and his mother's writing on the fly leaf,

"A mother's present to her son,
O may he prize it high;
In teaching him the way to live,
'Twill teach him how to die."

Long he sat there with his thoughts until the buildings flying rapidly by and the call of the brakeman brought him back to his surroundings. He followed the passengers out of the car and was in the city. He wandered forth to look for his acquaintance. He could find no street by that name. He asked several whom he met to direct him. Some did not know and gruffly told him so; others misdirected him. He lost the direction of the station and wandered at random. A sense of awful loneliness stole over him. He could not keep out of his mind the picture of the home he had so recently left. Would it not have been better to remain there? But he had chosen and he would not turn back. At last he was directed to the street, but found that the friend's family, whom he sought, had removed some months ago, where no one knew. Again he wandered on, trying to decide what step to take. The night would soon be on, and he must have some place to stay. There was nothing to do but look, and so block after block was walked in search of some sign of a lodging house. He was rewarded at last and found himself in a humble home for the night. In his room he finished the lunch of the forenoon. Tired in body, not even the uncertainty of his position could keep him from a long and restoring sleep. He arose refreshed, and having arranged with the family to remain, he hastened forth to secure some place that would insure his future.

Day after day is was the old story of search and failure. He had written home, telling of his journey, and that he would soon have a good place to work. But he would not write now. Money was nearly gone and for very pride he would not let his brothers and sisters know he was a failure. He had passed by many a notice of firms that wanted a boy for some menial work. He was not afraid to work, but he had come to the city to win a fortune, not to sweep stores or care for horses. A change, however, was coming over him. He remembered reading that one of the great New York merchants had started as an office everlasting questions!" or just slips away and doesn't next day he was looking among the manufactories and saw on the door of a small concern the notice, "Boy wanted." He entered and approached the proprietor. The man looked him over from head to foot and asked him many questions. He seemed struck with the young man's candor and earnestness. John was duly established as the errand boy of the office. The dreams of a prince of finance seemed to have been realized by contraries. There was no poetry in this position, for the work was trying and the pay barely sufficient to meet his board. But the spirit of the lad shone forth.

Months passed by. John did his work with thoughtfulness and fidelity. He kept his eyes open and learned all he could about the business. It seemed to him that in one particular there was great waste in material. He carefully weighed the waste for one week and computed the loss for a year at that rate. It amounted to $8,000. He approached the proprietor one day and spoke to him of the matter. The owner smiled at the suggestion of the office boy and replied: "It doesn't amount to anything." John was not to be rebuffed and showed him the figures. The man was interested and astonished. He thanked him and told him he would look into it. The weeks passed until John thought the owner had forgotten it. But one Saturday night, as he paid him his wages, he said: "We shall not need you as an office boy any longer." John's eyes filled with tears and a pallor stole over his face. "But," said the owner quickly, on observing the effect of his words, "if you have no objections, I will put you in charge of a new department, which will utilize the waste which you have discovered, with a salary of $100 per month; for it seems to me that an office boy that could observe so carefully will be more useful in another position."

John's letter the next day to his parents not only described what he had discovered, but was full of expressions of hope for the future. The father's and mother's eyes, as they read the letter, seemed to say

that they were not surprised, only gratified, and the brothers and sisters talked for days of the riches that had come to their brother.

John threw himself with all intensity into the new tasks. Three years saw this department greatly increased in the volume of business and the profit therefrom. John had suggested that they buy the waste from other mills and this was followed. Each year his salary had been raised. When five years had passed, the proprietor called him into his private office one day and offered him a partnership and the place of manager of the whole manufactory. "The infirmities of age and the increasing volume of business compel me to have a helper. I have found you trusty and capable, and you can pay for your part out of the profits year by year," said he. John had not thought of the possibility of such a thing for years to come, but a few weeks saw him in control. He kept watch of everything. A suggestion here and a correction there gave new life to the business. In a few years he established branch houses in other cities until he employed 15,000 men.

Meanwhile, he had married a beautiful girl and a little family was growing up around him. He occasionally visited his aged parents between trains, but he had little time to give to them or to his own household. He paid for a pew in a church and usually attended, but often his mind was upon his business. His voice was never lifted in prayer in his home. Had it not been for the mother, his children would have been without any religious training. He paid his men regularly and as much as others in his line of work, but the Sermon on the Mount had no place in his relationship to his men. They were to him as the horses he hired, to be fed and clothed because they were adding to his wealth. The homes of his men might be unfit and unsanitary, but he did not even know where they lived.

Each year saw his wealth growing, but there was no purpose in its use. He gave occasionally to some public charity, but not from any high or holy motive. The commercial spirit of the age had crushed out every higher motive. He had not intended that this should be so, when he left the farm, but it had grown upon him gradually, until now it was his master. The city needed men of standing and force to win it from the rule of organized greed and unrighteousness, but he did not need its appeals. Thousands grew to millions and the passion increased. Men called him a kind man in his family and just to his men and an upright citizen, and from a commercial standard it was true. But the real things of his nature, of his home, of his men, and of the community, meant nothing to him. Like multitudes of others in this wealth-loving age, life was a question of buying and selling. Eternity had dropped out of his thought. God and humanity had ceased to exist. Sometimes, during these years, the thought of the spirit of his early home and the farewell words of his mother would call to him out of the past, but the call unheeded had been less clearly heard at each repetition. Is this to be another wasted life? Are all the prayers and teachings of the early days to be of no avail?

One day he was at work in his office. The total of the year's business and profits was in his hand. One million dollars had been added to his wealth. He was thinking how, if all his plans carried for the coming year, the profits would be double those of 1900. There was no thought in his mind of putting these profits to any helpful use. He was thinking only of larger gains. The commercial spirit of the age was incarnate in him. The moral and spiritual man was dead. A knock upon his office door disturbed his thoughts.

(To be continued.)

FLATTERY.

NE of the ancients said that he would rather *be* than *seem to be* a good man. "The more a man deserves praise, the less will he seek after it." To most men flattery is pleasant, and if only skillfully administered it is seldom refused. Honied words are agreeable to the ordinary palate, and "when a man's self-love meets with another man's flattery, it is a high praise that will not be believed." To fish for praise is a mean business. "He that loves to be flattered is worthy of the flatterer."

"Who flatters is of all mankind the lowest,
Save him who courts the flattery."

Between judicious, well-merited commendation and flattery there is a wide distinction. "Honest commendation is noble, flattery is base." Honest commendation is helpful, flattery is harmful.

"No adulation—'tis the death of virtue."

Flattery strengthens imperfection; it is "the bellows that blows up sin." Those who feed their vanity upon undeserved praise are living upon empty husks, which can yield neither satisfaction nor strength.

The root of flattery is selfishness. The flatterer has always some personal end to gain, some ax to grind. "His words are softer than butter, but war is in his heart." Like the boa constrictor he licks his victim over before swallowing him. "Of all wild beasts," says Dr. Johnson, "preserve me from the flatterer."

Flattery is a gun that recoils at the breach. No man can indulge in the habit of flattering others without destroying self-respect. Every insincere word spoken lowers a man in his own eyes and saps the foundations of noble manhood. He who flatters ceases to stand erect; he has become a creeping, crawling thing, scorned by all good men and despised even by himself.

Few vices are more prevalent in social life than flattery. Newspapers live by it; art is prostituted to its service; the pulpit falls before its baleful influence, pronouncing fulsome eulogies over departed wickedness. The very gravestones flatter. "Where are the bad folk buried?" asked a little girl, "I can find only the graves of the good."

Against the insidious wiles of the flatterer all men require to be ever watchful. "When fortune comes smiling she often designs the most mischief; when she caresses a man too much it is apt to make a fool of him." How many a virtuous youth has flattery snared, first deceiving that it might afterward destroy?

"No visor doth become black villainy
So well as soft and tender flattery."

Although dressed in the livery of friendship, believe it not. A sinister and an evil motive lurks in its sweetest, smoothest words. "A man that flattereth his neighbor spreadeth a net for his feet."

"O, that men's ears should be
To counsel deaf, but not to flattery."

J. M. C.

AT THE CHURCH

OUR PULPIT.

PARENT AND CHILD.

MARY TRAFFARN WHITNEY.

"Honor thy father and thy mother."—Exodus xxii:12.

THIS command should come first to the parents and afterward to the children. Fathers and mothers must lay the foundation for honor if they expect children to honor them.

The word honor, I believe, should be taken, not in a superficial way, as though it meant simply an outward, formal deference, but in its real meaning, which is reverence or respect paid to a person because of true worth.

A representative of the commonwealth is properly accorded a certain quality of honor because of the office he holds, whether or not he may be respected for himself. So also there is a certain respect and honor due to the office or position of the parent, and custom should undoubtedly demand that every child conduct himself in a respectful way to his father and mother, if for no other reason than that they are his parents. But when we come to talk about a child honoring his father and his mother in any true sense, which is to give them the genuine homage of his heart, it depends entirely upon what they are in themselves, whether he can do it or not.

Now consider what qualities always command respect, for children are not so different from grown people in this matter; they respect the same qualities in human nature.

First, then, everybody respects power and has a contempt for weakness. So, if we are to be honored by our children we must be strong, and the stronger we are the more honor we shall get, and every kind of strength counts. Just as the child learns to recognize physical force, so he very soon learns to measure intellectual and moral force.

And right here is a very important thing for us to consider. A child is of necessity weak. He is weak physically and we have at the first to carry him gently in our arms, then when he begins to creep we have to guard him from danger, and when he begins to try to walk we have to support him till little by little his limbs acquire strength. Our strength of body has to serve him in his physical weakness. Now why is it we do not realize that we must be to him morally and intellectually just what we are physically? A child's mind and moral nature are weak like his body, and until he is full grown he needs to lean up against the superior wisdom and virtue of the parent.

What mother is there who would push her baby over when he had climbed to his feet and stood smiling up to her face in the joy of having done so much for himself? But a little later that same little one is making another climb. This time it is his mind that wants to learn to walk, and he comes to her with an eager question. And what does she do? Perhaps she pushes him back with a falsehood, such "innocent" falsehoods as some mothers do tell their children; perhaps she says, "Oh, don't bother me with your answer him at all, and leaves him to fall for want of support.

The weak mind of the child just as naturally leans up against the strong mind of the parent as its weak body leans up against the strong body. His struggle with the world has just begun. He is trying with all his might to get acquainted with his environment and to understand what there is about him.

Moral Backbone.

Think, too, what it is for children as they grow older to keep finding that their parents have misrepresented things to them, and that the world and life are quite different from what they have been led to believe. They need moral bracing from the strong moral character of their parents, and here is where parents have got to say: "You must and you must not," and then be the unyielding force that compels them to obey.

Sam Jones tells about a man "with a cotton string for a back bone." Morally, children have such back bones as that, and if their parents haven't any good strong spinal columns for them to lean up against there is little hope of their doing right. We discuss the question of methods of punishment, but if parents had more backbone—more strength of character as a guide and support—there wouldn't be so much need of punishment of any kind. The weaker the parent the more punishment the child receives.

There is a weak sort of parental sentimentalism which pampers and indulges children and handles them in a lax way, and what does it lead to? It leads to lawlessness and contempt on the part of the children, and to a habit of threatening and hopeless despair on the part of the parents. That sentimentalism isn't love. Love is something stronger than that. It can say "no" as well as "yes." It can command as well as yield. The only kind of love that a child really respects and honors is that which has authority back of it, and weak people feel the need of being directed. So let us never think we can gain the love or respect of our children by indulgence and a weak management. Nothing can take the place of strength.

Another thing that people honor is wisdom. Every child begins by thinking that his parents know everything. But while that first illusion must of necessity be dispelled, yet there is no reason why we should sit still and let our children go far ahead of us while we are learning nothing. They may learn much that we cannot have an opportunity to learn, but let us be learning something all the time. If we are not we shall find them very soon looking down upon us from their superior knowledge and taking account of our ignorance—and nobody has any respect for ignorance. How many women give up their accomplishments, largely, as soon as they welcome the first baby! How many men settle down to business and drop all reading except the daily paper!

Then, again, everybody respects goodness, and by goodness I mean a combination of all the virtues; of kindness and patience, and honesty and industry, and truthfulness and all the rest. What we are speaks a great deal more effectively than what we say, and the thought of our children's regard ought to keep us from falling into follies or faults or vices. The world at large may never know what we have done, but if the home kingdom is made heavenly by our goodness our children will know it and do us honor. It pays

when we have this thought in mind to cultivate all the virtues for home use.

Again, we hear so much about the duty of children to treat older people with respect that it probably will strike some as absurd to talk about parents treating their children respectfully. And yet I am quite sure that the children who are treated with the most respect will most honor those who thus treat them. The more children can be made to respect themselves the more respect they will have for others. Remember that self-respect is a very different thing from self-conceit. The former is to be encouraged in every way; the latter to be nipped in the bud. We must do our duty by them all along, that in the years to come there will be that sweet and beautiful companionship which is founded upon devoted love and unbounded respect.

Knowing How.

O how great this office of parentage is getting to seem! How we are beginning to study it and question what its duties are!

Much is said of motherhood—none too much—but not half enough is said of fatherhood. They are equal, and must rise together. The most stupendous business of life is in the hands of fathers and mothers. They are coworkers with God in the creation of the race, and upon them very largely devolves the responsibility of its training. Should they not, then, give infinitely more thought and study to the laws of human development than they do? How can they respect themselves when they take up this mighty task thoughtlessly and carelessly! All the great problems of the world must be solved within the home circle. I believe we shall yet prove that, begin where you will, everything good and everything bad can be traced back to the origin of life in a good or a bad parentage and good or bad homes. If we are to cleanse the stream of human life from all its defilement we must go back to its source.

We must learn the art of family culture as the florist learns the art of floriculture. The questions of marriage, of the rearing of children, of proper home conditions, of food and dress and exercise, and amusements, are all of the most vital concern to those who have taken up or expect to take up the duties of parents. Methods you will seek out for yourselves. Books and periodicals are at your command full of wise suggestions. Meetings for council are imperative—mothers' meetings, if it must be so, but parents' meetings are the ideal—genuine family-culture classes they should be. And this work reverently and conscientiously done will bring you into the very presence of the infinite Father, and make your life a psalm of praise.

Boston, Mass.

FATHER'S CHILD.

My little girl to-night with childish glee,
Although her months had numbered not twoscore,
Escaped her nurse, and at my study door,
With tiny fingers rapping, spoke to me.
Though faint her words, I heard them tremblingly
Fall from her lips as if the darkness bore
Its weight upon her: "Father's child!" No more
I waited for, but straightway willingly
I brought the sweet intruder into light
With happy laughter. Even so some night,
When, from the nursing earth escaped and free,
My soul shall try in her first infant flight
To seek God's chamber, these two words shall be
Those that will make him ope his door to me.

BIBLE SCHOOL.

JOSEPH SOLD INTO EGYPT.

Lesson for October 6, 1901.—Gen. 37:12-36.—Golden Text: The Patriarchs, moved with envy, sold Joseph into Egypt. Acts 7:9.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

ELIAS A. LONG.

Location and Time.

Jacob, the father of Joseph, dwelt near Hebron; his sons pastured their sheep some seventy miles northward at Dothan. The date of our lesson is commonly conjectured at B. C. 1729 and 1728. Joseph was now seventeen and Jacob one hundred and eight years of age. Isaac still lived, blind and feeble, at the extreme age of 168 years.

Divine Character Building.

The story of Joseph is one of the most charming narratives in all history. Its importance is testified to by its length in the sacred annals. It occupies one-tenth of the book of Genesis. What this history has taught to all ages since Joseph is that it pays to be pure and true.

The life of Joseph contains an instructive application of the ladder emblem, reaching from earth to heaven, which appeared to his father Jacob many years before, and which indeed rises before every human being. It is the ladder leading to the higher life in God—the ladder of character building. As Joseph learned and as every Christian finds out, the ascending of this ladder is never a wholly easy task, although one that leads to glory, honor, peace and eternal life. Rom. 2:7, 10. It is a narrow, not a broad way. In it one must move and act, as did Joseph, for himself. It is moreover a slow course, step by step, looking up and lifting up. Joseph made a right start by fixing his eye on higher things. The first glimpse of him, with feet firmly set on this rising ladder, shows him seeking to reform the evil ways of his brothers. V. 2. His devotion to duty and to high ideals (Vs. 5-11) carried him to the pit and to prison, but at length he rises to a position conspicuous above his family and the world, save the Pharaoh.

Vs. 12-14. The Father's Anxiety. "Israel said." He who had been Jacob is now known by his new name. * * * "Unto Joseph," the elder of the two sons of Jacob by Rachel, his best beloved wife. He was his father's favorite, perhaps because he was an unusually good boy. Vexed by the evil conduct of his elder brothers who, as their history shows, were coarse and wicked men brought up under bad influences (Ch. 35: 2.) he takes it upon him to report them to their father (V. 2). This caused his brothers greatly to hate him. Their later envy was the result of Joseph's telling his dreams which pointed to high aspirations. * * * "I will send thee." He would send Joseph to inquire after their well-doing. No doubt the younger feared, as his father did not, the reception that would be given him by the rough shepherd brothers; he knew their ways better than did his father. * * * "Here am I." Not for an instant did Joseph shrink from ascending the ladder of duty. Possibly he thought that his long journey to reach them on a mission of love (V. 14) would win their hearts. For such a lad the trip of many miles across the plain was far from a light undertaking. It is sad to think that this was the last time the dutiful youth beheld his childhood home. * * * "Go, I pray thee." The father heart was anxious for the safety of his sons.

Vs. 15-17. The Further Search. "I seek my brethren." But Joseph did not find them at once. They had moved some distance beyond Shechem, doubtless seeking for better pasture. * * * "To Dothan." It was a long, weary trip, seventeen miles yet further north, which loomed before him.

Shall he extend his tiresome journey or shall he retrace his steps homeward? He is on the ladder of duty; he will with self-denial go forward.

Vs. 18-20, Brethren's Jealousy. "When they saw him." Moved by envy (see Golden Text), because his father had been especially drawn to his son's lovely character, the elder brothers sought his injury. We recall that envy led the Philistines to destroy much-needed wells in a dry land. In this instance, where love between the brothers should prevail for mutual strength and good, envy instead brings forth malice, deceit, lying, murderous intent and slavery. Envy is a soul poison. It is the very breath of the old serpent.

Vs. 21-22. Reuben's Intercession. "Reuben." This brother, as Jacob's first-born son, had more reason to be jealous of Joseph than the others, yet he proves his best friend. It is his privilege to be used of God for saving the life of his young brother and through him the life of multitudes later from famine. A man with strong natural inclinations toward evil, he yet possessed much true kindness of heart. Years later he pledged his life and that of his son's as sureties for Benjamin. Ch. 42:37. * * * "Said unto them." Besides his present argument against evil, we have an account of his charge, "Do not sin against the child." Ch. 42:22. Reuben, possibly because of Joseph's good influence over him, seems to stand next to Joseph (V. 22) in his hatred of evil. That he was serious is shown by his grief in V. 29, 30.

Vs. 23-24. The Desert Pit. "When Joseph was come." The design in the brothers' hearts was to slay him (V. 20). The mere intent to kill made them murderers in the sight of God. God holds any kind of hatred towards brothers to be as wicked as murder (1 John 3:15). * * * "They strip Joseph of his coat." They took this sign of his high esteem with his father. It was probably the sole garment worn by Joseph and henceforth he, like any other slave, would be carried in shameful nakedness into Egypt. Is. 20:4. * * * "Coat of many colors," perhaps formed of varied pieces of patch work. * * * "Cast him into a pit." This was on Reuben's suggestion. He thus hoped secretly to rescue him and spare his life. The pits or cisterns of that land were bottle-shaped, hence it was impossible for one imprisoned to escape. * * * "The pit was empty." Joseph's life was not to be taken by bloody murder, but evidently he must in that pit suffer that which was far worse, starvation (V. 26).

V. 25. Historical Meanness. "They sat down to eat." Perhaps the very dainties provided at home and which Joseph carried to them, while their brutality let the bearer of good will starve. From the confession of Ch. 42:21 we learn that this torment of Joseph filled his soul with "anguish," and although he pitifully entreated for release, "they would not hear." Ages after the prophet of God refers to this hard-hearted meanness: Amos 6:6. * * * "Lifted up their eyes." But God never meant that Joseph should perish in that pit. Even in this moment there draws nigh a caravan that led to his deliverance from death. While the brothers had eyes for the worldly chances of trade, they had no ears for a brother's woeful pleadings for life. * * * "Ishmælites." In verse 28 they are called Midianites, in verse 36 Medanites. These tribes were near relatives and neighbors, who probably combined their caravans when carrying valuable commodities to far-away markets. Descendants as they were of Abraham, they likewise were relatives of Jacob's sons, but given to idolatry and slave dealing, "their hand against every man and every man's hand against them." Gen. 16:12. * * * "From Gilead...to Egypt." They were carrying spicery, balm and myrrh from Gilead, which was noted for these products (Jer. 8:22). In the wealthy markets of Egypt these were much in demand for embalming the dead, for idol worship, and for personal delight.

V. 26. A Troubled Conscience. "And Judah said." Judah, the fourth son of Jacob by Leah. He was a leader in family affairs and "prevailed above his brethren." 1 Chron. 5.2. That Judah, at least, had been touched by the anguish of Joseph's pleas for life is shown by Ch. 42:21. * * * "What profit, if we slay." Judah asks from the standpoint of self-interest. Aroused doubtless by Joseph's cries, he thinks of slavery as being much milder than slaying. But in God's sight sin is not graded as man sometimes calculates. Sin is treason, and like treason against government it is not the act, but the principle that condemns. * * * "Conceal his blood." But blood is not so easily covered. As in the case of Abel's blood, it would cry out of the ground unto God for judgment. Ch. 4:10.

V. 27. Appalled at Blood. "Let us sell." Slave trading was then common, as many inscriptions on Egyptian monuments show. The fact that within fifty years traffic in human beings was upheld by press and pulpit in our land must make us lenient in judging the people of that ancient time. This act of wickedness God overruled "to preserve life in famine." Ch. 45:4, 5. * * * "He is our brother." The mere fact that there was occasion to dissuade from taking the blood of a brother, shows how Satan held men captive to his will. They were as wicked as Cain. They denied that they were their brother's keeper. * * * "His brethren were content." At length they yield to the reasoning of influential Judah.

V. 28. The Sale of Human Flesh. "Then there passed by." That part of the train composed of Midianitish merchant men, who did purchasing. * * * "Sold for twenty pieces of silver." The bargain yielded two pieces of silver to each brother. It is thought that each was worth about 55 cents in our money. Many years later a Hebrew was valued at 30 shekels. Ex. 21:22. But this act doubtless was primarily done to destroy all chances of Joseph's dreams being realized. He was sold for a slave that he might never be a lord. He was sold into Egypt that he might never be lord over their family. They could sell him away from their own sight, but not away from God. "God was with him." Acts 7:9. Jesus was sold for 30 pieces of silver. Matt. 27:9. * * * "Brought Joseph to Egypt." What an inexpressibly hard and sad experience to this gentle youth, thus to be ruthlessly carried by coarse, unfeeling masters far from father and home. Yet this was the only road that opened to the greatness to which Joseph aspired. No progress to spiritual or material eminence is achieved apart from a hard, troublesome course. Tribulation developed, it did not alter Joseph's character. It was as a prisoner that Paul was brought to his great work in Rome. So Joseph's transfer to a contact with Egyptian civilization in time led his people through a schooling that fitted them to become a great nation.

V. 29. Reuben's Anguish. "And Reuben returned from the pit." Returned from tending the flocks to release Joseph as planned (V. 22) only to find that the brothers had taken advantage of that absence to dispose of Joseph. * * * "Behold Joseph was not." How sad a blow to the only brother who was kindly disposed towards the unfortunate lad. The rending of his clothes indicated his grief.

V. 30. The Missing Child. "Returned unto his brethren." Reuben was ignorant of the deep iniquity of selling his brother as a slave. * * * "The child is not." The allusion to Joseph as a child adds to the pathos of the story. He was perhaps small for his years. This impression on Reuben's mind continued until the restoration in Egypt. Ch. 42:13, 36. * * * "Whither shall I go?" With heart set on releasing Joseph and restoring him to his father, how could he turn back to that home with the pet of the family missing?

V. 31. Sin Begets Sin. "And killed a kid." The sin of lying now is added to that of murder in their hearts. The kid's blood was to serve in acting out the lie on their father. It is the nature of sin to enlarge upon itself. * * * "Dipped the coat in the blood." To be used to further the scheme of deception. They felt doubtless that their father, by his partiality, had given them cause for irritation. As God is no respecter of persons, so we should always avoid showing favor. This lesson is an impressive comment on the evils of favoritism in the family.

V. 32. Dreadful Life's Secret. "And sent the coat...to their father." Sent it by a messenger, as they dare not face their father's first grief for his lost child. * * * "This have we found." A falsehood direct. Crime begets crime, one sin begets another. * * * "Thy son's coat." They would cast the blame upon some wild beast. They were worse than dumb beasts of prey. Later the brothers were brought to admit their guilt. Ch. 42:21.

V. 33-34. 'It Is My Son's Coat." This the father's eager eye would at once discern. * * * "An evil beast hath devoured." Upon Jacob there now was visited the same kind of deception he had committed against his own father. Very likely, if Jacob had not lived the life of hard dealing with Laban and others, his own sons would not so well have known deceit. Jacob's sin visited him stroke by stroke for many years. "Be sure your sin shall find you out." Num. 32:23. * * * "And Jacob rent his clothes." He was inconsolable. Even the passing of many years could not blot out his grief. Besides rending his clothes as Reuben had done, he put sackcloth on his loins. He mourned for his son many days.

So much we miss,
If love is weak, so much we gain,
If love is strong. God thinks no pain
Too sharp or lasting to ordain
To teach us this.

—Helen Hunt Jackson.

FIVE-MINUTE SERMON ON THE GOLDEN TEXT.

PETER AINSLIE.

F all the mean things in this world, envy is the meanest. It is the parent of multitudes of crimes. It plots and plans in the dark and then, like Joab smiting Abner, it does its work under the pretense of friendship. Said Socrates: "Envy is the daughter of pride, the author of murder and revenge, the beginner of secret sedition, the perpetual tormentor of virtue. Envy is the filthy slime of the soul; a venom, a poison, a quicksilver, which consumeth the flesh and drieth up the marrow of the bones." Publius, one day observing the sadness of Mutius, said: "Either some great evil has happened to Mutius, or some great good to another," and who has not seen men like this envious Roman citizen? Out of envy Cain slew Abel, Saul persecutes David and Caligula slew his brother because he was more handsome than himself. Dionysius could neither sing nor argue, but the music of Philoxenius and the philosophy of Plato moved him to envy their excellencies and execute punishment upon them. What strange history this single passion has written! I take up the transactions of daily life and here and there are actions so treacherous and vile that there can be no excuse other than that character has reversed itself and love lies murdered beneath the feet of envy. It is found in every class and condition of society. There is a man who does not like to hear anybody else praised, especially if that man is in the same business or profession as he is, or some woman who dislikes to hear any other woman complimented. You may not think that much of a sin, but the Almighty has placed it right by the side of drunkenness, lying and adultery. Wherever there is anything so unclean, let the Word of God in that the heart may be cleansed. None of us need glory that we are free from envy until we are free from all sin, but every one of us should contend against it and fight the symptoms in us as we would the symptoms of smallpox or yellow fever. It has been the damnation of countless souls.

Our Father, hear us and cleanse us from all envy through Jesus Christ, our Lord. Amen.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

THE GRACE OF GIVING.

Topic Oct. 6. Ref. 2 Cor. 8:7-9.

HEREFORE, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." We have in this a summing up of the Christian graces. Faith is first. Without faith it is impossible to please God or benefit mankind. There is no abounding in anything without faith. Out of the abundance of the heart the mouth speaketh. Doubt may sometimes be loquacious, but is always heartless. And for the most part doubt is speechless. There is little in a negation to give wings to words or to make the lips move majestically. Faith has the prophet's face, and speaks with prophetic voice. Therefore let us abound in faith, that we may abound in utterance and in all knowledge. But there must be knowledge before utterance? Yes! But knowledge can only increase as we give utterance to our spiritual aspirations and convictions. The reason so many make so little progress in the Christian life—so little growth in grace and knowledge, is because they do not give utterance to their faith and their hope, their love and their longing. Hope dies in the heart unless we speak. Love beats its breath out against the prison bars unless they that love the Lord speak often one to another. It is the human way; it is the divine way. Abounding in utterance is still the royal way to knowledge. The silent soul is selfish. One of the blessings of the spiritual reign of Messiah was foretold in the words—"The tongue of the dumb shall sing." "Let the redeemed of the Lord say so." It is thus the knowledge of the Lord is spread abroad. The Church is suffering from a great overplus of dumb disciples.

Abounding in Diligence.

"Diligent in business" is another expression of Paul's. His own wonderfully busy life is the best commentary on these words. We may learn from Paul what his conception of diligence was, and what he means by abounding "in all diligence." It is a marvelously inclusive phrase. Perhaps it is the one thing beyond all others in which we fail. "Diligent in business" means in the Lord's work. The work of the Church requires business tact, sense, diligence, fervency, along with the faith that removes mountains and the love that endureth all things, hopeth all things, and never faileth.

"This Grace Also."

Paul adds this last as an exhortation "to prove the sincerity of your love." It is to us as to the Corinthians. And it is needed today as then—in Chicago as in Corinth; in country hamlet as on Church avenue. It was not added as an after-thought, but is the very important thing that the apostle started out to say. Abounding in everything else, if it were possible, would still leave the soul dwarfed and impoverished without "this grace also." It is, in Paul's thought, the crowning grace of the full-rounded and developed Christian character. It is the proof of the sincerity of our love, of our devotion. There is no real devotion without this sense of duty and of genuine spiritual delight in giving—cheerfully, continuously; not of constraint, nor of commandment, but of a willing mind; taking joyfully the spoiling of our goods, as the Hebrew worthies, knowing that we have in heaven a better and an enduring substance.

Oliver Wendell Holmes mourned that it was his evil fortune to be born in a time when children were neglected and older people made much of, and to grow old in a time when the aged were neglected and children received all attention.

Every boy and girl in the land would do well to treasure the remarks of former President Cleveland, when, in paying his tribute to the memory of President McKinley, he said: "He was never ashamed to follow through life the teachings of his mother." We realize that not all boys and girls have a mother's guidance, and here and there may be found a mother whose influence is not good, but in the main the lessons taught by our mothers are worth making the foundation for a whole life's action.—*Record-Herald.*

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

BY THE REV. ALEXANDER SMELLIE, M. A.

JACOB A PRINCE WITH GOD.

"Men ought always to pray and not to faint."—Luke 18.1.

Monday—Genesis 32. 1—12.

THE angels of God met him." For me, as well as for the patriarch, God has provided the gracious ministry of the angels.

Since Jesus was born in my world, and died, and rose again, I do not make so much of the angels as the Old Testament saints did; and it is right that, beside him, they should dwindle into subordination and insignificance. Yet their solemn troops and sweet societies are sent forth to aid and succor me. The greatest of them is ready to befriend me, so weak and poor. It must be because God desires to extend the empire of love and service and sacrifice as widely as possible, and so he gives the cherubim and seraphim my imperiled and helpless life for which to care. I cannot tell how many are the stumbling blocks they may remove from my path, how many are the temptations they may strengthen me to overcome, how many are the holy resolutions they may breathe into my soul. The world of good spirits is present, not absent, not distant. It is not above the sky nor beyond the grave. It is now and here.

Tuesday—Genesis 32. 13—23.

Jacob has not come to his wits' end yet. He is planning and scheming how he is to make his escape from Esau. But there is no salvation for him or for me along that road.

I cannot shape my own course. It is right that I should exercise thought, discretion, foresight; but when everything has been done, there comes a point when I have simply to trust. Without God I cannot move forward a single step.

Much more is this true in my spiritual life. There is mystery, there is divinity, in it from its commencement to its consummation. I am unable to redeem my soul. I am unable to sanctify and perfect my nature. I am unable to win and secure my heaven. If God is not for me, everything is lost, for I am helpless and impotent.

Wednesday—Genesis 32. 24—32.

Sometimes God's ancient people called themselves Hebrews, sometimes Jews, sometimes Israelites. And the last is the sublimest title of the three. The first is the Pilgrim name, and the second is the National name, but the third is the Covenant name.

Would I be an Israelite? I must be humbled, as Jacob was. I must be driven out from all self-conceit and self-glorying.

Then I must cling about the feet of the Lord who has conquered and abased me. I must weep and make supplication to him. I must refuse to let him go except he bless me. And on my ears and into my soul must fall his message of forgiveness, restoration, uplifting. It is a Gospel for me alone—"Fear not, I have redeemed thee," "I give thee the white stone and the new name," "I lift thee out of the dust, and now thou art a prince with me."

Thursday—Genesis 33. 1—11.

Difficulties turn out to be nothing when first I have met with God. Clouds that I feared break in blessings on my head. Enemies are transmuted into helpers, friends, brothers indeed.

So are my fears dispelled. I have a hundred haunting anxieties about the natural life, about the spiritual life, about the everlasting life, about my own and those of others. I cannot shake myself clear from them. But let me try the plan of telling God about them all, and the dreads and the misgivings will be gone.

So is my progress secured. I am on the road to the inheritance, the land of promise, the city which hath the foundations. But obstacles are continually starting up in the way, obstacles from within and from without. There are lions in the path. But let me pray, and the rough places will be made plain.

Prayer is a "breath that flits beyond this iron world, and touches him that made it."

Friday—2 Kings 19. 14—20.

Here is a good man whose first thought in trouble is to carry the distress to God. The temple and the altar are Hezekiah's natural and inevitable refuge; he never thinks of going anywhere else. I would be like him. I would flee to God before consulting with any human helper, and before sitting down to ponder the matter in my own mind.

Here is a good man who does not presume to dictate to God how he is to act. Hezekiah spreads the insulting letter of the Assyrian prince before the heavenly King; he explains his own sorrow and need; and there he stops. He does not prescribe to One so much wiser than himself. Thus, having told my Father everything, let me leave him to decide what to do. He makes no mistakes. He will choose the right path.

Saturday—Psalm 34. 1—10.

This poor man cried. Often my prayer must be a cry direct, intense, agonizing. The clouds have overspread my sky. I am walking through the floods on foot. I stand in the furnace which has been heated seven times.

There is a fine old man, Thomas Crann, in one of George MacDonald's books, who gives us a page of his spiritual history. One evening, in a lonely peat-moss, the sense of his sin came to him. He stood looking west, where the sun had gone down and left a red light behind. All night he stood, or lay, or kneeled on the cold ground, calling to the Lord for grace. And in the morning his face was toward the rising sun, and he crept out of the bog and home. Three days went over him, in which he tasted nothing but a drop of milk and water. And on the fourth day, in the afternoon, he rose and went to his work, with his heart like to break for gladness. He knew that he was one of the chosen.

Sunday—Matthew 15. 21—28.

She had everything against her. There was her heathen upbringing. That she should venture to the holy Presence and the gracious Face tells me not to despair, even if against me "from my cradle do fate and my fathers fight." Christ is stronger than heredity and environment.

There were the delays and discouragements of Jesus. And this was the sorest grief of all. He, who was usually so tender, met this pleader with argument and rebuff. But still she went on praying, for, if he repelled her with one hand, she felt him uphold her with the other. So let me do. My Lord may try my trust, my perseverance, my whole-heartedness. But in the end he is sure, sure, to bless.

General & Church News

Sunday School Convention.

The Sunday School Convention of the State of Wisconsin met at Waukesha Sept. 18th and 19th. There was a good attendance. A song service was participated in by the Methodist and Baptist choirs under the direction of J. B. Hayes. Rev. R. S. Ingraham of Milwaukee presided. Rev. Ingraham will preside at all the sessions, as he is vice-president of the association. The president, Rev. Willet, has removed from the state. Attorney E. W. Chaffin delivered the address of welcome and extended the delegates a hearty greeting. Rev. Ingraham responded. Marion Lawrence was then introduced as speaker of the evening, and delivered an excellent address on "Organization for Evangelization," giving a detailed history of the work of Sunday school conventions since the first one held in New York City in 1832. He spoke of the necessity of good organizations in all things. The session closed with "Pillow Texts," by Rev. E. A. Potter of Mukwonago.

"If the city council will not clean the city walls, then I say the city council should be cleaned," were the words uttered by Alfred Day, general secretary of the Michigan State association, during his address on "The Child in the Midst," at the Sunday school convention last evening. He had been speaking of objectionable theatrical pictures being posted in conspicuous places on city bill boards.

The State Sunday school convention held its final session at the Methodist church. It was opened by a short song service under the direction of Mr. Rockland of Chicago. The principal speaker of the evening was Marion Lawrance, who gave an interesting talk on "The Big Boy Problem." He urged that boys should receive more help and sympathy from their parents, as they were often neglected much more than their sisters, although they really ought to receive more attention owing to the increased temptations to which they are exposed.

Religion in Summer.

Much has been said of late in regard to the stagnation in church work by reason of the long summer vacation of pastors and people. There has never before been so small an attendance in the city churches as is reported for this past summer. More than one note of discouragement has been sounded, and some have suggested that the example of the few be followed by the many in closing the church building entirely for several weeks, for even those who do not leave town seem to think themselves excused from attendance at church. It is encouraging in the face of these experiences to note that in some directions and in some cities religious work has been pushed with great vigor and that certain forms of work have brought exceedingly good results.

It has been demonstrated very convincingly both in city and country that out-door services attract the people. Chicago, St. Louis, Kansas City, Pittsburg and Philadelphia have each had their tent meetings, which have drawn large crowds and have had their fruit in conversions and in accessions to the churches. On the West Side of Chicago over 12,000 people attended the union tent meetings under the auspices of forty-seven Christian Endeavor societies. More than 500 responded to the invitation to become Christians. Various churches in other parts of the city have either separately or jointly conducted tent services with proportionately good results.

In St. Louis the Presbyterians have had two tents the Menard street mission having from 400 to 500 people at a service, and Grace Church receiving sixteen into its membership as the current result of its tent meetings. The Congregationalists have conducted from two to five open-air services a week. In one case the announcement of such a service was received by men with a clapping of hands, and some were on hand at 7 o'clock waiting for the preaching that was to begin at 8. In another case a far larger congregation gathered weekly than was ever assembled inside the church. The Compton Avenue Presbyterian Church had its evening service on the church lawn, with an attendance of about 300. The Newell meetings at the Coliseum have been attended by from 100 to 500 every night, except Wednesday, during the summer. Pittsburg and Philadelphia have had several tents in use for many weeks, with over a thousand in attendance at a single service, and a large number of conversions. Many smaller cities and towns have like stories to tell of good work done.

In the country grove meetings have been held with great success. No tents or other shelter than the trees are used. From Wisconsin particularly we hear of these grove services being held every night in the week, with four on Sunday, and having large congregations. Though held at the busiest season of the year for the country, people have come six miles regularly on week nights. Many have been brought to Christ. On Sundays the people bring their lunch baskets and come prepared to spend the day, so the four services have each a good attendance. And the experience of Sunday brings them back to the week-night service. The churches in the neighborhood have been greatly strengthened and built up. In one region nearly every household for several miles along a main road has come into church and Sunday school relations.

Jubilee of Congregational Home Missions in Minnesota.

The jubilee service of Congregational missions in Minnesota was the central feature of the program of the forty-sixth annual meeting of the Congregational General Association of the state. This service was held on Wednesday afternoon, Sept. 18, at the First Congregational church, Minneapolis. Minnesota has been emphatically missionary ground. As early as 1832 Rev. Mr. Boutwell commenced Protestant work for the Indians, under the American Board of Foreign Missions. In '47 the American Home Missionary Society came to the state with Rev. E. B. Neil and Rev. J. C. Whitney as missionaries at Stillwater, St. Paul and St. Anthony. It will be remembered that this society was fostering both Presbyterian and Congregational churches. These two men were Presbyterians and their work followed on that line. Congregational work in the state began with the coming of Richard Hall and Charles Seccombe in 1850, and in November, 1851, the latter became the pastor of the First Congregational Church in Minnesota, situated at St. Anthony. These early beginnings of missionary work in the state may be said perhaps to have shown their first results in the serious tone and high ideals of the first legislature of Minnesota. In resolutions passed, morality and religion were regarded as of most essential elements of education. A knowledge of man's relation to the uni-

A UNIVERSAL FOOD.

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verse was to be the aim of the educational work of the state.

At the end of fifty years the statistical results are 257 Congregational churches in Minnesota, eighty of which are self-sustaining. The Congregational Church membership is 18,000. Yearly these churches give $50,000 to benevolence and expend for home support about $140,000. The working capital for this large missionary enterprise has come mainly from the east and has been under the fostering care of the Congregational Home Missionary Society. The annual investment has been as high as $25,000, and last year the appropriation was nearly $12,000. Of this $12,000, the churches of the state have furnished to the mother society over $6,000. Thus a percentage of one-half has been attained, and the resolutions, which were adopted with enthusiasm, indicate a purpose of further progress in the direction of complete home support of the missionary work in the state.

For this jubilee service the Rev. Jas. W. Strong, D. D., president for twenty-three years of the Minnesota Home Missionary Society, was in the chair; the annual report of that society was given by Rev. Geo. M. Morrison of St. Paul. Rev. Richard Hall, the first Congregational missionary, and Rev. C. S. Harrison, who also came early to the pioneer work, spoke of the beginning in Minnesota. Miss C. W. Nichols told of the woman's work, Rev. S. V. S. Fisher, of the foreign department, and the society's state superintendent, Rev. George R. Merrill, D. D., spoke with enthusiasm of the outlook. Rev. Dr. L. H. Cobb, now of New York, but for seven years the state's missionary superintendent, gave the address of the afternoon. The whole meeting was enthusiastic and hopeful. What the Congregational brotherhood has done for the southern half of Minnesota in the past fifty years must and will be repeated in even larger measure for the northern half of the state in the next half century. It may be noted that this great state, containing an area greater than all New England, is but half settled, that at present the frontier missionary work is no farther north than Cass Lake, and that already to the north of this point there are 10,000 settlers and a new and vigorous population pouring in.

The services were continued after an evening collation, provided by the ladies of the church, in an anniversary service of the fifty years completed by this first church of Minnesota—the First Congregational Church of St. Anthony, now the First Congregational Church of Minneapolis—and with fitting invocation, music and short addresses the happy occasion was commemorated.

The closing appointment of this great day in the history of Minnesota Congregationalism was an address to the association by the Rev. W. Douglas Mackenzie, D. D., of the Chicago Theological Seminary, on "The Coming Kingdom of Our Christ." In masterful sentences of deep devotion Dr. Mackenzie stirred all hearts to a profounder loyalty to him, the lowly Nazarene, the man of Galilee, the great teacher who was above all the universal King of all men, all times, all circumstances, whose kingdom was of all earth and all heaven without separation.

The nation's great loss in the death of President McKinley, the fifty-year commemoration, and the general theme of the addresses—"Our Realization of the Presence of God"—combined to make this one of the most impressive and useful meetings of the association.

H. B.

CHICAGO AND VICINITY

The National Purity Convention will meet in Chicago October 8-10 in the First Methodist church, corner Clark and Washington streets. Several well-known speakers and writers are on the program. Mrs. E. M. Whittemore, founder of the "Door of Hope" rescue homes, will be among these, Madame Klerck, who is engaged in a similar work in Holland also, with many others engaged in the same lines of work.

The home and the responsibilities of parents will be discussed by Dr. Mary Wood-Allen, Mrs. Emma F. Drake, Chas. A. Mitchell and others. Rev. Frank M. Carson, Rev. Jenkin Lloyd Jones, Dr. Carolyn Geisel are among the Chicago speakers. "The Legalization of Vice in the Philippines is to be spoken of by Wm. P. Ferguson, editor of the New Voice. Municipal relation to vice will be considered by Maurice Gregory of London and others.

Ground was broken for the new Presbyterian church at Maywood on September 8. Rev. G. P. Williams, presbyterial secretary of home missions, made the principal address. A former pastor, Rev. H. R. Stark, Rev. C. S. Hoyt, D. D., of Oak Park, and Rev. W. W. Johnstone of River Forest, also made addresses. The estimated cost of the building is $10,000, including furnishings. The seating capacity will be 340. The pastor is Rev. Edward Campbell.

Rev. H. S. Jenkinson will supply the pulpit of the Presbyterian church at Pullman. The Green Stone church, as it is called, is the only church in that suburb. It is owned by the Pullman Company and rented by the Presbyterians.

The First Baptist church of West Pullman was recognized by council September 12. Rev. Dr. Wm. Lawrence preached the sermon.

Warren Avenue Congregational church has raised the funds necessary for the removal of its debt and the erection of a new Sunday school building.

Baptist.

Twenty-one missionaries sailed from Boston for foreign fields under the auspices of the American Baptist Missionary Union, September 18. Farewell services were held in the First Church of Cambridge on the Monday previous. Burmah, Assam and South India are their respective destinations.

A revival at the Bethlehem Baptist church, nine miles from Centralia, Mo., has resulted in about 100 conversions. Seventy-five have united with the church.

Rev. D. D. MacLaurin, D. D., who has just left the Woodward Avenue church, Detroit, Mich., for Rochester, N. Y., after a nine years' pastorate, has received into the church during that time more than 900 persons. More than $30,000 has been contributed by the Detroit church to various enter-

LIKE OPIUM EATERS.

Coffee Drinkers Become Slaves

"The experience, suffering and slavery of some coffee drinkers would be almost as interesting as the famous 'Confessions of an Opium Eater,'" says a Boston man, W. J. Tuson, 131 W. Newton St. "For twenty years I used coffee at the breakfast table, and, incidentally, through the day, I craved it as a whiskey drinker longs for his morning bracer. I knew perfectly well that it was slowly killing me, but I could not relinquish it.

"The effect on the nervous system was finally alarming and my general health greatly impaired. I had dyspepsia, serious heart difficulty, and insomnia. When I would lie down, I would almost suffocate. My doctor assured me it was due to the action of caffeine (which is the active principle of coffee) on the heart.

"I persisted in its use, however, and suffered along just as drunkards do. One day when I was feeling unusually depressed, a friend whom I met looked me over and said: 'Now, look here, old man, I believe I know exactly what's the matter with you. You are a coffee fiend and it's killing you. I want to tell you my experience. I drank coffee and it ruined my nerves, affected my heart, and made me a sallow, bilious old man, but through a friend who had been similarly afflicted, I found a blessed relief and want to tell you about it. Try Postum Food Coffee, a grateful, delicious beverage, full of nourishment, that will satisfy your taste for coffee and feed your nervous system back into health, rather than tear it down as coffee has been doing.'

"I took my friend's advice, and within a week from that time my digestion seemed perfect, I slept a sweet, refreshing sleep all night, and my heart quit its quivering and jumping. I have been steadily gaining in health and vitality right along."

prises of the denomination while Dr. MacLaurin has been its pastor.

At the meeting of the Springfield Association held in Jacksonville, Ills., the reports from the twenty churches constituting the association showed a substantial growth in membership and increased contributions to missionary work. The number of baptisms in sixteen out of the twenty churches was 215, an increase of fifty over the last year. The total membership of the association is now 4,158, as against 1,981 in the year 1881. The Sunday school attendance has also made corresponding advance from 1,246 to 2,950 pupils and the number of teachers has increased from 130 to 340, showing a continuous and growing interest in this department of Christian service. Among the resolutions adopted was an emphatic one in which the association "Expresses its unqualified disapproval of the efforts now being made to restore the system of army canteens."

Rev. John Brainerd Wilson, who has been pastor for nine years of the First church of Dorchester, Mass., becomes assistant pastor now of the Washington Avenue church, Brooklyn, N. Y. Mrs. Sarah Potter, who has been the church missionary for thirty years, having resigned, the need of a strong man as an assistant pastor was felt. Besides assisting in pastoral work, Mr. Wilson will have special oversight of the young people's work and will teach in the Sunday school and institute classes for Bible study.

The Burlington Baptist Association at its meeting September 5-7 appointed an educational commission, whose work shall be to hold in each church during the coming year an educational convention with the purpose to awaken interest and generate enthusiasm in the great matter of Christian education. The commission is a vigorous one, having Pastor Bovell of Walnut Street church as its head and by a series of addresses on higher education in each church, it is hoped much may be accomplished. The Sunday school topic called forth earnest discussion, evidencing a desire for larger and improved work.

The National Baptist Convention, a missionary organization under the control of colored Baptists, held its sessions in Cincinnati, with an attendance of at least 1,800.

A great revival has been in progress at Dry Ridge church, Ky.; the result was 227 conversions, with 119 baptisms.

For Impaired Vitality
Take Hosford's Acid Phosphate

Half a teaspoon in half a glass of water, when exhausted, depressed or weary from overwork, worry or insomnia, nourishes, strengthens and imparts new life and vigor.

Congregational.

Rev. D. D. Davis of Minneapolis, Minn., has been called to the Second Congregational church of Ottumwa, Iowa. It is understood that he will accept.

Tallmadge, Ohio, church has had a recent gift of $4,000 towards an endowment.

The First Polish Protestant church building in Detroit, Mich., was dedicated September 8. The church is a branch of the First Congregational church and was started in 1884, the first work of the kind for Poles in America. It has sixty-five enrolled members. Rev. John Lewis, who knows the Polish language, is the pastor. The first church sustains also a Polish lady missionary, who goes daily from house to house, carrying the gospel into the homes of the Polanders. This is the first of four churches being built by the Congregational Union of Detroit.

Fountain Park, St. Louis, has divided its parish into eight sections and formed a band of "church workers," a group having charge of each section.

At Osage, Iowa, Rev. B. C. Preston received twenty-two to membership at the last communion, sixteen on confession, among them several business men.

A village with one church is somewhat of a rarity, but it has existed in New Hampshire for a century and a half. And it has not gone to sleep either. During the eight years during which Rev. Rufus P. Gardner has been pastor, a parsonage has been built at a cost of $4,600, the chapel decorated, a furnace installed in the church, a piano purchased, the edifice improved and redecorated and a pipe organ purchased.

The annual statement of the American Board of Foreign Missions for the fiscal year was made public today. Receipts, applicable for current expenses, reached $697,370, and total expenditures $717,081, while the excess of expenditures over receipts was $19,710, which, added to the debt of a year ago, makes the present debt $182,341. The board is said to be in a much stronger financial condition than a year ago, notwithstanding the increased debt.

The Disciples.

Rev. J. H. O. Smith, formerly pastor of the West Side Christian church of Chicago, but lately engaged in evangelistic work in Texas, has accepted a call to the First church, Valparaiso, Ind.

The corner-stone of the new church in Springfield, Ill., has been laid, and it is hoped the edifice will be ready for use in December.

At Riverton, Iowa, a five weeks' meeting has added eighty-five to the mission.

At Crockett, Texas, a church of fifty-six members was organized lately and a house of worship dedicated. The latter cost $3,500.

Out of a membership of ninety-eight in the Christian church at Hot Springs eighty-three contribute to the support of the church and seventy-two of these made a definite pledge in advance and paid the same in full during each quarter.

Episcopal.

Bishop Whipple of Minnesota entered into rest September 16 at his home in Faribault, Minn., after only a week's illness. He has been widely known as the apostle to the red men and was regarded by them with high

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Beautiful scenery, pure air, excellent water. An ideal college town, modern, up-to-date, ligthed by electricity and having a fine system of water-works.

GOOD BUILDINGS.

The buildings are comparatively new. Main building commodious and convenient in all its appointments. A large and beautiful Christian Association building, erected five years ago at a cost of $30,000. Two excellent ladies' halls well furnished and supplied with modern conveniences. Music building for the accommodation of our large and growing music department. A library and observatory building just completed, the gift of Abram Teachout, and a Warner & Swazey's nine inch telescope, costing approximately $5000, the gift of Lathrop Cooley.

LIBRARIES AND APPARATUS.

A large and well equipped chemical laboratory. Two other laboratories, Physiological and Physical. A well selected library; large additions to this library will soon be made. A good museum. A large and wellfurnished gymnasium.

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CORPS OF INSTRUCTORS.

We have a strong body of Professors and Instructors, twenty-four in number. They are for the most part specialists of large attainments and are thoroughly abreast of the times.

Literary Societies and Religious Organizations.

Hiram has five literary societies of unusual strength and vigor; two Christian associations that contribute much to the religious life of the school. Several departmental and social organizations of special interest and value.

EXPENSES.

Expenses are very moderate. Good table board can be had for $2.00 per week, club board for $1.25 to $1.75. Room rent for 50 cents to $1.00 per week. Tuition for four to five dollars per term for each study. The three leading items of board, tuition and room rent may be reduced to about $125.00 for the college year of 38 weeks.

INDUSTRIAL DEPARTMENT.

Under the auspices of the T. W. Phillips' Loan fund an industrial department is being established that will assist about fifty young people. It is believed that students admitted to this department may reduce the entire expense of the year, including tuition, to about $90.00, and those who do considerable work may reduce expenses to sixty or seventy dollars. Send for catalogue to E. V. ZOLLARS, Hiram, Ohio

esteem and warm affection. He was nearly 80 years old. The educational institutions he has established will be his best memorial.

The Sunday school commission of the diocese of New York has nearly completed a thorough register of Sunday school teachers and is ready to act as a teachers' bureau wherein teachers may register free when desiring positions, particularly as paid primary and Bible class instructors.

Rev. Sydney G. Jeffords of St. Paul's church, Peoria, Ill., recently completed the twelfth year of his rectorate. He has baptized during that time 142 adults and 433 infants, and presented for confirmation 390. The church has raised for all purposes $94,207.35.

The annual convocation of South Dakota showed a most successful condition of affairs within its boundaries. More clergymen are at work and more money has been raised than during any previous year. The Sunday schools within the jurisdiction raised for general missionary work more than $100,000.

A committee of the diocesan convention of Central New York on Sunday school work reports four schools having regular examinations on the catechism, seven having examinations on the general lesson, and fifty-two no examinations at all. About 50 per cent of the confirmation candidates of the diocese are gathered from the Sunday schools. Twenty-two of them give all their contributions to the support of their own work. There are forty-eight different text-books reported.

Methodist.

The report of the presiding elder for the district of Grand Rapids, Mich, shows that within the year there has been a gain of three percent in membership. Under the ministrations of the various churches the conversion of 700 persons is reported. Only two churches in the district carry mortgages and one of these will be lifted in December. Towards the endowment fund some $50,000 in cash has been raised and promises of $20,000 more. At the annual meeting of the church temperance society Judge Grant made a strong plea for the enforcement of law, particularly in regard to the liquor question.

Rev. Sherman P. Young of Salem, Ill., is to exchange pastorates with Rev. T. DeWitt Peake of Geneva, Wis.

Park Avenue church, Minneapolis, has cleared itself of debt which has been hanging over it for years.

The Norwegian-Danish Methodist church in this country has now nearly 300 ministers and about 190 churches. It owns over $1,000,000 worth of property in churches and parsonages. The next annual convention will be held at the Maplewood Avenue church, Chicago.

Presbyterian.

At Havre, Montana, a new church has just been completed, costing $3,000. It is very convenient and attractive. Fifteen persons have recently been received into membership and nine have been baptized. Under the Rev. F. Poole encouraging progress is being made. The church has undertaken this year $100 more of self-support.

A good beginning of the winter's work was that made September 1 by the First church, Wichita. Dr. C. E. Bradt, the pastor, received twenty-six new members, half of the number being on confession of faith.

The membership at Shawnee, Oklahoma, has increased 100 per cent during the eighteen months that Rev. S. A. Fulton has been pastor. Self-support has been also attained.

The sixth annual synodical convention of colored Sunday schools was held August 29 and September 1 at Aberdeen, N. C. The eleven colored missionaries of this body were all present. Every one is a credit to his vocation, earnest, wideawake and aggressive. Eighty-four churches now connected with the Northern church have been the direct outgrowth of Sunday schools planted by the missionaries of the Board of Publication and Sabbath School Work.

The Christian League, Chinese Mission, of Philadelphia, had a mass meeting one Sunday evening in August in front of the mission house on Race street. The gospel was preached in both English and Chinese. A large crowd gathered and the balconies and windows of the Chinese dwellings on both sides of the street were filled with eager listeners. An interesting feature of the service was the reading of the Scriptures in Chinese by a young Christian Chinese boy of fifteen years, and the interest deepened as one after another of the Christian members of the mission stood up and before that great heathen crowd of their countrymen joyfully testified to their love for Christ, and urged their Chinese friends to worship the true and living God. At the close of the service, the Chinese converts joined in singing, in their native language, "Stand Up, Stand Up for Jesus," and then in response to a cordial invitation tendered to the Chinese by Mr. Poole, they flocked into the mission rooms, where devoted Christian workers were kept busy teaching these strangers from a distant land.

The First church of Boone, Iowa, lately ministered to by Rev. William Y. Brown, D. D., has called Rev. F. E.

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Mr. Henry Depper of our town is the agent for the famous herb remedy, Dr. Peter's Blood Vitalizer. Mr. Depper speaks very highly of the medicine, having had occasion to give it a personal test. "For five long years I had been ailing," he says, "doctors whom I consulted seemed at a loss to know how to treat my sickness. A visit to a Chicago hospital had the same results. I went home again and commenced a regular treatment with the Blood Vitalizer, which had been highly recommended to me. Today I am as well as I was when in my best years."

Dr. Peter's Blood Vitalizer comes as a boon to the sick and ailing. It is, however, not a drug store medicine, and can be procured of special agents only. Full particulars can be had by addressing Dr. Peter Fahrney, 112-114 South Hoyne avenue, Chicago, Illinois.

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via the Nickel Plate Road, daily, with limit of 15 days; 20-day tickets at $16.00 and 30-day tickets at $21.00 for the round trip. Through service to New York and Boston and lowest available rates. For particulars and Pan-American folder of buildings and grounds, write John Y. Calahan, General Agent, 111 Adams St., Chicago.

Smiley of Denver, Colo., to its pastorate. During the pastorate of Dr. Brown the church made marked progress. The annual report for the year ending April 1, shows twenty-six persons received on examination and eleven by letter, and 766 pastoral calls made. There were thirteen adults baptized and thirteen infants. The Sunday school numbers 542 and the church membership is 406. There were raised for the Twentieth century fund $49,550, for congregational purposes $3,961, and for benevolent purposes $421.

The First church, Rochester, N. Y., has assumed the support of a missionary in China. The Brick church in the same city has within the past three months assumed the full support of two home missionaries and one foreign missionary. The Central church also has three missionaries, one in the home field and two in the foreign field. The Sabbath school of Westminster church is responsible for part support of a missionary in China.

Foreign Missionary Items.

Rev. Mr. Miyama, the widely known temperance lecturer of Japan, has made a tour this year of the Island of Shikuku, arriving at Matsuyama station May 17, and remaining six days. During that time he spoke sixteen times, not counting the talks to small groups of people, and his set speeches exceeded twenty hours. His visit brought much good to the city, and since his departure the work has been exceptionally active and successful. One result was the proposition to hold a week of prayer meetings, this coming from one of the older and usually indifferent Christians, and the proposition was carried out. Following this week of prayer it was decided to hold a week of preaching meetings, and as an advertisement of these, a number of the young men undertook street preaching for the first time in the history of the work here. Mr. Gulick considered it a sure sign of grace, for hitherto the pastor and Christians have said in response to any such suggestion, "that it might be all right in America and England, but was worse than useless in Japan, as it would make the people despise us." The week of preaching was signally successful, the average Sunday audiences rose from 70 to 110 and the last night to 145, while 30 or 40 stood up outside during the two long sermons. As a result of these meetings, three old Christians, leading merchants who have long done business on Sunday, have now closed their stores and decided to observe the Sabbath strictly. Some old Christians have given up their tobacco as they feel they cannot glorify God by smoking. A temperance society has also been formed of about seventy members.

From Hainan, China, comes this word: "We expect to hold communion services in the Hospital chapel on next Sunday. We examined six candidates yesterday. Of three of these I would like to speak individually. The first is a woman who brought her little daughter here to the hospital sick with the plague; the girl died at the hospital, but the mother, instead of becoming bitter because her daughter was not cured, began to inquire more about the gospel, and has developed a very lovable character. The second one is a woman who, up to a year ago, had bound feet, but she has since unbound them, and a few weeks ago took the ancestral tablet and all the idols out of her house and gave them to Mrs. McCandliss. The third woman has been until lately a maker of incense sticks, but being convinced that it was wrong, gave it up, though she had no other prospect of making a living, and when the opportunity was given her of carrying earth, she was willing to do that rather than work at her former occupation."

The Y. P. S. C. E. has become firmly established in Madura and is an important part of the work of the mission. Every station boarding school in the mission is the home of one of these societies while the society in many village congregations assists the catechist in the Christian work of the village. At present there are 86 societies with 782 active and 1,494 associate members. These societies are scattering the seed, some in street preaching, some in carrying on Hindu Sunday schools and others in revival meetings carried on at their own expense in their own church home. In Melur after the Christian Endeavor superintendent had talked to the boys about volunteer service, he heard a small boy's voice singing a Christian song along the road. When he came near he found one of the Endeavor boys all by himself singing to a crowd of men who were passing, and distributing tracts amongst them.

The Christian of London pays a deserved compliment to the Girl's School or Protestant College, which American Methodists have erected in the city of Rome. It occupies a fine building on the Via Veneto, facing the present palace of Queen Margherita. Starting five years ago with but ten pupils it now numbers 165 students under twenty professors and other teachers. "Crandon Hall," as its new building is called, was built especially for its use and is admirably adapted to its needs. It has drawn to its classes girls from the best families in Rome, a granddaughter of Garibaldi being lately one of its pupils. The institute is in the highest sense a Christian school, with daily morning prayer and Bible service and preaching each Lord's day. It is open to English-speaking students as well, and before it is a future of undoubted usefulness and prosperity.

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TWO RACKS TO TEXAS

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FRISCO LINE

Announces the Opening of its Red River Division ...To... Denison and Sherman, Texas.

Through Train Service will shortly be established from St. Louis and Kansas City over the

Shortest Line to Texas

General.

The American Friends' Board of Foreign Missions, which will have its headquarters at Richmond, Ind., has just been incorporated. The object is to push the mission work in the new territory acquired by the United States.

Deeply serious congregations have been attending the tent meetings in Richmond, Va.; fully seventy-five have been converted, nearly all of them adults. Preachers of all denominations speak most highly of the good work being done. Rev. George H. Wiley and Rev. J. E. Cooke are conducting the meetings.

The Evangelical Ministers' Association of San Diego City and county, California, in view of the alarming increase of divorces and marriages, adopted a strong resolution at its regular meeting, September 2, pledging those present not to solemnize the remarriage of any persons who have been divorced for any other cause than the Scriptural one, and then only that of the innocent party.

The New York Christian conference which met at Sea Cliff, L. I., August 31 to September 5, and was intended to bring together Christian workers in various lines of effort for comparison of methods, was not so largely attended as was hoped for, but perhaps all that could be expected for a new venture. At least 1,000 attended one or more sessions. The Bible study was conducted regularly by Professor Sanders of Yale. Among the speakers were Dr. Russell H. Conwell of Philadelphia, Dr. Moxom of Springfield, Mass.; Rev. J. H. Darlington of Brooklyn and Dr. I. L. Hurlbut.

The Disciples' Church is trying to raise $200,000 for missions this year.

The total value of church property in the United States is estimated at $316,187,000. Of this sum $45,000,000 is said to go into steeples.

The statistical committee of the Methdoist Ecumenical Conference in London reported that there were 24,899,421 adherents of Methodism in the world, and $300,000,000 of Methodist property.

Help for missions never comes more spontaneously than from missions. Of this there is a recent and a touching illustration in a letter from the Indian women of Birch Coulee, one of the late Bishop Whipple's stations in Minnesota, in response to an appeal for a Sunday school library in San Juan, Porto Rico. They sent $8, no small offering for them, and with it a letter to their "Dear Friends in Porto Rico." "We are Bishop Whipple's Indians," they said, "and live at Birch Coulee, Minnesota. We have heard that you are poor like us. We work hard in our Guild every week, so that we can help others. And because Bishop Whipple was the first bishop to go to Porto Rico and wanted a Sunday school started, we think because we are poor, too, and because our Guild is named after Bishop Whipple, that we want to send some money for your books. Our dear Bishop Whipple always told us to help others who were poor, and we are sorry it is not more. We want to help our bishop in his work, and then God will help us if we love and trust Him. Your loving Indian Sisters."

A writer in a Methodist magazine, discussing the question, "Do Missions pay?" makes the following statement: "In the year 1899, according to the statistics of the Ecumenical Missionary Report, $19,000,000 was spent on foreign mission work by the Christian church. As a result of the labors of the faithful men and women supported largely by this money, the membership of the church was increased by 84,000 in the mission fields. The following year, in our own Methodist Church, in the seven central and western conferences, we raised and spent within our own borders no less than $2,269,700, and increased our membership by 2,421. From these figures we see that it cost us $937 for each member added to our numbers at home, while abroad it only cost $226 per member. Considering the difficulties of mission work, we may well say, 'Missions do pay.'"

The above is about the average showing in comparing the cost of converts at home and on the foreign field, and yet some of the fault-finders are forever crying out about the great cost and extravagance and poor returns for money expended in foreign missions.

CHRISTIAN MELODIES

BY PROF. WM. J. KIRKPATRICK

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Refleetions.

I. J. Cahill.

The great Ohioan is dead. Ohio joins her sister states in mourning the loss of the great and gentle man whom she gave to be the servant of the family of states. Ohio did not insist that he should all the time be an Ohioan, but freely yielded to the country at large the pride of ownership in the man who arose in the untried experiences of the past four years and proved himself a safe and wise guide to the destinies of the nation. It was a historic administration. The ship of state had no chart of precedent by which to guide her course in the stormy days of his piloting, but grandly ploughed through strange waters to the harbor of national safety and prosperity. Principles have been established and policies marked out that commend themselves to the wisdom of the citizens and to the world. No doubt much is yet to be learned, but much has been already accomplished and that on a safe foundation regarding the great new problems of national expansion.

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Czolgosz is not American in any true sense. He is an excrescence. He is of the kind that make the dead fly in our ointment. I wish I could say he is altogether unlike any other class in our country—but I remember the lynchings north and south and refrain.

And yet, the magnificent behavior of our fellow citizens in Buffalo, who in such exasperating circumstances yet maintained their poise and allowed the law to take its course, causes the breast to heave with pride and makes one rejoice when he remembers that he is a man and an American. Popular government is not a failure. These people were not indifferent to what had been done. Far from it. But they had regard for the sanctity of the law, for the majesty of this power of the sovereign people. In this they administered the sternest possible rebuke to the spirit of anarchism.

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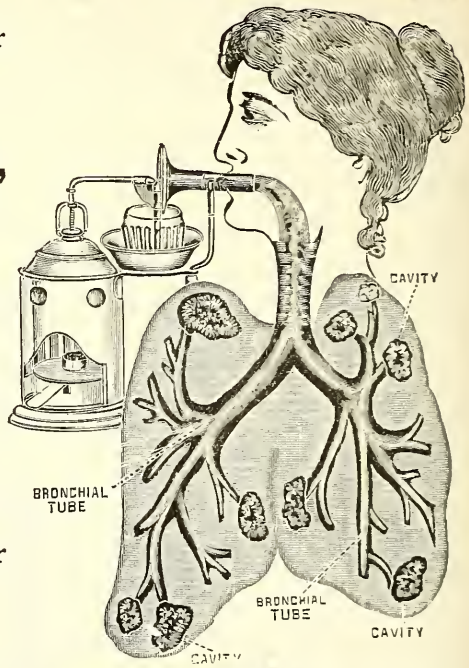

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BOOKS

The Philosophy of History, by S. S. Hebberd. Published by the author, Lacrosse, Wis.

This book of 311 pages is the result of thirty years of patient brooding. A book into which a strong thinker has put a large part of the forces of his life is not to be set aside lightly. And this book will repay careful study. The dictum upon which its argument is founded is that thinking is not merely the apprehension of the succession of phenomena in time, but is a relating of cause and effect. Every act of thinking, every precept, concept and inference involves the idea of causality. The terms, cause and effect, are used in a wide sense as indicating any kind of dependence, physical, mental or moral.

Beginning with self-consciousness, which the author defines as the recognition of our mental activities as dependent upon self, he goes on to show that in all the great civilizations of the world there can be traced an orderly sequence of ideas and events. Special prominence is given to the Reformation and to the genesis of science, art, and social morality, which followed. Two tendencies are traced in the modern world, the one to the emphasis of causality or dependence, the other to the securing of practical results. When there is too great satisfaction with superficial results there is retrogression; when the deep causes and principles of things are searched for there is progress. The thing that man needs most of all to find out is the great spiritual principle at the heart of things, which is the basis of unity. Religious unity must needs be the last in the order of development. Men rise from a lower solidarity to a higher; they learn first that they are members of an outward body, and at last they see that they are members of a spiritual body and thus possess a spiritual unity.

These are the merest hints of the scheme of thought which the writer of this book has developed with much wealth of historical illustration, and with fine philosophical insight. It is a thoughtful book, and has been written for thoughtful people.

A Clean Life, by Katharine Bushnell, with an introduction by Mrs. Josephine E. Butler. Fleming H. Revell Co.; 83 pages; price, 25 cents.

It takes a delicate touch to write helpfully on questions connected with the relation of tne sexes. This touch Dr. Katharine Bushnell possesses. She lifts her subject up to a high ethical plane by showing that the law of purity is concerned with the soul as well as with the body. Her plea for the application of the principle of altruism to marital relations is one the force of which Christian husbands must feel. This is a closet book, and for those who need it, it is a word in season.

Back to Bethel, by F. B. Meyer. Fleming H. Revell Co.; 127 pages; price, 30 cents.

This little volume is made up of a series of addresses delivered by Mr. Meyer during his last visit to this country. It has not the literary finish of some of his writings, but it is not behind any of them in point and pungency. Mr. Meyer is a prince among devotional writers and everything that comes from his pen is stimulating and helpful. We heartily recommend this volume as an aid to the devotional life.

Christian Nurture is the title of an interesting little quarterly edited by Wm. J. Mutch, Ph. D., and published at New Haven, Conn. Its yearly subscription price is 50 cents. The table of contents of the September number will give a fair idea of the scope of this useful journal. What is Christian Nurture? The Church and its Children; Religious Education, Ideal and Practical; a Scheme of Class Work; Home Nurture; Boyhood Meditations; Finding your Pupil; Best Books Only.

THE COMING POET.

Mr. Aleister Crowley is surely going to be the next idol of the people who have been worshiping Browning. Mr. Crowley has already secured quite a following in England, and it is therefore a question of only a short time when he will have people over here guessing. The New York Evening Post has already spoken of his "indubitable talent," and quotes the following as evidence of his "exceptional lyrical gift":

The Spirit of Tragedy.

Here, in the home of a friend,
Here, in the mist of a lie,
The pageant moves on to the desolate end
Under a sultry sky.
Noon is upon us, and Night,
Spreading her wings unto flight,
Visits the lands that lie far in the West,
Where the bright East is at peace on her breast;
Opposite quarters unite.
Soon is the nightfall of Destiny here;
Nature's must pass as her hour is gone by.
Only another than she is too near,
Gloom in the sky.
One who can never pass over shall sever
Links that were forged of Love's hand;
Love that was strong die away as a song,
Melt as a cable of sand.

We are ready to admit right here that Crowley is great. We can't understand what he is driving at, hence it will be idle to question his supremacy as an artist.—Chicago Record-Herald.

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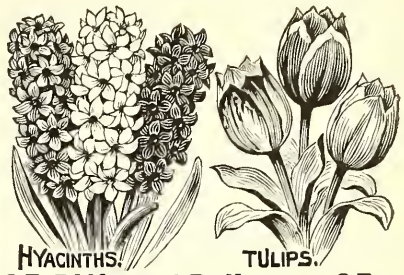

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THE HOME

When I Was a Boy.

Up in the attic where I slept
When I was a boy—a little boy!
In through the lattice the moonlight crept,
Bringing a tide of dreams that swept
Over the low red trundle-bed,
Bathing the tangled curly head.
While moonbeams played at hide and seek
With dimples on each sun-browned cheek—
When I was a boy—a little boy!

And, oh, the dreams, the dreams I dreamed
When I was a boy—a little boy!
For the grace that through the lattice streamed
Over my folded eyelids seemed
To have a gift of prophecy,
And to bring me glimpses of times to be
Where manhood's clarion seemed to call,
Ah, that was the sweetest dream of all—
When I was a boy—a little boy!

I'd like to sleep where I used to sleep
When I was a boy—a little boy!
For in at the lattice the moon would peep,
Bringing her tide of dreams to sweep
The crosses and griefs of the years away
From the heart that is weary and faint today,
And those dreams should give me back again
The peace I have never known since then—
When I was a boy—a little boy!
—Eugene Field.

An Anonymous Letter.

Ella Beecher Gittings.

Mattie Mayhew was a timid little soul, but she really wanted to lead her friends and neighbors to Christ. She knew that a good example counted for much and tried to be scrupulously careful that her daily life should be above reproach. But she wanted to do more. She wanted to tell some one what Christ had done for her, to do some active, aggressive work for the master whom she served so loyally. Yet whenever she thought of approaching any one upon the subject a great dread of being obtrusive would overwhelm her and her lips would seem sealed. She confided this trial to her pastor and his answer was:

"Don't trouble about it, little woman. Just keep on praying for the people you most want to reach and if God has a message for you to deliver he will show you how to do it and give you the necessary courage. Perhaps he did not mean you to preach at all—but only to live and pray for his kingdom."

This comforted Mattie somewhat and she prayed more earnestly than ever, especially for her Uncle Jason. He was her favorite uncle—so kind-hearted, so jovial and every way lovable except—and to devoted Mattie the exception was a momentous one and gave her much secret sorrow—except that he was a pronounced skeptic. Out of regard for his wife, who was a church member, he refrained from working on Sunday and he was not very profane—at least not in her presence. He prided himself on his scrupulous honesty and was often heard to remark that he would scorn to use the business methods of most church members that he knew. Nothing seemed to give him greater pleasure than to argue against the Bible and religion with any one who would accept a challenge. Surely timid little Mattie could not approach him; he would either laugh her into silence or crush her at once with some learned argument which she did not in the least understand and of course could not undertake to answer. But for all that she prayed and longed for Uncle Jason's conversion.

One Sunday afternoon while looking over a column of "Familiar Quotations," she came across this:

"There is no unbelief;
Whoever plants a seed beneath the sod
And awaits to see it push away the clod,
He trusts in God."

Mattie thought at once of Uncle Jason. She read it over and over and then her face suddenly lighted.

"I will send it to him," she said; "perhaps God will let it be a special message."

Going at once to her desk, she took out a dainty correspondence card and envelope and copied the verse in her neatest hand. Then she sealed it, unsigned, and addressed it to Uncle Jason. "I never wrote an anonymous letter before—I've always thought them disreputable—but this one can do no harm, I am sure, for I can heartily ask God's blessing upon it"—mused Mattie as she posted it early next morning.

Uncle Jason was a farmer and it was planting time when Mattie sent her message. The seed she thus planted was slow in germinating, but it became fruitful at last. The next winter, to the surprise of everybody and to the joy of his Christian friends, Uncle Jason presented himself for membership in the church to which his wife and Mattie belonged. He gave the credit of his conversion to Mattie's anonymous letter. Telling the story, he said:

"I might have seen that verse in print a dozen times and given it no heed, but coming as a personal message and just as I was sowing my seed, it stuck to me like a burr. I could not get away from it day or night. It seemed to put everything in a new light, and I saw—taught by the Spirit of God—how utterly without foundation had been my boasted unbelief. I do not know to this day whose hand penned the message, but it came straight from the heart of God."

Happy Mattie!

Forest Grove, Oregon.

Bed Time
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They give a light that's rich and brilliant. No odor. Many styles. Sold everywhere.
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Mother's Room.

By Ruth Cady.

"It is very pretty," said Mrs. Leslie, looking at the newly arranged dressing table that she had been called to admire, and then letting her eyes wander round the room with all its dainty blue and white finishing. "It all looks so cool and restful."

"Doesn't it?" answered Laura, well pleased. "I call it the 'Blue Room.'"

"And mine is the 'Pink Room,'" laughed merry Beth, turning to her father, who, passing through the hall, had peeped in to see what the three were about. "Laura catches at every bit of pretty blue that she can lay hands upon and bears it off to her bower, while I pounce upon all the pink. Between us we are like Mr. and Mrs. Spratt—we lick the platter clean."

"I believe you do, if the family pocketbook represents the platter," answered her father, good-naturedly. He was very proud of his bright, handsome girls. "And what might your mother's room be called?"

"Dear, me! It hasn't any name," said Laura, with a comical twist of her face, "but it might safely be called the 'left-over room,' for dear, blessed mother takes all the old things and ugly things that 'can be made to do,' and gives all the nice, fresh ones to the girls."

All four laughed, as if the arrangement so truthfully stated were the most natural one in the world. Then the mother turned away. She had

some work that must be done before supper, she said. Once in her own room, however, she leaned back in her chair and rested a moment before she drew the mending basket toward her. It might have been because she was tired or because she saw it in such sharp contrast with the one she had just left, but her own room looked unusually plain, almost shabby, that afternoon. She had taken the old sitting room carpet, so faded and worn that it had taken careful turning and much study to make it even whole. The furniture was all in odd, old-fashioned pieces which, though comfortable, did not harmonize. There were no frills or dainty cushions, no little decorative arrangements of any sort. She had no time for these, and they would have seemed hopelessly out of place in the general homeliness. Yet she had been a beauty-loving girl; she cared for all bright and pretty things still.

"Only, of course, a mother cares more for her children's enjoyment than for her own," she said, as if answering some secret thought, as she slowly took up her work. Mother love easily finds excuses for denying itself.

Money had not been very abundant; there had been many little sacrifices that somebody must make, and she had taken these upon herself so quietly that nobody noticed, and had pushed the girls so constantly into life's pleasant things that even her husband had almost forgotten that she might care for them herself. Neither did she think of it. She only acknowledged to herself that the days had grown to seem rather monotonous, and that she found it hard to shake off a feeling of weariness and depression.

A spool of silk worked a revolution—an innocent little spool of silk dropped upon the stairs, on which the mother, hurrying down to look after the tea table, slipped and fell. The frightened household were at her side in a moment, and found her white and unconscious.

"Carry her to my room," said Laura's trembling voice. "There's a light there."

They laid her gently on the bed in the dainty "Blue Room," and half an hour later the pale face was smiling again, and the bluff family doctor was declaring that "it wasn't half so bad as it might have been. But a lame back and a sprained ankle must keep her quiet for three or four weeks, at least, and you young ladies will have the benefit of running the establishment yourselves."

"Oh! we will take care of the goods and chattels, if you will only mend mother up," declared Beth, with a laugh on her lip, but with tears in her eyes.

No invalid could have had more tender care; but the unwonted duties kept the young housekeepers busy, and they remarked regretfully on having to leave their patient so much to herself.

"But I don't mind," she answered, one day. "I'm not suffering now, you know. I can read and think, and it rests me just to be in this lively room and look round me."

"There! that's what we ought to have known long ago," said Laura, as she went down stairs again. "She never shall go back to that ugly, dingy room again—never!"

"But you can't make her consent to keep yours, Laura," said Beth, doubtfully. "You know she won't be happy that way."

"Then we will make hers into a new one," answered Laura, resolutely. "Something shall be done."

And so the loving little plot began. There was not much money to spare, but Beth suddenly decided that she could get along nicely without a new dress, and Laura said that since mother was sick she should not be able to take her little trip to the country, anyway. Those bits of economy gave a small fund to start with, and there were ingenuity and skilful, willing fingers to do the rest.

"It seemed as if the very vines in the hanging basket knew that they were intended for mother's room, and grew accordingly," Laura said.

The father was taken into the secret and lent his aid in carrying out the plan, and the busy days were happy ones.

"I am well enough to go back to my own room, and give up yours to you again," Mrs. Leslie had said several times, and one day the proposition was accepted.

Was there just the faintest breath of a sigh as they drew her chair to the familiar door? If there was, it was lost the next moment in an exclamation of pleasure as her eye caught sight of the unfamiliar beauty of the room before her.

"But I don't understand. What does it all mean?" she said.

"It means," began Beth, "it means"—and then she choked and left the sentence unfinished.

"It means—do you remember those rag carpets Aunty Dill used to make?" asked Laura, dropping on a hassock at her mother's feet. "Some of them had the dark rags all in one stripe and bright ones all in another, and some of them were all mixed through, what she called 'hit or miss!' Well, this means that our family weaving after this isn't going to put the darkness all in one place and the brightness all in another; it's going to be an even 'hit or miss,' mother, dear. God bless you!"—Morning Star.

The Parents and the Teacher.

The parents' ability to aid the teacher does not cease when the boys and girls have left kindergarten and climbed from one grade to another till high school life begins. Then, if ever, the mother's gentle guidance and the father's strong hand are needed to help enforce school rule and counteract the affections and frivolities that seem to come when the little daughter's frocks are lengthened and the boy leaves knickerbockers behind. Then, too, the friendship of the teacher and the parents makes itself felt.

I know a boy who was turned over from one teacher to another with the recommendation that he was hopelessly lazy, incorrigible and careless.

"He does not care whether he has his lessons or not," said a teacher, who was gladly letting him go from her room. "He won't study at home and he won't study at school."

"I shan't give him up," thought the teacher to whom his future for one year was being intrusted. "There's something in the boy's face I like. I'm going to try getting near him in his own home. I mean to show him a teacher lives for something more than to scold and drum lessons into her boys and girls."

She had a slight acquaintance with the boy's mother; so one evening, when she fancied her pupil would be at home, she called. She found him deep in a collection of stamps, and his mother scolding because she could not drive him to his lessons.

"I simply can't make him study at home," she continued. "It is always stamps or photography ahead of lessons."

"Never mind study tonight," said the teacher, brightly. "I do not blame him much, when stamps or developing pictures comes up. Philately used to be the worst fever I had myself, ten years ago, and when it comes to a dark room and negatives, I'm afraid I would lose sleep for that."

In a moment she saw she had found a new hold on her stubborn boy. He had a really fine collection of stamps, and he discovered she knew as much

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about them as he did. Half an hour later she was in the dark room, bending diligently over a developing pan, watching a picture come up. Next morning he had his first perfect lesson, and he recited it with a pride which was unmistakable. She discovered later that his alarm clock was set that night after she left for 5 o'clock—an event which occurred only on the Fourth of July—and the boy whom nobody could reach spent the three morning hours over the lessons he had hated, simply because his teacher had become his friend. His mother, too, was taught a lesson. The teacher had shown her a hitherto unexplored way to her boy's heart and intellect, and it was not long before he graduated from the position of the drone of his class to that of a student with a proper pride in doing the best work he could.—Isabel Gordon Curtis, in Good Housekeeping.

The "Personality" of Mrs. Roosevelt.

An interesting fact in connection with the nomination of Theodore Roosvelt for the vice presidency was the absolute lack of knowledge which the public or the newspapers had of Mrs. Roosevelt. All through his tenure of the governor's chair of New York state very little, in fact almost nothing, has been heard of the governor's wife. This state of affairs was not because either the newspapers or public so willed it. Few women of the present day have had greater opportunities to occupy space in the public prints.

It was not long after her husband's part in the Spanish war that the newspaper reporters sought out Mrs. Roosevelt. Naturally, the wife of the hero of the San Juan dash was an object of interest to the public. In droves the reporters went to see her. And they were not denied. She met them—some twenty of them. She was gracious: no woman could have been more so. But she explained to them her wishes in the matter. She disliked publicity, asked that nothing should be written about her, and did it in such a manner that every man and woman in that aggregation of reporters went back to New York without writing a word of the woman they had met. And to any one who has ever had experience with the New York reporter that was a victory fit to rank with the taking of San Juan. When the public called its hero to the gubernatorial chair the reporters again went to Mrs. Roosevelt. And again they were met. But not a word of what was said was printed. And so it came about that when last June the latest honor came to the object of her love and admiration, the public knew practically nothing of the woman to whom the hero of the Republican convention hastened as soon as he could. In fact, so little did the vast public know of her that not twenty persons in that vast convention hall recognized Mrs. Roosevelt until, as her husband rose to speak amid honor and acclaim, he turned his eyes and waved his hand toward her.

"But has she no personality?" asked a woman in a company that was discussing Mrs. Roosevelt.

"What do you mean by 'personality'?" was asked.

"Why, I mean hasn't she done anything? Isn't she a woman of force?"

There happened to be another woman in the party, and she commented: "Why should we know anything of Mrs. Roosevelt? She hasn't been nominated for anything. I can't see that our lack of knowledge of her implies a doubt of her having a personality."

And is it necessary for me to ask which of those two women commanded the respect and admiration of all the six men present in that company?

There could scarcely be anything more convincing of the personality and character of Mrs. Roosevelt than the fact that she has been able to keep in the background while her husband has succeeded from one honor to another. This sort of personality may be inconceivable to my very lusty enemy, the platform woman, but it nevertheless remains the strongest proof of the true character of Mrs. Roosevelt. Many a woman in her position would have taken advantage of her opportunities and made her husband ridiculous in the eyes of the people, and herself an object contributing to the gayety of nations. But Mrs. Roosevelt has not sought publicity by rantings or by assuming unwomanly attitudes. One of her few public utterances was one of the frankest and most fearless ever uttered by an American woman. It was when she declared that the family income would not permit them to live in Washington as the vice president of the country should live, and yet properly look after the future of the six children whose education must be provided for. If all the public utterances of our women rang as true and clear as that statement there would be fewer occasions for us to hold our breaths when a woman opens her mouth in public. It was a brave statement to make, but it was a mother's heart that spoke. There was no intention there to sacrifice the future of her children for social prestige or glory. There was no sham: no subterfuge there. It had the true ring of an American woman: a woman of strong character, possessing a decided personality and a force that many of the women with whom wisdom will die might well envy.

It is high time some of our women should learn that a woman may be respected and loved for the things she does not do, as often as she is for the things she does do. Hundreds and thousands of men and women respect Mrs. Theodore Roosevelt today because she has chosen to keep her personality in the background, and refused to stand in the glare of publicity. She has no place there, and she knows it. By her attitude she has won a warm place in the affections of American women and in the respect of American men. Yet she might shine, instead of keeping in retirement, if she so chose, as every one who knows her will at once concede. She has simply chosen to be a wife, a mother and a woman, and not a publicist. She has elected to give the benefit of her talents and gifts to her husband, her children and her friends rather than to society in its promiscuous sense. She has her work to do in the world, but she does not believe that work to be of a public nature. She is content to leave that to her husband. She remains in the home, and one need only to hear Theodore Roosevelt speak of that home to discern at once how strong upon him has been the influence which has radiated therefrom.

Mrs. Roosevelt may not find favor with the aggressive clubwoman or the assertive female publicist. But that will be to her credit. She will, however, be loved by the American woman in whose mind she will have a personality—and a personality that is a personality.—The Ladies' Home Journal.

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THE CHRISTIAN CENTURY.

Vol. I. Chicago. October 3, 1901. No. 21.

Burris A. Jenkins,
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THE CHRISTIAN CENTURY.

Volume I. Chicago, Ill., October 3, 1901. Number 40.

EDITORIAL

STATEMENT OF PRINCIPLES:

The Christian Century is published in the interests of essential Christianity. It is the organ of no party; the advocate of no ism. While welcoming the ascertained results of modern Christian scholarship, it stands for the great evangelical verities which are the foundation stones of the Christian system. It seeks to be tolerant in spirit, practical in aim, and warmly sympathetic towards all the present day problems of religious thought and life. It also aims at being at once a clearing house and medium of communication between the different denominations, so that they may by free and fraternal expression of opinion become better acquainted with one another and may be led to join forces in more aggressive work for the advancement of the Redeemer's Kingdom.

THE IDEAL OF ANARCHISM.

OUR country has not yet recovered from the universal shock produced by the assassin's bullet. It is hardly the time for calm thought, but that time is coming. Then, no doubt, some will begin to repent of rash exaggerations and shallow judgments. It is the duty of the Church of Christ to lead in the process of reviewing and defining the situation with calmness and wisdom. The problems presented by the spread of anarchism are religious as well as political, moral as well as economical.

We may summarize the essentials of the anarchist movement as follows: First, we have a criticism of society as it exists at present; the forces of the state are controlled and used by the few for their own advantage at the cost of the vast majority of citizens. The second is a theory of human nature. If you will disuse repressive measures, or the use of force, to make men good, the natural heart of mankind will pour itself out in unselfishness and justice; the police-court and the gallows-tree repress goodness instead of evil, and stifle the generous instincts of the human spirit. Thirdly, we have a doctrine of expediency, or of the means by which society is to be led to abandon the use of force and to employ absolute freedom for the crushing of selfish ambitions and the culture of the noblest instincts. Moderate anarchists of course hold that this can be only done by a gradual process of education. and Prince Kropotkin would have it understood that this is his position. But the red anarchists have another theory. They actually think that the state can be terrorized into the abandonment of criminal legislation and its administration by killing its leaders. So far as the assassination of rulers is based on theory, so far as it is not the outcome of blind and unreasoning passion, it proceeds from this theory that society can be persuaded to give up the police-court and the gallows-tree by making the occupancy of the magistracy of a people fatal to the occupant.

On this foolish and wicked side of it, anarchism is open only to the red-hot hatred of all clear-headed and good-hearted men. There is no need to expound either the insensate folly or the unspeakable wickedness of the theory. Our readers see all that at a glance, when the honest statement of the idea is before their minds. But what of that other doctrine which, from the days of Bakunin to those of Kropotkin, has lain at the foundation of the anarchist movement, viz., that in a perfect society, towards which we must all strive, the laws of love will be obeyed from the hearts of all citizens, crime will have ceased and the use of force upon men have been abandoned? That surely is the very ideal of the Church. That surely is the picture of the kingdom of Christ, the perfected rule of God. The anarchist believes that the natural man can reach that ideal state without religion, as a mere child of earth and time. The Christian believes that the same end can be reached only as man comes under the power of Christ and lives upon earth as a citizen of heaven. The Christian and the anarchist spirits are therefore fundamentally and inevitably hostile to one another at every point except one. They both agree that the police-court and the gallows-tree are not the final features of human history. These things can have no place in the golden age of man's perfection, because all men will then find within their own hearts all the motives and incitements to goodness of life.

Having said so much, it is our distinct duty to say more. The Church has a very positive task ever resting upon it, which the present wide study of anarchist doctrine for the moment throws into clearest light—we must do justice to the first anarchist assertion; we must admit that the tendency of the past has been to throw the spoils of power into the hands of the few. The oriental despot who thinks that the kingdom exists for him and not he for the kingdom is the perfect type, and in him, we all say, the anarchist has this accusation justified. But here we must remember that the czar of Russia is in fact an oriental despot,whatever his private and personal character may be; and that his empire, Russia and Russian Poland, is the most prolific mother of the anarchist brood. Wherever governmental power falls into the hands of selfish worldlings there it is always and perhaps necessarily, at least

naturally, used as an instrument of oppression and public robbery where that has occurred. The descendants of the men who beheaded King Charles I. and arose in the American Revolution against another king have no right to say that violent oppression is to be endured to the utmost and forever. There may come a time when revolt against the misuse of power by the few over the many is a solemn and a religious duty.

But the Anglo-Saxon race has always held, since the days of Magna Charta, that such an act is justified only by a public wrong which is seen and confessed by all, which is deliberately and blindly continued by the oppressor against all argument and against the appeals of the mass of the people. Red Anarchism waits for no such hour and applies no such test. In a day of peace and almost universal national prosperity, when the very quarrels of industry are caused by increasing wealth and success, the ignorant, furious heart of an individual or a secret group of individuals plans the death of the chief servant of his people.

In fact, red anarchism is an insult to every citizen of a free republic. It has no place there. In such a nation as this, the public determination is fixed to see that no class legislation, no class tyranny shall be allowed; the public determination is fixed to see that the very evils of which anarchism complains shall be abolished. And in this land there is a fixed determination to elevate men of honor and goodness, men like William McKinley, to the positions from which they can do most to make this dream of a national brotherhood real. In aiming at the life of these men, the foolish and bad heart of the red anarchist wounds the whole people and casts a slur upon their honor; he laughs at their determination to secure freedom and justice as both insincere and powerless.

But the Church can only make good its right to condemn the red anarchist, by proving its power and its will to hasten the golden age of universal justice by surer and better means. We, too, hope for the day when the instruments of public penalty will have vanished from the earth. That will come when the hearts of all men love righteousness and when laws are kept by all through a loyal and pure heart and not through fear of social punishment. But it can come only through religion and only through the religion of Christ. This assassin by his treachery, his cunning, his cruelty, disproved the anarchist doctrine that the heart of man is naturally good. He once more proved that there is needed a power from without to transform this heart of man. And that power is Christ.

Every preacher has to-day an opportunity of once preaching the need for regeneration of the individual as a fact vital for social progress. And every preacher who sees with fresh vividness the need is commissioned of God to proclaim the power of the Spirit of Christ to do that work, and so lift us nearer the age of the stainless kingdom where no crime and no passions shall be found.

EXPANSION.

IN President McKinley's Buffalo speech are the memorable words, "The period of exclusiveness is past." He was referring to the commercial relation of this country to other countries. "Isolation," he said, still further, "is no longer possible or desirable." These sentiments mark in the case of President McKinley an enlargement of vision. His mind had grown. He had risen above the narrowness of former years, and had come to see that commerce must not be built up upon selfishness; that it must be made a gospel of good will; that, involving as it does an exchange of benefits, it must overleap all artificial barriers of national exclusiveness so that it may accomplish its God-given end.

Worthy to be written in gold are the words of that memorable speech: "God and man have linked the nations together. No nation can longer be indifferent to any other." "Business life, whether among ourselves or with other people, is ever a sharp struggle for success. . . . But, though commercial competitors we are, commercial enemies we must not be." "We must not repose in the fancied security that we can forever sell everything and buy little or nothing. If such a thing were possible it would not be best for us, or for those with whom we deal. . . . Reciprocity is the natural outgrowth of our wonderful industrial development under the domestic policy now firmly established." In these wise words it is the statesman and not the politician that speaks.

Our country has come, rather suddenly, perhaps, to a place of pre-eminence and power. We have not had time to make new adjustments. When the order was issued to Admiral Dewey at Hong Kong, "Find the Spanish fleet and destroy it," the fateful step was taken, and for better or worse we had adopted the policy of expansion. That this nation should expand, that it should overrun its borders and become a colonizing force, was inevitable; it had all the certainty of a divine decree. Rash and unrighteous means have sometimes been used to reach the right end, but to that end we have been driven by the hand of fate. We have at length taken our place in the federation of the nations; and as well may we try to force the oak back into the acorn cup as to bring this nation back to where it was before Admiral Dewey sailed his fleet into Manila Bay. "The period of exclusiveness is past," and it is past forever.

The golden-mouthed Henry Grady said on one occasion, "Our history has been a constant and expanding miracle all the way—ever from the hour when, from the voiceless and trackless ocean, a new world arose in sight of the inspired sailor." Nor can it be questioned that it is destined to expand more and more in the coming years. Looking into the future with prophetic eyes, Mr. Gladstone, the grand old man of England, said, "America will one day become what England is today, the head steward in the great household of the world, because her service will be the best and the ablest." In these words our national mission is disclosed. Not in territorial enlargement, not in commercial supremacy, not in changing millions of dollars into billions, is our true destiny to be realized, but in becoming "the head steward of the great household of the world." For it is true among nations as among men that the one who would be the greatest must be the servant.

The question, then, to be considered at such a time as this is, "What are we giving to the nations?" We have got much from them. Yea, all that we have is what they have given us. What are we giving them in return? We are giving them our surplus agricultural products, our machinery, our manufactured goods, for which we get their gold to pour into our overflowing coffers. We are coming to look upon the world as a cluster of grapes to be squeezed into our cup; we are thinking too much of what we can get out of the world and are thinking too little of what we can put into it. We need a change of heart. We need to come to the altruistic ground which we have been called to occupy by the final message of our martyred President.

In one direction we are attaining in some measure the highest conception of expansion—namely, in the development of our religious life. At home the growth of our churches has more than kept pace with the growth of population. But our religion has not all been kept for home consumption. We have shared it with others. American missions dot the world. And wherever they are planted they speak of the service of America to humanity. To this high level our national life must rise so that the claim to greatness which we so dearly covet may be freely accorded us because our service to the world is the best and the ablest.

DEATH OF BISHOP WHIPPLE.

AMONG the clergy of the United States there has been no more picturesque figure than Bishop Henry B. Whipple. He had the distinction of being the senior bishop in the Protestant Episcopal church, having held the office of bishop of Minnesota for nearly forty-two years. He went to Minnesota when it was a distant territory and shared in the hardships and privations of the early settlers, earning for himself the title of Apostle to the Indians. One could offer less opposition to the claim of apostolic succession if it was always as evidently connected with the possession of the apostolic spirit as in the case of this good bishop. His career as a pioneer missionary had in it something suggestive of the consuming zeal of the missionaries of the earliest Christian age. Much of his time was given to the Christianization of the Indians, and such was their confidence in him that they gave him the name of "Straight Tongue." He served on several special commissions which made treaties with the Indians, and was considered an authority on Indian questions. Many opportunities came to him to occupy positions of greater opulence and official rank, but nothing could lure him away from his chosen work. Honors came to him, but they came unsought. In 1888 he preached the opening sermon at Lambeth palace at the Lambeth conference in England; and he also preached the memorial sermon at the unveiling of the Tennyson monument in the Isle of Wight in 1897. Honorary degrees were conferred upon him by the universities of Oxford and Cambridge. He was the author of several books, mostly on the Indian question or on aspects of his missionary work. Full of labors and honors, he retired to Faribault, where a residence was provided for him by the citizens, and there he passed away to his eternal rest on the 16th day of September.

NOTES AND COMMENTS.

Love glorifies. When we idolize a man we idealize him.

In rooting up the tares care must be taken that we do not root up the wheat also. Anarchy must not be destroyed at the expense of the destruction of the Constitution.

When the young anarchist, Abraham Isaak, was released from the county jail he said: "It was a great experience." "Yes," added his mother, "it was one of life's lessons." There are some things which are more illuminating than the most skillfully constructed arguments.

Miss Jane Addams of the Hull House settlement says that many of the anarchists whom she meets are law-abiding and well-meaning people. They are simply the victims of a false theory, and do not understand the American situation. They need enlightenment. They need the touch of brotherly sympathy. They present to the Christian people of this land a field for missionary operation.

Dartmouth College Celebration.

DARTMOUTH College has just celebrated with great eclat the centennial of Daniel Webster's graduation. Of all the notable men which Dartmouth has graduated, Daniel Webster was admittedly the most illustrious. It was therefore right and meet that the hundredth anniversary of his graduation should be celebrated in a way to give to it something of national interest. The occasion was a general home-coming for the sons of Dartmouth. Across the face of old Dartmouth Hall appeared in letters formed of colored electric lamps the words, "Daniel Webster, 1801." The exercises included a parade in representative costumes, an athletic contest, the dedication of a handsome administration building to be known as Webster Hall. The two principal addresses were, one by Professor C. F. Richardson on "Webster's College Life," and one by Professor J. K. Lord on "The Development of the College since the Dartmouth College Case." The significance of the latter topic lies in the fact that in winning the famous Dartmouth College case Webster not only saved the charter of the college, but also established for all time the validity of testamentary contracts.

Dartmouth has not been making much noise of late, and hence has not been attracting much attention. But it has been quietly doing excellent work. Its standards have always been of the highest. A college that has upon the roll of its alumni such names as Webster, Choate, Justice Chase, Thaddeus Stevens and George Ticknor is worthy of the greatest honor. Upon the foundations so solidly laid the coming years may hope to see an enlarged institution which will do something more than preserve the traditions of the past.

The Closing of the Steel Strike.

The statement that has been made in connection with the closing of the steel workers' strike that differences have been adjusted in a way satisfactory to both sides has to be taken with a measure of allowance. The Amalgamated Association seems to have obtained no concession to its original demand that the "scale" should be signed by non-union as well as by union

mills, but it is reported to have been allowed to make collective agreements for the men, and also to organize the men in the non-union mills where such an organization is desired. No one dreams that this settlement of affairs is final. The strike has been something of a drawn battle, but how enormous has been its cost! It is estimated that the loss in wages has been at least $10,000,000; and the loss to the company still greater. But the brunt of the burden has fallen upon the men, for such a wealthy organization as the steel trust could hardly feel their share of the loss. A strike is war, and war is sometimes justifiable, sometimes inevitable. But surely, the time has almost come when disputes of all kinds may be settled without the arbitrament of war.

Temperance Revival in England.

A temperance revival has begun in Great Britain. And it is sorely needed. On Sunday, Sept. 23, the movement was formally inaugurated by a great meeting in Exeter Hall, London. "The Free Church Million Pledges Temperance Crusade" is the expressive but cumbersome name which the new movement has assumed. Behind it are not only seventeen non-conformist religious bodies, which comprise the "Free church," but all classes of citizens who have at heart the welfare of their fellow-men. The leaders in this movement are the Rev. F. B. Meyer of London and Dr. J. Q. A. Henry, superintendent of the Anti-Saloon League of New York. The entire country has been divided into districts and placed in charge of organizers. The free churches promise to break all records by their zeal and hard work, and finally to celebrate the acquisition of 1,000,000 total abstinence pledges. When the battle has been fairly drawn it will be found that the liquor trade with its great vested interests will offer stubborn resistance. It has been said that "without a powerful wave of emotionalism nothing can be done to remedy the evil". That is true, but something more than "a powerful wave of emotionalism" is needed. Dogged persistent work is needed. Self-sacrifice of the most heroic sort is needed. But the prize is well worth the price. And the cause is urgent; for as Joseph Chamberlain has said, "England must conquer drink, or drink will conquer England."

The Gospel of Work.

Theodore Roosevelt was once asked: "If you could speak commandingly to the young men of our day, what would you say to them?" His reply was: "I'd order them to work. I'd try to develop and work out an ideal of mine—the theory of the duty of the leisure class to the community. I have tried to do it by example, and it is what I have preached; first and foremost to be American, heart and soul, and to go in with any person, heedless of anything but that person's qualifications." These words receive added significance from the fact that the man who uttered them has been elevated to the presidential chair. Although born to wealth he scorned delights to live laborious days. He has been a strenuous worker and has set before the young men of the land a noble example of courageous endeavor.

Senator Dolliver's Speech.

In connection with the events of the past weeks there has been no more notable utterance than the speech of Senator Dolliver delivered at the Coliseum on Sunday evening, Sept. 22d. He declared that the

> "reds enjoy an unconscious co-operation and side-partnership with every lawless influence which is abroad in the world. Legislators who betray the commonwealth, judges who poison the fountains of justice, municipal authorities which come to terms with crime—all these are regular contributors to the campaign fund of anarchy. That howling mass, whether in Kansas or Alabama, that assembly of wild beasts, dancing in drunken carousal about the ashes of some negro malefactor, is not contributing to the security of society; it is taking away from society the only security it has. It belongs to the unenrolled reserve corps of anarchy in the United States. Neither individuals nor corporations nor mobs can take the law into their own hands without identifying themselves with this more open but hardly less odious attack upon the fortress of the social order."

All anarchy is one whatever be its outward form. And an outcry against some particular type of anarchy comes with poor grace from those who are themselves knocking away the props from beneath our social system.

A tacit rebuke is administered by Senator Dolliver to those preachers who have been preaching the un-Christlike gospel of revenge. In eloquent words he shows that actualized brotherhood is the only remedy for the world's woes.

> "You have read," he says, "in the masterpiece of prose fiction, how Jean Valjean, an outcast from the faces of men and the kennels of dogs, came one night to the house of the Christian bishop, not a mere titled official of the church, but a man into whose face when he was asleep came the divine light of a pure heart. 'Monsieur Cure,' said the man, 'you do not despise me; you open your house for me; you light your candles for me, yet I have not concealed from you my name or where I came from and how miserable I am.' 'Sir,' said the bishop, 'this is not my house, it is the house of Christ. It asks no man whether he has a name, but whether he has an affliction. Besides, before you told me your name I knew it.' 'What,' answered the man, 'you knew my name?' 'Yes,' answered the bishop, 'your name is "My Brother."'"

And is not this the anarchist's name?

G. Campbell Morgan at the Moody Institute.

One of the special features at the Moody Bible Institute this fall will be a series of lectures by Rev. G. Campbell Morgan, on "The Crises of the Christ." These lectures will be delivered Tuesdays to Saturdays, from November 5th to November 23d. A second series, concluding the life of Christ, will be given in April, 1902.

Death of Dr. W. C. Gray.

The death is announced of Dr. William C. Gray, editor of the Interior, the leading Presbyterian organ of the middle west. Dr. Gray underwent a surgical operation in June last, from which he never recovered. His death removes from the Presbyterian ranks a recognized leader. In all the affairs of the Church he exercised a directing and molding influence. He was not an ordained minister, and his work was done by the pen rather than by the voice. He was a trenchant writer, sometimes caustic, sometimes witty, but always forceful. He was trained for the law and after twenty years of miscellaneous journalism he was, in 1871, called from Cincinnati, where he was at the head of a large printing house, to the editorial chair of the Interior, where his most important lifework was done. He was a hard worker, and one of his boasts was that he never missed earning his day's pay in all his life. Although a hard hitter in debate, he sought to avoid controversy when possible. He deplored the trial of Professor Swing for heresy, while opposing him on

doctrinal grounds. He was one of the foremost advocates of a modification of the Presbyterian creed. By special request his funeral sermon will be preached by his intimate friend, Dr. N. D. Hillis of Brooklyn.

CHICAGO NOTES.

The Rev. Charles Scadding, rector of the Episcopal church of La Grange, one of the suburbs of Chicago, has been discussing the question "How ought I, a Christian, to keep Sunday?" He said:

Much confusion could be avoided if the distinction were always observed between Sunday or the Lord's day and the Sabbath. The Sabbath is the seventh day of the week, the Lord's day is the first day of the week. The one is the festival of creation, the other is the festival of redemption. The one belongs to the age of law which gendereth to bondage, the other belongs to the Christian age, whose key-words are liberty and grace.

"The weekly Christian holy day is and always has been Sunday, the Lord's day, the first day of the week. You may call it the Christian Sabbath if you like; the Sabbath which died and was buried and rose again in the new resurrection form of Sunday. Not only are the Jewish Sabbath and the Christian Sunday different days of the week, but the manner of keeping them is largely different."

In 1830 the government census reported for Chicago a population of just sixty people; its present population is something near two millions. Sixty years ago the entire valuation of Chicago realty was only $125,000; now a conservative estimate places it at three billion dollars. It is a city of wonders; but how much enterprise and sacrifice it costs for the Christian forces to keep pace with this rapid development of population and wealth!

The People's church, of which Dr. Hiram W. Thomas is pastor, has had a windfall in the form of a deed of $1,000,000 from G. W. Bowman, a wealthy mine owner. This money is to be used for developing the work of the People's church—presumably by the adoption of institutional features. More money is promised for this work of expansion, if it is needed. Wisely expended, the large sum already given may be made to do a vast amount of good.

The preliminary report of the chief statistician for vital statistics shows that the death rate for the country at large has decreased considerably during the last ten years. Among the big cities Chicago takes the lead in the lowness of its death rate. Philadelphia has been about stationary, St. Louis has increased a few points, Boston has dropped from 23.4 to 20.1, New York from 25.3 to 20.4, while Chicago has fallen from 19.1 to 16.2. This decrease in the death rate can hardly be attributed to our advanced sanitary condition, but must, in part at least, be accounted for by the constant accession of young and vigorous blood.

One other church at the present time is considering a change in its place of worship, possibly with a view to broadening its work. Trustees of the Central church, Dr. Frank W. Gunsaulus, pastor, which formerly had its place of worship in the old Central Music hall and now holds services in the Studebaker theater, are considering removal to a new auditorium to be built in the remodeled Tremont Hotel building. This property was recently purchased by the Northwestern University and a majority of the members of the Central church are said to favor a change.

One thing regarding which Chicago has been wont to boast is its park system. Back in the seventies this boast had reason for it, but it is a letting down of our civic pride to be told by Professor Zublin of the University of Chicago that we have lost our proud preeminence and that we are behind other large cities of the Union in providing breathing places and pleasure grounds for our crowded population. The park system of Chicago comprises about 2,100 acres. St. Louis, with a population about one-third as large, has 1,372 acres; New York has 7,000 acres; and Boston takes the lead with 11,000 acres. The time has come when some of the beautiful sites on the north branch and the Des Plaines river ought to be pre-empted for park purposes. This is a matter in which delay makes action peculiarly difficult.

The socialists of Chicago have opened a co-operative store in their temple, 120 Western avenue. The store will be opened for business at the close of every meeting without distinction as to whether the particular meeting is held on a week day or on Sunday. This scheme was inaugurated last Sunday at the close of the evening service. Rev. W. H. Wise sought to allay any lingering scruples that might remain regarding the sacredness of the Lord's day by saying that the only religion sacred to the masses of the world's wage-earners was the religion of good comradeship. Surely there is something more in religion than that! "Man shall not live by bread alone." He needs the comradeship of God; and co-operative stores, good as they are, will form a poor substitute for those higher agencies which minister to the spiritual nature of man.

Among ministerial records that of the Rev. Henry Wunder, pastor of St. Paul's Evangelical Lutheran church of this city, is certainly unique. For fifty consecutive years Mr. Wunder has been pastor of the same church, and for the last twenty years he has served with a single week's vacation. During his pastorate more than thirty churches of his denomination have sprung directly from St. Paul's, and it was natural and fitting that they among others, should be closed on Sunday evening so that their members might join with the congregation of St. Paul's in the celebration of Pastor Wunder's golden jubilee. It is given to few men to serve half a century in any capacity, and it is doubtful if ever before a minister occupied for so great a length of time the pulpit of the same church. In the earlier days of his pastorate Mr. Wunder served as the president of the state synod, and in that capacity he traveled widely over the central states. He has seen Chicago and all this section of the country multiply many times in population and in importance, and he and his church have kept full pace with this material progress. If long, hard service in a goodly work entitle a man to rest and leisure, surely Mr. Wunder has earned them, but he prefers to spend the remainder of his days in active work. He announced from the pulpit on Sunday that he expected to continue for many years to occupy the pulpit he has filled so long. The people of Chicago, without relation to creed, will hope for him a full realization of all his wishes.

CONTRIBUTED

Returned—In Memoriam Wm. McKinley.

I.

He is given back to his native soil.
The soil whence giants come!
The kind, true eyes are closed,
The lips, once eloquent, are dumb.
But though he speaks no more,
The spirit of his love for men
Is singing through a great grief-stricken land.
That friendly hand
Will never clasp another's hand again,
And myriad hands are reaching now
In loving rivalry to place
The laurels on his brow.

II.

Once more he lies on his mother's breast—
That mother of the wise and brave.
She cradled him, and now
She furnishes his grave.
She saw him rise, and she was glad;
She freely gave
The fairest gifts she had
To him she styled her best-beloved!
She heard him called and bade him go,
And as she saw his glory grow
Her heart swelled with the pride
That only loving mothers know.

III.

Back past the fair, green hills
O'er which he used to roam
The son whose proud career she watched
Has wandered home!
Ah, stricken mother, weep away,
Thy heart is sorely tried to-day,
But through the cycles yet to be
Thy pride shall grow,
And all the world shall rate
Thy glory great
And ever greater as the great years come and go,
Since he is given back and now is part of thee.

—The Chicago Record-Herald.

CHRISTOLOGICAL TENDENCIES OF THE TIMES.

W. J. LHAMON.

No. V. Literature.

Current literature is Christological. This is emphatically true of its best fiction and its best poetry. Once it was said, "There is no poetry without God." It may now be said, "There is neither poetry nor fiction without Christ."

The word literature should be used only of that in letters which takes hold of the true, the beautiful and the good, and which lives far beyond the limit of the daily paper or the monthly magazine. There is a vast deal in letters that is not literature. It is merely "words, words, words." With such letters we have nothing to do in this article, though we think it might be shown that the most mediocre and evanescent portion of the immense output of the press is not adverse to the general conception of Christianity.

1. The leading and abiding stories of the last few years have been Christological. "Ben Hur" is a "Tale of the Christ." "The Prince of India" is a New Testament presentation of doctrine. "Ben Hur" and "the Prince of India" or "the Wandering Jew" may be the heroes respectively of these works, but a greater than any hero of human creation moves constantly amid the scenes, and has his unchallenged place in the plots of these works. Without Jesus neither of these books would be possible. "Bonnie Brier Bush" swept its canny course over England, Scotland, Canada, Australia and America, and the ubiquitous Scotchman has not yet ceased to laugh and cry by turns over its pages. Now what is the "Bonnie Brier Bush" other than "The Mind of the Master" in another form and by the same author? What can be more Christological than the conversion of Lachlan Campbell, and his own expression of it after the return of his daughter Flora? He had been the inquisitor of the kirk of Drumtochty. "He was a shepherd to trade, and very faithful to all his work, but his life business was theology, from Supralapsarianism in the Election to the marks of faith in a believer's heart." As a member of the session he had been unrelenting upon the young people when they were examined for their "tokens" before communion. He had driven his own daughter from home by his Calvinistic sternness. But she returned at last and fell sick, and the father found his real heart, for she was his only child. And this is the style of his family worship then: "I came down from a long tramp on the moor and intended to inquire for Flora. But I was arrested on the step by the sound of Lachlan's voice in family worship. 'This my son was dead and is alive again; he was lost and is found. And they began to be merry.'

"Lachlan's voice trembled as he read, but he went on with firmness. 'Now his elder son was in the field.'

"'You will not be reading more of that chapter, father,' interrupted Flora, with a new note of authority.

"'And why not?' said Lachlan, quite humbly.

"'Because you will be calling yourself the elder son, and many more bad names and I will be angry with you.'

"'But they are true names and it is good for me to know myself.'

"'You hef just one true name, and that is father. And now you will be singing a psalm.'"

But the old psalm singer had been trying a hymn on the hills, one that had helped convert Flora when she was in London, and he surprises the daughter by singing that to one of his psalm tunes.

"You are a good girl, Flora, but you are not so clever as your father; oh, no! for I hef been trying that hime on the hill, and it will sing beautiful to a psalm tune. You will lie still and hear."

Then Lachlan lifted up his voice and sang:

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

The tendency of such writing is decidedly Christward, and the effect of it is keenly felt by the reader who finds it following this description of Lachlan by one of his canny neighbors: "Sax months syne Lachlan didna ken what father meant, and the hert was wizened in the breist o' him wi' pride an' diveenity."

That simple little story, "In His Steps," has been

a revelation to many writers and thinkers, not because it brought to thinking people anything new, but because a great multitude of well-meaning people seized upon it with the eagerness of souls hungering and thirsting for some simple statement of a possible every-day Christliness. And Mr. Sheldon has followed up this clue by a number of other works in the same vein. So marked is the simple Christward way of his writings that this author does not even allow us to think of him as a theologian. He is just simply a man cast in the mold of the New Testament, and seeking to help others into a similar fashion of life.

Quite recently the story of Salathiel, or the Wandering Jew, by George Croly, has been republished, and is classed by General Lew Wallace as one of the six greatest works of fiction in the English language. Here are above five hundred pages of descriptive and historical writing interwoven with startling creations of the imagination, and every page in a stately style that never drops to the commonplace. And is this work also Christological? Thoroughly. The voice of the Christ, the rejected, the crucified, and risen Christ, sounds through it all—"Tarry thou till I come."

Many and many another work of fiction might be listed here as falling into the same category, but not to be tedious, one other only shall be named, and that the greatest of all. What is Victor Hugo's "Les Miserables" but the supreme attempt on the part of its most gifted author to realize his ideal of Christliness in human form? And the "Old Bishop" and "Jean Valjean" are the greatest characters in fiction just because they are the most Christly. "Les Miserables" rises supremely above the schools of theology and their creeds, and seeks the perfection of manhood and brotherliness after the pattern of "the Word made flesh." That these two characters fall infinitely below Christ is inevitable, but that they rise far above the average of mankind, and far also above the average character in fiction, is likewise inevitable when we remember that such a one as Victor Hugo created them with his gaze upon such a one as the Savior of men.

2. Over the great poets Jesus has thrown the spell of his person and teaching even more completely than over the great novelists. Milton sings of the fall of man and loss of Eden only till "One greater Man restore us, and regain the blissful seat." In the "Paradise Regained" he puts upon the lips of Jehovah the words in reference to Christ,

"This perfect Man, by merit called my Son."

And this recalls Tennyson's apostrophe to Christ in his introduction to "In Memoriam":

"Strong Son of God, immortal Love,
Whom we that have not seen thy face,
By faith and faith alone embrace,
Believing where we cannot prove."

In such connection it is hard to refrain from quoting those other words of the great poet which he framed while seeking to solace himself for the loss of a dear friend:

"And so the Word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought;

Which he may read that binds the sheaf,
Or builds the house, or digs the grave,
And those wild eyes that watch the wave
In roarings round the coral reef."

And Robert Browning in his own style, not always obscure, places his choicest verses as laurels upon the brow of the Christ. He cannot get such a tragedy as that of "Saul" completed without an appeal to the only One that can save a soul so hazarded:

"O Saul, it shall be
A face like my face that receives thee; a Man like to me,
Thou shalt love and be loved by forever; a hand like this hand
Shall throw open the gates of new life to thee!
See the Christ stand!"

From the Christological point of view "The Death in the Desert" will amply repay close study. In it Browning seeks to represent Christ as he was believed in and thought upon and known by the aged and dying Apostle John. This poem is the expression of Browning's faith, at least we judge that it may be fairly so taken, while it is at the same time the assurance to us that the modern poet has found a kindred spirit in the ancient apostle.

And while we are speaking of Robert Browning's Christological teaching we cannot refrain from devoting a sentence to his most gifted and beautiful wife, Elizabeth Barrett Browning. One writer affirms of her, that "Miss Barrett felt, as consciously as the old Hebrew seers, the burden of the Lord; and believing that she had a divine word to speak to mankind, she had no thought of death till her task was done." The same writer says: "It is in essentially Christian truth that Mrs. Browning finds the explanation of human life and the sweet contentment which—like a kind of rest in motion—still leaves room for unquenchable longing." To her

"Civilization perfected
Is fully developed Christianity."

In "The Dead Pan" she has rebuked Schiller for his reverence for the old Greek gods, has gloried in their death, and has exalted Christ to such a degree that "the fair gods" are seen doomed to die. And as to the fabled annunciation of their death:

"'Twas the hour when One in Zion
Hung for love's sake on the cross—
When his brow was chill with dying,
And his soul was faint with loss;
When his priestly blood dropped downward
And his kingly eyes looked throneward—
Then Pan was dead."

In her view there is no longer need of the Greek idols, for

"Christ hath sent us down the angels
And the whole earth and the skies
Are illumed by altar candles
Lit for blessed mysteries;
And a priest's hand through creation
Waveth calm and consecration—
And Pan is dead."

Brevity constrains us simply to name and claim as Christological the following of our American poets: Mrs. Hemans, Bryant, Longfellow, Lowell, and Whittier. Of the latter one feels that he must speak in terms of almost unguarded eulogy from the Christological viewpoint. Upon his pages one can scarcely go amiss for verses that are rich in Christly sentiment, and he is unsparing in his declamation against the creeds that have obscured the Christ. He has no sympathy with those

"Who melt in an acid sect
The Christian pearl of charity."

In his almost passionate poem on "The Eternal Goodness," Whittier refuses to be held by the dogmas of his Quaker brethren; he praises their "quiet aisles of prayer," their "zeal for God and love of man"; but he cries out,

"I trace your lines of argument;
Your logic linked and strong;
I weigh as one who dreads dissent
And fears a doubt as wrong.

But still my human hands are weak
To hold your iron creeds,
Against the words ye bid me speak
My heart within me pleads.

Ye see the curse which overbroods
A world of pain and loss;
I hear our Lord's beatitudes,
And prayer upon the cross."

This in itself would have been sufficiently indicative of the Quaker poet's attitude both toward the creeds and the Christ; but when he presents us with that "finest Christian ode of the nineteenth century," for such "Our Master" is reckoned by Dr. Philip Schaff, there can be no mistaking his Christology. With that ode we must all be familiar, and yet select stanzas, by reason of their beauty and appositeness insist on a place here; the whole poem is an apostrophe to Christ, and there is no sweeter, simpler mingling of confession and adoration, one dares to believe, outside the pages of the apostles:

"O Lord and Master of us all!
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine.

Deep strike thy roots, O heavenly Vine,
Within our earthly sod;
Most human and yet most divine,
The flower of man and God!

Apart from thee all gain is loss,
All labor vainly done;
The solemn shadow of thy cross
Is better than the sun.

Our Friend, our Brother, and our Lord,
What may thy service be?
Nor name nor form nor written word,
But simply following thee."

We had thought to conclude the subject of "Literature" in this essay. Another article, however, will be required on the related subject of representative books. A closing reflection may not be amiss to the effect that the life and teaching of Jesus lend themselves to poetry and fiction as nature lends itself to art, while theology holds itself aloof from such literature with scarcely less sternness than the multiplication table and the sines and cosines of trigonometry.

CHANGING THE TEMPERATURE.

THERE was once a man who went to church somewhat irregularly. And when he did go he dropped into a seat very near the door. Then, as soon as the service was over, he took his hat, hurried out of the church, and scarcely ever shook hands with anybody. After a while this man began to complain of that church for its coldness He met another man on the street one day and began telling him about it.

"Why," said he, "it is the coldest church I ever knew" (he didn't say how few churches he really knew anything about). "Nobody shakes hands with a man. There is the minister, he never shakes hands with me, nor the deacons, nor any of the leading men. They'll talk about it, but I'd like to see them do it. I believe in practicing what you preach. No, sir, I tell you it's the coldest church in this town."

And he really believed he was telling the truth. And his manner was so earnest that the other man was quite convinced, though he had never been to this church. So he went and reported this fact to a third man, with some pretty severe criticisms upon church members not living up to their professions. Of course, he told it to a fourth, and the ball went on rolling. Pretty soon quite a strong feeling was developed in various parts of the town, especially among those who did not attend church, that this church was very cold, "high-toned," "stuck-up," and "a sort o' club for the rich folks, you know."

But one day the man who started all this talk got to thinking about it. Now, the fact was he didn't often get to thinking very hard over religious matters. But this time he did. And the more he thought the more surprised he became at himself. For this was the line his thoughts took: "Here I've been telling how cold the minister and the deacons and the leading men of the church were, but how do I know it is so? Have I ever given them a chance at me? No! I've just hurried out of the church and never let the minister get within fifty feet of me, nor the deacons within thirty or forty, nor any of them very near." It is fair to say the blood tingled in his veins as he thought of all the hard things he had said, and of his own stiffness and selfishness.

Soon the deacons and the minister came along and shook hands in good, hearty, man-fashion, and were real glad to see him. And how ashamed he felt when the minister said: "I've noticed your face frequently in the audience, and wanted to shake hands with you and learn your name. But I never succeeded in reaching you, till now, before you got out of church." So, of course, he had to tell the minister his name, and where he lived, and the latter said he would call on his family very soon. But, perhaps, the best of all was to have an old lady with such a kindly face put out her hand and say: "I don't know your name, sir, but I'm real glad to see you at church today. And wasn't it a good sermon?"

That man went home with his heart in his mouth. He told his wife all about it, and fairly cried when he acknowledged how he had misjudged those good people. And he wound up by saying: "Fact is, wife, it's mighty easy work to misjudge people."

Then he went out and met some of his former friends and told them what an experience he had just had. "Why, to think," said he, "that I was such an idiot as to go around telling you that those church people were all cold and selfish, when I didn't know anything about it. Don't any of you ever tell anybody, after this, that I said such things about any of them. I was just a fool, that's what I was. But I'll tell you what I am going to do. I'm going to hire two seats in that church and be there every Sunday morning with my wife. See if I don't. And the minister's coming to call on us, and I'm going to get acquainted with him and the rest of them. For I tell you, boys, I've just learned one thing: You can't get acquainted with folks, and you can't shake hands with them, *if your hand isn't there to shake.*"

FRANK H. KASSON.

A gentleman said to a minister: "When do you expect to see Deacon S. again?" "Never!" said the reverend gentleman, solemnly; "the deacon is in heaven."—*The Presbyterian Observer.*

NOTES OF EUROPEAN TRAVEL.

QUINCY L. DOWD.

E struck out from Dover to Ostend and made a few days' stop at old Bruges. It captivated us at once by its mediaeval Flemish-Spanish air and smell. Apparently nothing has been done to disturb its life and manners since the time its river channel was silted up, and its fame for commerce and enterprise sank into the mud. But, like a water-logged tree, the ancient city is preserved in form and substance. Her people still go through the motions of trade, market days, and religious devotion much as in Margaret of Parma's time, or when Charles the Bold was in the saddle. The streets and the queer vehicles, and the look of the goers to and fro in them, all smacked of ancient breeding. We got excursions out to Heyst on the sea, and by canal boat to Sluis, a fisher village at the end of all things, a sort of earthly "limbo," not so bad as purgatory nor so good as paradise. On our way to Brussels it was easy to stop at Ghent, though only for a night—time enough to visit the high tower and the old churches there. But Brussels kept us six days, and busy days, too. It is a sort of "Little Classics" edition of Paris, very chic and lively, stylish and in for amusement and decoration.

The day on the field of Waterloo was a life-time sensation. It requires a lot of forced imagination to realize that a decisive battle was ever fought over this mildly undulating ground, now covered by waving wheat and oat fields dotted with red-roofed and whitewashed farm buildings; the shepherd and his flock attended by dogs roaming over the harvested fields and all the arts of peace flourishing on every side. The real aspect of the battlefield, however, has been spoiled by the ruthless folly of those who tried to celebrate the victory when they erected the monstrous lion mound at the center of Wellington's line of battle. Then there was the day down at the edge of the Ardennes at fine old Dinant on the Meuse. The ride back by boat to Namur was along a stretch of the river which Wordsworth estimated to outrival even the Rhine for scenic beauty. On the short route from Brussels to Antwerp stands Malines, the archiepiscopal seat of the Primate of Catholic Belgium. It was worth an hour's visit and ramble among its all but dead streets. Nobody seemed to be doing business for business' sake, nor anything else save as in a walking dream. At Antwerp everything changed to a modern quick step. The place was thronged with peasant visitors, for a Kermiss or Dutch fete was in progress, attended by street processions, illuminations and endless fun. Stopping as we do usually at *pensions,* there is a chance to meet other travelers, almost always of the American persuasion. Thus we can swap experiences and put each other on to the right "hobby" in this or that place. Of course, there are the regulation sights you are under bonds to pay *devoirs* to, but it is our policy to get outside the beaten round at every chance, e. g., we took a ferry ride across the Maas, which gave a fine view of Antwerp's famous harbor and docks. Also we got a train excursion out to Hoboken, and saw *en route* a market garden laborer's slum, the abode of filth and beggary and mean human conditions in close contact with God's abounding country. Here it is not environment of the natural kind at least that makes the slum. It is the people themselves who are slummy. The "estaminets" (wine and beer resorts) at about every other door along the road help to explain how and why it is as it is. Unwillingly we left handsome Antwerp, for we had not half done justice to the museums and churches. La Hague was our next objective. Here we dwelt "mid palaces" and scenes of delight. Holland's little capital, like her pretty Queen Wilhelmina, is the sweetest, most fascinating bit of a city we have stopped at. For one thing we took a forenoon's drive by cab through the parks, and made visits to the palace in the woods, and also to the town royal mansion, rich in tapestries, paintings and princely gifts. But our real treat was the ride to Delft, and return by the canal steamer just as the sun was lowering himself below the Dutch rim of the platter. There's nothing quite equal in its kind to the Dutch landscape, take it all in all, windmills, canals, green meadows below sea level, long lines of trees, towns and spires dotting the far rim of the scene, and herds of black and white cattle sprinkled over the near and distant stretches of pasture. On our trip to Amsterdam last week all in one day we dropped off at Leyden, and next at Haarlem, as loyal Congregationalist pilgrims ought to do. At Amsterdam on Sunday we attended two services in the morning, one at the Dutch *Nieuwe Kerke,* the other at the Scotch Presbyterian church, the place of religious refuge for our Pilgrim forbears before they left in disgust for Leyden in order to be at peace amongst themselves. The Dutch are reputed to be a noisy folk, and so we found them at Amsterdam. I don't know whether it is the profane ending of nearly all of their local names, or what, but certain it is that their jabber and street clamor, especially by night, make sleep by honest tourists almost impossible. Even their mosquitoes are a peculiar noisy breed, as well as persistent biters. You might think them pro-Boers that took us for the hated English. It was a relief to get out into the country for a day's trip to the island of Marken, partly by train, partly by fishing smack. Here is where Dutch fisher costumes are seen at their wildest and loudest. Happily our company was made up of two Chicago girls, besides ourselves, and we made a lark of it, going on from Monniken*dam* to E*dam.* From E*dam* a Dutch boy lured us to his canal boat, with a sail and covered deck, agreeing to take us on to Volen*dam,* by the sea, for ten cents each and return. It was a bargain and we snapped it up. What a funny voyage that was! Volendam is still unspoiled by the horde of visitors. We saw three artists busily at work painting the characteristic street life (if street it could be called), and a much-costumed lass posing, arms akimbo, for one of them. The sea front crowded with huge, clumsy fish boats was a stirring sight. The people, old salts and young women, were very friendly in their greetings. And now we are here among friends and nicely taken care of while we see Copenhagen and environs. This p. m. we are to go out to a country place near Elsinore (read your Hamlet) and spend a couple of days on that classic ground.

Copenhagen, Denmark, Aug. 22, 1901.

No words are truer than these of John Randolph: "It would have been as easy for a mole to have written Sir Isaac Newton's treatise on optics as for an uninspired man to have written the Bible."

A STUDY IN CHARACTER.

HOW JOHN WELLMAN COMMENCED THE TWENTIETH CENTURY.

CLARENCE A. VINCENT, D. D.

Chapter iii.—A Resurrection.

A TELEGRAM was handed in. Wellman opened it. His face turned deathly pale. His strength seemed to have left him. He had read, "If you would see father, come at once." Like a flood the memories of his early life poured in upon him. His parents' faith, their unselfishness, the voice of their prayers, their love for him, their parting words, the mother's note on the leaf of the forgotten Bible—all came back to him. His nobler nature all at once reasserted itself. The hollowness of his life haunted him. If I were to die, what memories would my children have? If they were to follow my example, what real use would they be to themselves or to others? If all men were like me, what would become of all that is noble and true in society? He stood in the presence of the heaven of the past and the hell of the present.

But he must act at once. Telephoning his wife of his going, he was driven rapidly to the station. No train would go for six hours. He was soon flying westward on a special. His neglect of his parents, the sense of the disappointment which his life must have been to them, were the companions of his journey. How slowly the car seemed to be going, yet he knew that it was making seventy miles an hour at times. If he could only reach home in time to tell the father of his love and to assure him that his hopes and prayers should yet be answered. This purpose which had been formed was not the sentiment of a moment but was, like all John Wellman decided to do, the decision of a strong will which summons all things to the carrying out of its plans. The engine slowed down at last. Soon a team was speeding away over the ten miles between him and home.

The driver had heard the village physician say that morning that David Wellman was very ill, so that John felt that his father was still alive. It was not long till he could see the farmhouse and buildings across the prairie. A few minutes brought him to the door. He entered without knocking. Around the bed on which his father lay were gathered his brothers and sisters and the physician, while his aged mother sat by the bedside holding David's hand. Taking their hands in silence and touching his lips to his mother's forehead, he approached the bedside.

"He will know you but he cannot speak," the physician had whispered.

"Father, John has come to see you," and at his words the old man turned his eyes full of love upon him, and a tear ran down the wrinkled cheek. The dying man tried in vain to speak.

"And I am your boy again. I have disappointed you and dishonored God, but I've come to tell you that God in his mercy has given you back your son, and your hope to see him a useful man shall yet be realized."

A strange light deepened in David's eyes. He summoned himself back into this world and with great effort said as if in prayer, "Now let thy servant depart in peace." David's spirit had gone to God, who gave it, but there lingered upon his face the expression which his hope and the words of John had brought. All stood in the silence of gratitude and sorrow for a time. John, as usual, was the first to act. Putting his arm around his mother he led her away to her room.

I need not write of the first days that followed. The funeral was to be held in the church which, largely through David and Sarah's prayers, and influence and gifts, had been built and dedicated five years before. It was a beautiful day, the second day of the new century. From every direction the people drove in. John Porter, who had been able to save his little farm through the advice and help of David, was there with his wife and little ones. Sam Pritchard, once a drunkard, came in neatly dressed and with his happy wife. He had remarked, with a tremor in his voice, to a neighbor out by the horseblock, "Dave Wellman, when he got the people to vote the saloon out of this here town, made a man of me." The poor of the village came to pay tribute to one whose kindness and wise help had often cheered them. The citizens of character were there, for the prince among them was dead. The members of the church were there, with memories of his prayers and helpfulness. The little church, with the Sunday school room opening in, could not hold the many whose personal sorrow brought them. The services were simple and strong like the life of him for whom they were given. The pastor read from the old Bible which had been the companion of David and his father. His words of tribute were few and tender and he commended all to God and a life of service and hope. As six young men, from the class in the Sunday school which David had taught, bore the body from the room, the congregation instinctively arose and stood in tearful silence. The pathos of their loss came home with awful force as they realized that their neighbor would never more be with them. Quietly they followed their silent friend to his resting place.

For two nights John had watched with his father's body, making the old lounge in the corner his bed. The night after the funeral he was given the room of his boyhood days. It was full of memories, and as he sat there for a time they spoke to him. But he was weary and must rest. Following the custom of his childhood he kneeled down. During these latter years he had not had time to pray. The last few days had been full of purpose but not of petition. He buried his face in the coverlet and sobbed. He tried to pray but no words would frame themselves. Would God forgive a selfish man like him? At last the prayer of childhood came out of the long ago, and into it the millionaire put all his petition for forgiveness and help.

"Now I lay me down to sleep,
I pray thee, Lord, my soul to keep.
If I should die before I wake,
I pray thee, Lord, my soul to take"

Into his soul a strange peace stole like an angel from heaven. Again that night he dreamed, but not as in the days of old. It was of the same city but it was of greater achievements. Some think that heaven gives dreams as form and shadow of events to come. If what this dreamer dreamed that night shall issue in the real, what an awakening on the morrow!

(To be continued.)

The great teacher taught a lesson for preachers when, in answer to the man who twitted him for studying the same lessons year after year, he said: "I want my pupils to drink from a running stream, not from a stagnant pool."

RAYS FROM DRUMMOND'S WORKS.

IT IS easier to criticize the best thing superbly than to do the smallest thing indifferently.

The doctrine of human inability, as the church calls it, has always been objectionable to men who do not know themselves.

The want of connection between the great words of religion and everyday life has bewildered and discouraged all of us.

Many a man thinks he is looking at truth when he is only looking at the spectacles he has put on to see it with. He is looking at his own spectacles.

Try to give up the idea that religion comes to us by chance, or by mystery, or by caprice. You will find, if you think for a moment, that the people who influence you are people who believe in you. In an atmosphere of suspicion men shrivel up; but in that other atmosphere they expand and find encouragement and educative fellowship. It is a wonderful thing that here and there in this hard, uncharitable world there should still be left a few rare souls who think no evil.

All about us Christians are wearing themselves out in trying to be better. The amount of spiritual longing in the world, in the hearts of unnumbered thousands of men and women in whom we would never suspect it; among the wise and thoughtful; among the young and gay who seldom assuage and never betray their thirst—this is one of the most wonderful and touching facts in life. It is not more heat that is needed, but more light; not more force, but a wiser direction to be given to very real energies already there.

Boys, if you are going to be Christians, be Christians as boys, and not as your grandmothers. A grandmother has to be a Christian as a grandmother, and that is the right and beautiful thing for her; but if you cannot read your Bible by the hour, as your grandmother can, or delight in meetings as she can, don't think you are necessarily a bad boy. When you are your grandmother's age you will have your grandmother's kind of religion.

Conformity to type is secured by the type. Christ makes the Christian. Can the protoplasm-carbon, oxygen, hydrogen, nitrogen—conform itself to its type? Can the embryo fashion itself? Is conformity to type produced by the matter or by the life, by the protoplasm or by the type? Is organization the cause of life or the effect of it? It is the effect of it. Conformity to type, therefore, is secured by the type. Christ makes the Christian.

After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself. Love waives even self-satisfaction.

The kingdom of God is not going to religious meetings and hearing strange religious experiences. The kingdom of God is doing what is right, living at peace with all men, being filled with joy in the Holy Spirit.

Great trials come at lengthened intervals, and we rise to breast them; but it is the petty friction of our everyday life with one another, the jar of business or of work, the discord of the domestic circle, the collapse of our ambition, the crossing of our will, or the taking down of our conceit which makes inward peace impossible.

We are, of course, not responsible for everything that is said in the name of Christianity, but a man does not give up medicine because there are quack doctors, and no man has a right to give up his Christianity because there are spurious and inconsistent Christians.

If we can carry away the mere lessons of toleration, and leave behind us our own censoriousness, and criticalness, and harsh judgments upon one another, and excommunicating of everybody except those who think exactly as we do, the time we shall spend here will not be the least useful parts of our lives.

No form of vice—not wordliness, not greed of gold, not drunkenness itself—does more to unchristianize society than envious temper. For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom of childhood—in short, for sheer gratuitous misery-producing power—this influence stands alone.

THE PLACE OF THE MIDDLE-AGED IN THE CHURCH.

This is distinctively the age of young people. They are pushing to the front in all lines of human activity and in every vocation. This electric age is the result of this energy. The old man is not in demand. All our churches want young men in their pulpits. Youth is one of the fads of this century. Being a young man myself I would utter no word of discouragement for this condition of affairs.

The young people are the life of most of our churches. Their energies contribute largely to the success of Christian work in every direction. Such service is a great means of development to them. It is a preparation for larger usefulness, supremer consecration to the work in years to come. Every church ought carefully to husband and develop the abilities of its young people. It is a most profitable and promising field of Christian usefulness. Let us ever magnify the worth of our young people.

I would like, however, as my contribution to this symposium, to lay a little emphasis upon the place of the middle-aged and old people in the work of the church. We do not hear too much in these days concerning the work of the young people in the church, but we should hear more concerning the work of those older in years. Their work ought always to be emphasized. They ought in every way to be the leaders in the work of the church. Let us not neglect them in our pastoral ministrations. A. C. SMITHER.

Los Angeles, Calif.

CHURCH LETTERS AGAIN.

The method of dealing with the church letter problem, as suggested by D. A. Wickizer in *The Century* of September 12, is good for external use, but in my judgment the church letter "sinner" needs a remedy for internal ills. It ought to be hammered into every church member that severing relations with a local congregation does not sever his relations to God. We need to realize that the Church of Christ is *one,* whether in Kansas or China, and that our obligations are not to be cast off as we do a garment.

If men read our papers more, thus coming into closer touch with the Church as a whole, and the great missionary enterprises, there would be fewer prodigal church members. DAVID H. SHIELDS.

Salina, Kansas.

AT THE CHURCH

OUR PULPIT.

CHRIST AND THE INTELLECT.

W. DOUGLAS MACKENZIE, D. D.

Text: "We have the mind of Christ."—I. Cor. 2: 16.

THERE are two extremes of opinion on this matter which I must begin by warding off, because in some confused way they especially influence those who are feeling their way towards the Christian faith.

In the first place, there is the idea that the intellect has no place in religion because in religion everything is of faith. This has been put in the extraordinary expression: "I believe because I do not understand." That would only be possible, of course, in an age when the Church has falsely claimed the possession of direct and supreme authority over man's reason; when the Church has taught men to doubt the power of reason to discover truth, and to trust its own declarations without inquiry.

But that attitude opens the way to the most blatant kind of skepticism; for, if men are taught that they simply cannot understand what they ought to believe, they will cease to believe anything. What has no meaning for reason has no claim on conscience and no appeal to the affections. This is a doctrine which, when put in that extreme way, has actually produced in the history of man the wildest kind of superstition and the rankest kind of skepticism.

The other extreme may be put in this way: "Religion depends and must depend only upon reason. My reason, my intellect, is the ultimate arbiter of what I am to believe. I must not allow my own feelings of interest, my own sense of the value of anything, to interfere with and cloud the direct labor of reason striving to discover truth. In fact, my reason must be set to work like a machine *in vacuo*, where I am to watch it grind out the truth for me, and say, "These are the things on which I am to found all the conduct of my life." And this is what in the history of philosophy and in the history of theology has come to be known as rationalism—mere and sheer dependence upon reason itself, the intellect of man when working alone, by itself, or supposed to be so working. Now, that gave rise at last to Agnosticism, the doctrine that reason cannot find out anything. For when men set themselves by the use of this machine to work on the supreme mysteries they found the machine very soon got clogged, somehow, and refused to work. Then they sat down and said, "That shows me the limits of human knowledge." Thus it became a philosophical doctrine to say that human knowledge has such definite limits for itself, the working of reason is confined so closely to certain conditions, that we can not find out anything outside them, whether there be a God above, or life beyond, or death beneath.

As then, the doctrine that you must trust to faith and not to reason, trust to authority that shall lead your reason to truth, led to superstition and skepticism, so the other doctrine, that you must trust to your reason alone, led to the same result exactly. The man who denied reason and the man who said reason was everything, both walked towards the one gulf of skepticism, of dark doubt and ignorance about anything beyond the things given to us by our five senses and the miserable little conclusions we can draw about the miserable little things they are, if they are all. Our intellect, we must remember, therefore, in trying to avoid these two absurd extremes, is part of a complex nature which we find ourselves possessed of from the beginning of our life. This mind, which is yourself particularly and you find as part of your nature, is from the beginning inextricably mixed up in its operations with every other part of your nature. You cannot have any part of your nature operate alone. You cannot simply feel and not think. You cannot feel and not desire or hate. You cannot feel and not decide or will something about the feeling with which you are concerned. All these parts of our nature are all always working together, bound up in one another. Even a man's conscience, although you call it the highest, only works through and in connection with all other parts of his nature. If then Christ, if this final and sublime religion that binds us to God himself in living cords of love and of trust, is real and deals with our intellects, then it binds us to God with cords of intelligence also. God has come to us in Christ, not as mere intellectual machines, nor as machines that have no intellect. God in Christ has come to us as living beings in whom the mind works along with every other part of their nature. Christ, you will remember, made his appeal not merely to the conscience, not merely to the heart, not merely to the self-interest of a man, but Christ made his appeal also to the intelligence of every man.

"What think ye of Christ?" is the central problem that is now presented to every man. "What *think* ye of Christ?" And Christ gives his ringing answer to our intellects as we confront all the mysteries that concern us and he says, "I am the truth." "I am that which not your will, not your conscience, not your feeling, not your desire directly deals with, but your intellect. I am the truth. I have in myself and I can give to you the solution of these great mysteries with which your reason, as a reasonable man, must always be deeply and personally concerned!" "What think ye?" is the great question that a man must hear addressed to himself, alike by the world and the Church, alike by his God and his conscience, alike by his self-interest and the loud calls of temptation around him.

Man's intellect has always been working upon these great problems—What is God? what is man? what is to come? what is the meaning of all that to-day is, of my life and my life task that rests upon it? At last there has come to us One of whom it is said that he is "made unto us wisdom." Christ, as the fountain of wisdom, as the very substance of truth, addresses himself to our intellect. Christianity will have men know what the truth is. It will not take men by the hand and lead them, blind, along dark roads to a conclusion they cannot understand or forecast. It will not assert, even in the name of the glory that is to burst upon us, that here we are to be led about with bandages upon our eyes. No, Christianity will have men to know—to know God, to know man, to know the meaning of life, the meaning of death. That is the mission of the Christian revelation. It addresses itself directly to the intellect of man and offers to him the highest wisdom, the noblest revelations of the truth. Therefore it is that in the New Testament we find in such abundance all those words: understanding, wis-

dom, truth, thought, judgment. All these are continually referred to and continually appealed to. The Spirit of God is the Spirit of Wisdom and of Understanding, the Spirit of Truth, the Spirit of Prudence, the Spirit of Light. He is the Spirit within all this revelation that is given and that is made to our reason.

Let me name three great blessings which Christ has conferred upon our reason through the revelation which he has made. First of all, he has done much for us by the solution of great problems that baffled man's reason. The great problems about which man is concerned and has been concerned, the fundamental ones that he always somehow dimly felt to bear upon the whole problem of his existence, Christ has brought into an altogether new relation to our intellect. Concerning God, for instance: what a strange thing is that Christian certainty concerning God which contrasts so absolutely and wonderfully with all the uncertainty of human thought, even at its best! When Plato—the man who perhaps had the highest and best thoughts of God ever found by any man before Christ came and outside the course of Old Testament revelation—when Plato propounded his idea of God he founded it upon reason, or upon private and personal feeling, or upon a speculative course of argument. Even for him as for all men a conception of God which had such foundations seemed ever uncertain. A man could not feel as if he had solid ground under his feet; perhaps the next clever dialectician would overthrow all his fine erection of proofs. What a strange new thing it is that in the Christian experience God is given as being as real and directly known as the outer world. It was Cardinal Newman who said, what many men have echoed, that he was as sure of the existence of God with all which that name implies, as he was of his own existence. No man who had never heard of Christ could have said that. Christ has given us a great certainty concerning God.

Again Christ gave to us a new conception, from which the world starts to-day and started at the beginning of the Christian history, a new conception of the unity of our race. No man, not the most majestic intellect of antiquity, was able to conceive of man as the partaker of the nature of God. It is the gift of Christ to the intellect. Every man to-day begins with the assumption of the unity of the universe. It was impossible to have that idea until you had the idea that one Lord is over all. It was from the idea of one God over all that men of science have derived their conception that the whole universe is one organized fact. So one might go on showing that the great problems which the mind of man has always been battling with had their most wonderful solution, and for the first time the possibility of their solution, given in Jesus Christ and the revelation he has made to the reason, the intellect, of man. Not that we understand these things fully, but he has helped us to understand them. Not that we have reached the final solution for the reason, but that Christ has given us such facts for our problems that we have made far greater advance than any had ever made before, or could possibly have made.

And here, in the second place, let me say that Christ has done the greatest service for the intellect of man by giving it the Christian mysteries. The great gifts of Christ have not only brought solutions but brought new problems. It is always so. Every man of science working in his laboratory will tell you that every advance of science is an advance towards new problems. A man solves this little difficulty about the nature of electricity, or some of its operations to-day, and it just drives him back upon another. A man discovers the X-ray and it opens up a whole world of new problems. Then men at once ask questions which they never would have or could have asked before that revelation was made to them. And so it is with Christ. There are men so unreasonable as to think it is a great difficulty and against the Christian faith that it gives us the mysteries of the Trinity, of the Incarnation of Christ, the mystery of the conscience of man, and on a higher level and in an intenser form than ever before, the mystery of the freedom of the will. All these great mysteries that the Christian religion affirms and gives to us as problems simply come out of the solution of other problems already presented to our minds. It is only the man who has solved the problem of God's Being as Christ gave the solution, who can have the Trinity before him, and it is only as the fundamental solution of God's relation to man was given in the Incarnation that he found the Incarnation itself opening far greater problems. A mystery is not a falsehood. It is something simply to think out. A mystery is not a thing which a man can lay aside and leave behind him. It is on in front, and he must go on to meet it. A mystery is not a dark cave, but the sun so brilliant that it blinds your eyes with its intense light. A mystery that is founded on reality ought to be the inspiration and not the enemy of the intellect. It ought to call men out to think more earnestly and to think more powerfully. That is just what Christ has done. The intellect of the world was never aroused to problems so meaningful, problems in themselves so glorious, and to consider solutions so inspiring as these that come to us in the history of the thought of the Christian ages.

And then, if Christianity has presented to us, first, great solutions, and, second, great mysteries, let me say that in the last place it has stimulated the intellect of man by its appeal to the mind of the individual. Christianity may be said to have discovered for the first time the intellect of the individual private citizen. Only philosophers and statesmen had intellects long ago. Only men concerned with great practical problems could manifest the possession of great intelligence. But Christianity has come and roused the intellectual life of man and is lifting the whole race upon a higher level, because the Gospel of Jesus Christ addresses itself to the mind of each humblest citizen of the earth, and says, "My friend, what thinkest thou?"

What do you think about God? Oh! I leave that to the philosophers. No, no! God cannot afford to do without your thought. What do you think about the future life? Oh! I leave that to mystics and dreamers. No, God must have your thought about the future life, for you are moving thither. What do you think about Jesus Christ and his coming and his dying? Oh! I leave that to the theologians and preachers. No, no, it is to you God comes in Christ and you must have your definite thought about Christ, about his dying, about his going, and his coming again. God comes to you and says, You must think, you must think, you will never reach your true manhood until you think about these great problems. Well, you say, cannot I simply trust and not think? There is no man that trusts without thinking. No man has any faith in anything or any one without thinking about it. If you ask a man if he thought before he trusted that other man with a check for a thousand dollars, he will say, Of course. You must have a definite conception of God before you can trust him. You must have the thought that he is your Father, the Creator of all the world, the thought that he holds in himself all the mysteries of your whole future. These are tremendous

doctrines, but you cannot trust him until you believe and hold these in the grasp of your mind.

It is to the intellect of every man, you see, that Christ makes that appeal, and I say that that religion is going to triumph over all others and that that force is going to do the most for mankind which goes to the central, permanent and everlasting interests of the individual and rouses him, saying, You must think, you cannot afford to be an animal, lusting, passioning, and going to your grave simply feeling and desiring, and feeding and hungering. You must think if you are going to hunger for the Highest and if you are going to feed on the Everlasting. God demands that you give to him the royal worship of your mind, of your thought. Let us worship him now and evermore with the best exertion of our thought as well as our affection, of our mind's earnest effort to understand as well as our will's firm determination to obey. Amen.

October 21, 1900.

BIBLE SCHOOL.

JOSEPH IN PRISON.

Lesson for October 13, 1901. Gen. 39:20—40:15. Golden Text: But the Lord Was with Joseph and Showed Him Mercy.—Gen. 39: 21.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

ELIAS A. LONG.

Place and Time.

THE location of to-day's lesson was the capital of Egypt, probably Zoan, the city in which Set or Baal was worshiped. The time is usually reckoned as B. C. 1719. The Hyksos or shepherd kings who had become Egyptian now reigned. It is interesting to note that the Egyptian monuments and inscriptions set forth a background of every incident in Joseph's career in this lesson and later.

The Power of Character.

Three times here in close conjunction is it stated that "the Lord was with Joseph." The Lord was with Joseph because Joseph chose to have the Lord with him. Like Enoch, Joseph walked with God. Gen. 5:22-24. His constant fear was that he might displease God. Ch. 42:18. His cry when tempted by the courtly sinner was, "How can I do this great wickedness and sin against God?" Ch. 39:6-9. There never was a time when the Lord was not nigh unto them that called upon him in truth. Ps. 34:18; 1:45; 18:19. But while Joseph's godly walk and uprightness of character had charmed even the irreligious and led to his promotion to great responsibility in courtier Potiphar's home, yet at length it brought him to the sorest trials. On an utterly false charge made by Potiphar's wife, he was cast into a dungeon without so much as a hearing and was made to suffer severely. But in the long run, as always is the case, Joseph learned that godliness is profitable in all things. 1 Tim. 4:8. At length through faithfulness and the power of his good character he rises to greater eminence and usefulness than ever his loftiest dreams had anticipated. Ch. 37:5-11.

V. 20 False Imprisonment. "And Joseph's master." This was Potiphar, an Egyptian officer under Pharoah to whom Joseph had been sold by the Ishmaelites, and by him employed as a slave in his household. * * * "Put him into prison." As a result of a false charge. He termed the place a dungeon. V. 20. According to Ps. 105:18, "he was cruelly treated, whose feet they hurt with fetters: his soul came into iron." * * * "He was there" for two years or more enduring the basest suspicion.

V. 21. Living by Faith. "The Lord was with Joseph." God was with him because Joseph fell in with God's purposes. "But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." 1 Peter 2:20; Is. 42:2-3. * * * "And showed him mercy." God showed his love and pity by going with Joseph into his prison life. Men may forsake us, but God will be our portion, if we so choose. "In all their affliction he was afflicted." Is. 63:9. For Joseph to have the answer of God in a good conscience (Acts 23:1); to be haunted by no feelings of remorse; to look upon things that were unseen (2 Cor. 4:18), even upon the King in his beauty; to know and to feel that he was near, this was Joseph's portion vouchsafed in mercy. As Dr. Robertson says, "The reward of well-doing is God." * * * "Gave him favor in sight of keeper." The secret of Joseph's influence was his communion with God, producing the grace and power of a godly character as manifested in manners, appearance and conduct. This is the secret of Christ's immeasurable influence.

V. 22. Advancement. "Keeper of the prison." The light of that godly life attracts this pagan officer in whose presence Joseph now is brought. True character bears a light that cannot be hid. * * * "Committed to Joseph's hands all the prisoners." Joseph's transparent character shows that he was fit to be trusted with higher duties in the prison, and to these he was advanced. Joseph must often have prayed for release, (Ch. 40:14-15) but the time for that had not yet come—he must be schooled for greater things in God's providence.

V. 23. Power of Character. "The keeper looked not to anything." Joseph had now completely gained the confidence of this man. His righteousness won men. * * * "Because the Lord was with him." Here the reason for his favor with the keeper is specified. The Lord was with him in his spirit. Ch. 41:39. The Spirit of the Lord, like his Word, is not bound. 2 Tim. 2:9. Is our influence enlarged because God is with us? * * * "The Lord made it to prosper." Joseph was blessed in being "like a tree planted by the rivers of water" bringing forth the fruit of righteousness in its season, while his "leaf," the visible holy walk, did not wither in that desert place and "whatsoever" he did it prospered. Ps. 1:3. How foolish for any one to think that by ignoring him whose favor alone can bring prosperity we can prosper.

V. 1. The King's Offenders. "After these things." How long after we do not know. Two years are mentioned in Ch. 41:1, and from this it is assumed that the interval here was considerably less, probably about one year. * * * "The butler of the king." The chief butler. V. 2. This was a high and honorable office, the same as that which Nehemiah bore many years later. Neh. 1:11. To carry out his great ends God uses some very ordinary material. * * * "And his baker." He was the chief baker (V. 2), a high official whose business it was to furnish, and have charge of, the king's table. Anciently there could be no higher trust than this, as not rarely food was made a vehicle of poisoning those in high office. * * * "Offended their lord, the king." How they offended is not stated. Knowing their capriciousness the Psalmist counseled his hearers not to put their trust in princes. Psa. 146:3.

V. 2. The King's Wrath. "And Pharaoh." Pharaoh was a general title like Cæsar. * * * "Was wroth." High places are slippery places. Nothing is more uncertain than the favor of kings. The favor of God is just the reverse of this. It is unfailing.

V. 3. Distinguished Companions. "He put them in a ward," until a time should be given for their hearing. A great distance, humanly speaking, lay between the new prisoners, high officers from Pharaoh's court, and this humble, Hebrew shepherd prisoner. * * * "Into the house of the captain." This captain was Potiphar. * * * "Into the prison . . . where Joseph was bound." The same prison referred to in preceding chapter in V. 20. Here Joseph, the young farmer-shepherd, was brought into close touch with these unfortunate officials of the court of Egypt. This was a great gain to Joseph as all his later history shows.

V. 4. Further Advancement. "Captain of the guard." Potiphar, the master of Joseph. * * * "Charged Joseph with them." Because Joseph had proved himself faithful in that which was least, as a keeper of ordinary prisoners, he now is advanced to the charge of prominent prisoners, an important link in his own history. In his close relation to these

officers as days and months wore tediously away, Joseph found the opportunity of his life for gaining information of the greatest value to him. * * * "Served them." How Joseph waited on them is not stated. Being in disgrace, it is possible that these officers were attracted by the gracious, condescending attention of their young keeper. God is love and his love will shine through his true followers everywhere, even in prison. * * * "Continued a season in ward." These relations were not brief. Joseph in prison was schooled before men qualified to instruct in the details of the Egyptian government. The officers in prison were gainers in witnessing the grace of this man whom they never had been permitted to see outside. Even in prison all things were working together for good. Rom. 8:28.

V. 5. Dreams of the Night. "Each man his dream in one night." Pharaoh's birthday was but three days away. V. 13. Reasoning from past custom, the prisoners would be disturbed by the uncertainty of their fate at the hearing before Pharaoh. Their dreams caused them to be in gloom. V. 6. * * * "According to interpretation." Each dream had its own interpretation, as the sequel shows. In those early times God in many cases revealed himself in dreams. To us he has revealed himself in his Son and his Word.

V. 6-7. Conspicuous Sadness "Came in unto them." On the rounds of faithful duty he had intercourse with the prisoners. * * * "And looked . . . behold they were sad." Not ignorant of misfortune, Joseph knew how to pity them. He was tender-hearted. Ch. 44:14-15. His compassion for other sorrowing ones was a balm for his own sorrow, a lesson to us. * * * "Wherefore look so sadly."A strange question from an oriental keeper to prisoners under him. Not so in the present case, it was God who spoke through the heart of Joseph. Joseph's next step was to proclaim God. V. 8. They were in prison and in a true sense he came unto them, thus fulfilling Christ's later test of a godly life. Matt. 25:36.

V. 8. God's Witness. "They said there is no interpreter." They feared that the appearance before Pharaoh would come without their having the means of securing an interpreter of their dreams, an office of the magicians. They were unaware that before them stood God's interpreter. To-day men are possessed with worldly visions and air castles which may be ominous to their higher good. They too need God's witness to reveal to them the higher truths regarding their possibile destiny. * * * "Do not interpreters belong to God?" He proclaims God. Familiar, as Joseph was, with God's dealings with his great-grandfather, Abraham, he points the prisoners to him in full assurance that he is able to supply all their needs. * * * "Tell me them, I pray you." An admission that he stood before them as God's man. Doubtless he had before this spoken to them of God. Matt. 12:34. Had Joseph made light of their dreams, he would, for aught we can see, have died in the dungeon.

V. 9-13. Dream of the Vine. "Branches . . . blossoms . . . grapes." The dream related in this verse is most beautiful and well worth close observation. * * * "Pressed them." The statement here is useful in showing that anciently wine was the pure, fresh juice of the grape without fermentation. This is the kind of wine that is favorably referred to throughout the scriptures. * * * "Three branches are three days." Only divine knowledge could have known that these branches referred to time. The butler was thus assured that Joseph obtained his wisdom from above. See V. 8.

V. 14-15. Longings in Prison. "Think on me." These words remind us of the repentant thief's prayer on the cross. Luke 23:24. Joseph's faith helped him to believe that somehow there must come deliverance from his present unfortunate condition. Doubtless he had often meditated on the strange providence that brought him into Egypt. May not now his release follow through the release of these distinguished court prisoners? * * * "Bring me out." The one longing of every prisoner. But there is a worse captivity than that within stone walls, viz., when one is held by the strongholds of sin. Christ came to give complete deliverance to such. Luke 4:18. Any one who will seek deliverance, as did Joseph, may be brought out of this greater captivity. * * * "I was stolen." He merely states the facts and that without implicating any one. * * * "Done nothing." Joseph was suffering wrongfully. Such a course of trial and persecution God's children have often been led through. Our Master did "nothing," but he was made perfect through suffering. The Bible abounds in such instances, only that we may not think it strange "concerning the fiery trial which is to try us." 1 Pet. 4:12.

FIVE MINUTES' SERMON ON THE GOLDEN TEXT.

BY PETER AINSLIE.

TO-DAY we look out from Joseph's prison cell. Nobody covets sorrow; nobody wants to be imprisoned. We call these things the misfortunes of life, but after all our talk about trouble and sorrow and imprisonments, out of these things have come the best gifts to the world. Read the list of men and women who have suffered and you will find the world's real royalty. Indeed see if there be in the world's annals a name of real worth that has crossed the world amid laughter and hurrahs, under cloudless skies and over beds of flowers. Those people have never begun to live, but misfortunes are more frequently the real fortunes. Here is some man imprisoned by poverty or social conditions or some great sorrow. The folly of this world has been driven out of him. The heart looks like a field swept by a hurricane and then plowed up by some careless plowman, but wait awhile. The sight is sad now, but that was once a field of brambles and now new seeds are sprouting and by and by an angel's hand gathers a hundredfold harvest. Does not the farmer do his field that way? Does not the miner do his mines like that? To make this beautiful and profitable, do we not have to break up and mar in order to make over? For a whole lifetime one may be imprisoned and there are thousands in such case, some on beds of sickness, some so afflicted that they can be of little or no use to themselves, some in unhappy homes, some bound down by poverty, some so smitten in heart that their only joy comes through weeping. You have seen Charlotte Corday's picture as she stands behind the prison bars and you may think that she is alone, but you do not have to invite an artist to paint. There are thousands of sad faces that are being pressed against the hard bars of imprisonment. These are the world's martyrs and they suffer most in secret—the hardest suffering in the world, but some day they shall walk proudly out of their prison house. "This mortal must put on immortality." The conflict shall only linger in memory like smoke hangs over the fields of battle, and freedom and victory shall shout together as the once imprisoned heart shall ascend the throne. Jesus suffered. He was God's son. I am only his servant. Then shall I not suffer? The prison house brings with it no sweet thought unless Jesus be the companion of the imprisoned. Paul in the dark prison in Rome and Tyndale in the damp cell of Vilvoorde are nothing to be compared to the Son of God when he was imprisoned in human flesh. Things seem strange now. We do not know, but God is good and he is faithful and plenteous in mercy. Believe him, trust him and he will do all things right.

McKinley and King Alfred.

The London Times publishes a short poem of which the theme is the coincidence of the funeral of President McKinley and the celebration of the millenary of King Alfred the Great. Following is the closing stanza:

Up with our hearts and oversea
Swift be the words of friendship sped;
You praise our hero king and we
Lament with you your patriot dead.
In sorrow's name one boon we crave—
Lay England's wreath upon his grave.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

DARK DAYS AND THEIR LESSONS.

Topic Oct. 13; Ref. Ps. 107; 1–15.

IT TAKES the dark days to bring out the faith and affections of human hearts. Where everything moves along in unruffled peace and prosperity, we are careless, thoughtless, sometimes dead, indifferent. But where some individual affliction or a great national calamity comes upon us suddenly, as they always do, the soul springs to the defense of what we hold as dear as life.

Triumphs Out of Tragedies.

Triumphs of faith, of heroism, of patriotism, spring thus suddenly and surprisingly out of the tragedies of human lives. There is in this a prophecy of our nobler being, a proof of the divinity within us, and without us, which shapes our ends, rough-hew them as we may. The heroes are those who rise thus, consciously or unconsciously, to the emergency of the moment, of the event of the hour, or of the century, or of the ages, and stand in the breach of brotherhood, as the heralds of hope, the prophets of peace, the seers of success.

Notable Illustrations.

Garfield stilling the great mob in New York City, on the announcement of the death of Lincoln, is a fine instance of that surprising influence which a man of quick inspiration may have over a surging mass of amazed and maddened men. It was an illustration of his personality, of his religious faith and fervor, and of his marvelous genius for leadership, which later made him President, to the surprise of the nation and of the world. His words had the thrill of triumph in them, in the midst of the tragic events of that most tragic period of our country's history. "God still reigns and the government at Washington still lives!" And a great silence and sobering of sudden passion fell upon that maddened maze of men, threatening the swift destruction of the *World* newspaper building.

The recent most affecting demonstration of the people's faith and affection, during the solemn hours of waiting while President McKinley lay dying, is proof again of the fact that out of the tragedies of human hearts spring the triumphs of religious sentiment and patriotic devotion. A great crowd of people of all classes and conditions stood in the street in front of the *Inter-Ocean* office on Monroe street, Chicago, waiting the final bulletin. Patiently, pathetically, until long after midnight they waited, until the announcement came, when as if by inspiration some one started, "Nearer, my God, to Thee," and the solemn crowd sang it through. Then followed, most appropriately, the most beautiful national hymn in all the world, "My country, 'tis of thee," and thereafter "The Battle Hymn of the Republic," born out of the throes of the greatest Civil war of the centuries, with the heart throb of a nation in it. And so our hearts are comforted, and our national bonds strengthened, with this almost universal expression of religious and patriotic faith and fervor.

"Let the Redeemed of the Lord Say So."

It does us good, on these dark days of national calamity, with the shadow of a great tragedy upon the hearts of the people, to give expression to the loftier sentiments of patriotism, and to the better sense of brotherhood which ought to prevail among us. We who love our country should say so. It is the lesson for the hour. We should reverence our rulers while they live and are worthy. "Let the redeemed of the Lord say so"—thus souls will be strengthened, the fires of faith kindled, hope inspired, love renewed with rejoicing!

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

BY THE REV. ALEXANDER SMELLIE, M. A.

"Wine is a mocker, strong drink is raging."—Proverbs 20:1.

Monday—Proverbs 23, 29-35

HOW sad are the sorrows of the man who is befooled by strong drink! What troubles he reaps for himself!

It brings shame. "Woe" and "complaining"—these are its bitter harvest. And if this self-abhorrence only deepened into real penitence, all would yet be well. But too often it does not. Too often it is felt for a little, and then forgotten, to be experienced afresh by-and-by.

It brings strife. "Wounds without cause" are its hateful fruitage and issue. Quarreling and contention, sometimes between very friends, how frequently it is responsible for them! It leads to bickering and blows, and brother lifts hand against brother, and variance takes the place of peace.

It brings delusion. The eyes "behold strange things." They may be things attractive, fascinating, enriching. But there is no reality in them. They are dreams, phantasmagoria, emptiness. And then the man awakens to discover that he is poor indeed.

And, in the end, it brings death. The death of health, of reputation, of usefulness, of holiness. Death here, and more hopeless and irretrievable death hereafter. Therefore, my soul, see that thou shun and abjure the wicked thing.

Tuesday—Amos 6. 1–7.

Self-indulgence is indeed an evil thing. "The afflictions of Joseph" are still well-known in this world where I live—ah, let me not live to please myself, when my sympathy and ministry and love are needed so sorely.

The needs of the body: do not I see these on every side? Starving men, "wives and mithers maist despairin'," little children ill-fed and ill-clad, with scarce one of the joys of childhood to brighten their lot—these call to me loudly and urgently. I must not refuse to help them.

The sorrows of the mind: I know some who are perplexed by their difficulty and persistence. Doubts hang over their sky. Questions about the highest and deepest things haunt them whether they will or no. If I have been led into certainty myself, I ought to be their teacher and guide.

The distresses of the soul: how many suffer from them! They weep in secret. The burden lies heavy on their backs. They fear the anger of God. They begin to understand the exceeding sinfulness of sin. Can I not point them to the Interpreter's House and the place where the Cross stands?

It will be shameful if I anoint myself with the chief ointments, and am not grieved for the affliction of Joseph.

Wednesday—Nahum 1. 1–10.

This is the doom of a city which was proud and overbearing and oppressive. It was not merely with

the Nineveh of Old Testament times, it is with cities and communities to-day, that the God of righteousness takes to do.

There is much in my native land to fill me with satisfaction and joy. But there is much, too, in my country to awaken in me concern and penitence and misgiving, if I am a Christian man. The greed of gain, the overweening self-reliance, the national sins which inflict so dark a stain, the irreligiousness, the failure to ask in public affairs for the will and commandment of Christ, the forgetfulness of all God's benefits in the past and in the present: these things should make me blush, and should send me to my knees in confession and prayer.

***Thursday—Proverbs* 1. 10—23.**

God's character is holy. God's requirements are spiritual. God's government is righteous. May I sympathize with the character, the requirements, the government. When sinners entice me, may I refuse to consent.

I hear much about the specters of the mind, which keep people from casting in their lot with Christ, the difficulties they have about doctrine, the problems of the faith they find it impossible to solve. I do not question that these mental troubles hinder some from the exercise of childlike trust. But for one whose obstacles are intellectual, there are a hundred whose obstacles are spiritual. They listen to the specious promises of evil-doers and of evil itself. They have no desire for the crucifixion of old affections. They are not prepared to take Jesus—holy, harmless, undefiled—for Lord and King. To be a Christian involves too much and cuts too deep.

Now, let me bid an irrevocable farewell to the City of Destruction, in which there is so much that is pleasant to flesh and blood. Let me set my face like a flint towards the rough and narrow pilgrim-road. Let me obey the call of Wisdom, summoning me to separate myself to God, to follow Christ whithersoever he leads, to throw my whole nature open to the dominion of the Spirit.

***Friday—Luke* 21. 25—36.**

I would watch at every season.

Yes, mine be the eye that observes. If I am on the outlook for indications of what God wishes me to be, I shall not be left in dubiety and darkness. His providence will be filled with hints of the manner of life he would have me live. His Word will be profitable for instruction in righteousness, his Spirit will be the light within, that never leads astray.

And mine be the will that obeys. So soon as I know my Master's purposes and designs I would fall in with them. I would run the way of his commandments, once he has enlarged my heart. Such prompt and glad submission is the path to fuller understanding of him. I grow in comprehension as I fulfill his precepts.

And mine be the soul that expects. For he comes again. One day he will rend his heavens, and show himself to me. O, to spend my history in the prospect of it! Thus shall I be deterred from sin. Thus shall I be impelled to holiness. Thus shall I be kept diligent in my Father's business, and my Savior's glad and sacred service.

So I would watch and wait.

***Saturday—Romans* 13. 8—14.**

"Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying"—they were the words which awakened the new life in Augustine on that far-past day in Milan. As he lay weeping in the garden, he heard a boy's voice or a girl's—for he never knew which—singing from the neighboring house, *Tolle, lege,* "Take up and read," "Take up and read." And he lifted the New Testament beside him, and read the counsel and command of St. Paul. It was the call of God to him. It was the King's word with power. Jesus had long been knocking at this closed door; now the door was opened, and he entered in.

Have I any word of Scripture which has played an equally memorable and decisive part in my spiritual life? Is there a warning which roused me from my slumber? Is there a command which rang the imperative of heaven through my soul? Is there a great and precious promise which kindled in my midnight the daybreak and the morning? It will be well if I can point to some message of the Lord, on which he has caused me to hope—some sentence of the Bible, which has brought Christ to my gate and my heart.

***Sunday—Corinthians* 8.**

For my brother's sake, I must be willing to part with what may be innocent and lawful for myself.

Let me remember it in the life of the family. There are young eyes, keen, observant, watching me there. There are young feet that will plant themselves where they have seen the print of my shoe. I cannot be too wary.

Let me remember it in the life of business. I shall have to forego some methods and practices, which seem to me right and legitimate, but which others cannot adopt without wounding conscience and committing sin.

Let me remember it in the life of recreation and pleasure. Perhaps I see no harm in a certain amusement, a certain indulgence, a certain self-gratification. Ah, but if others follow me, they will stumble and fall.

Let me remember it, too, in the life of religion. I may think that I can dispense with this fixed habit and that accustomed rule, and yet my spiritual health will not suffer. But my neighbor cannot, and I must not wound him.

He is dear to Christ; let him be dear to me also. Let me love him as I love myself.

PLEASANTRIES.

Willie: "Pa, what's an usher?"

Pa: "He's the man who shows people where they mustn't sit at church."

The prayer of Dr. Lyman Beecher was: "O Lord, grant that we may not despise our rulers; and grant, O Lord, that they may not act so we can't help it!"

"Your husband is not looking well to-night, Mrs. Rhymer." "He isn't, and I'm not surprised at it." "No? Has he been overworking himself?" "It isn't that so much; it is his originality. Why, that man is struck by so many original ideas that his mind must be one mass of bruises."—*Woman's Home Journal.*

Among some "Witty Retorts of Politicians," *Chambers' Journal* reproduces that capital retort of Lord Chief Justice Coleridge's to a hissing audience: "Gentlemen," said he, "you hiss; and I am not surprised at it. What can you expect, when the cold waters of reason come into contact with red-hot fanaticism but a hiss?"

General & Church News

NEW FEATURES IN THEOLOGICAL SEMINARIES.

The hosts are gathering in our theological seminaries and Bible colleges and another year of study is beginning. Keeping in touch with the needs of the times, many of these institutions have new plans of work going into operation and new lines of study are to be made possible for the students. A brief survey of these signs of progress will be interesting.

The Divinity School of the University of Chicago will call to its aid the services of eminent American and European theologians. At the head of the list of outside lecturers stands the name of Principal Salmond of Aberdeen, Scotland, who, in October, will give a series of lectures on "The Theology of the Nineteenth Century and Its Movement in Great Britain." The missionary activity of the Church will receive special attention. Dean Hulbert will conduct courses on the history of missions, through the ancient and mediaeval periods, and in post-reformation times to the dawn of the nineteenth century. The Rev. Dr. A. K. Parker has been elected to the professorship of Modern Missions, and will lecture on "The Missionary Movements of Recent Times," bringing the study down to date. He will also discuss modern methods and problems.

A new departure is marked by the announcement that a class of theological students for study in Palestine will be formed during the winter quarter of 1902. The expedition will be under the direction of Prof. Shailer Mathews. The class, which is limited to twenty persons, will sail about the middle of December and will return early in April. At least seven weeks will be spent in Palestine, during which time courses will be conducted by Prof. Mathews in the historical geography of Palestine and the life of Jesus. Members of the class register as students in the University of Chicago, and will be given credit for the work done.

A practical feature of the work in McCormick Seminary, in addition to the usual studies, is the instruction in the following topics of pastoral theology: The pastor's personal character, habits, manner; the pastor in the study, in the prayer meeting, in the Bible school, in the homes of the people, in revivals, in inquiry meetings, in the pulpit. The coming session is to be signalized by large additions to the library. The attendance this year will be somewhat over 100, which compares somewhat unfavorably with last year's 136, but there are forty new students, and the faculty believe the bottom of the decline in candidates for the ministry has been reached.

Chicago Theological Seminary presents an interesting example of interdenominational comity this year in having among its instructors, in addition to its regular board of fifteen, Prof. Shailer Mathews of the University of Chicago, Dr. Warren J. Moulton of Yale, and Rev. Wm. M. Lawrence, D. D., pastor of the Second Baptist Church, his department being homiletics. Prof. Caspar Rene Gregory, D. Th., LL. D., of the University of Leipzig, is delivering a course of six lectures on the following topics: "The Greek MSS. of the New Testament," "The Principles of Textual Criticism," "Theology Today in Germany," "Modern Social Movements in Germany," "The American Student in a German University," "Tischendorf and the Sinaitic Manuscript." Rev. C. N. Ransom, the representative of the seminary on the foreign field, will also lecture part of the year. In the music department, in charge of Prof. Chamberlain, there are to be two new features: A series of organ recitals, in which some of the leading organists of Chicago and other cities will take part; and a series of extension lectures in music, by Prof. Felix Borowski, of the Chicago Musical College. These will be on the analysis and interpretation of music, based upon the programs of the Thomas orchestra concerts.

The Garrett Biblical Institute is discussing an extension of the elective system. Psychology and the history of philosophy and pedagogy will be given considerable place in the curriculum. The exegetical work has been separated from the instruction in Greek and Hebrew. Heep Hall, the students' dormitory, has been entirely renovated; the interior is substantially new.

Traveling East from Chicago we find that Hartford Theological Seminary has made some radical changes. It has recognized in large measure the needs of the times. Specially is this true in regard to the demand for trained teachers for the Sunday school and for a teaching ministry. Accordingly the psychology of education, its history and differing theories will be treated. A special pedagogical course is supplied by the affiliated Bible Normal College, just removed from Springfield to Hartford, but opportunities for training in pedagogics have been incorporated in the regular seminary course. Model Bible and Sunday school classes will be conducted and the various problems of teaching as they present themselves to the pastor and others will be considered. For students going to the foreign field a wider scheme of study is provided, covering those things which a superintendent of schools has to know; also a course in evangelistic pedagogics. The special course in missions has been enlarged by means of the Charles M. Lamson Fund. Eight lectures by experts on missionary organization, business methods, history, international law and special fields are arranged. Medical instruction for simple missionary service is also provided. Home missions and city missions are included in these courses. The Carew lecturers for the coming year are Rev. David W. Forrest of Glasgow, Rev. W. Garrett Horder of London, and Talcott Williams, L. H. D., of Philadelphia. Other lecturers are Dr. Dunning of Boston on the Sunday school, Prof. Caspar Rene Gregory of Leipzig on German theology, Dr. Forbush on "The Boy Problem in the Church," Rev. E. Speer, etc.

Union Theological Seminary is also

BOXES OF GOLD.

Sent for Letters About Grape-Nuts.

Three hundred and thirty boxes of gold and greenbacks will be sent to persons writing interesting and truthful letters about the good that has been done them by the use of Grape-Nuts food.

Ten little boxes, each containing a $10 gold piece, will be sent the 10 writers of the most interesting letters.

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Write plain, sensible letters, giving detailed facts of ill health caused from improper food and explain the improvement, the gain in strength, in weight, or in brain power after using Grape-Nuts food.

It is a profound fact that most ails of humanity come from improper and non-nourishing food, such as white bread, hot biscuit, starchy and uncooked cereals, etc.

A change to perfectly cooked, predigested food like Grape-Nuts, scientifically made and containing exactly the elements nature requires for building the delicate and wonderful cells of brain and body, will quickly change a half sick person to a well person. Food, good food, is Nature's strongest weapon of defense.

Include in the letter the true names and addresses, carefully written, of 20 persons not very well, to whom we can write regarding the food cure by Grape-Nuts.

Almost everyone interested in pure food is willing to have his or her name appear in the papers for such help as they may offer the human race. A request, however, to omit name will be respected. Try for one of the 330 prizes. Every one has an equal show. Don't write poetry, but just honest and interesting facts about the good you have obtained from the pure food Grape-Nuts. If a man or woman has found a true way to get well and keep well, it should be a pleasure to stretch a helping hand to humanity, by telling the facts.

Write your name and address plainly on letter and mail promptly to the Postum Cereal Co., Ltd., Battle Creek, Mich.

providing for Bible study with reference to the needs of Sunday school teachers. A complete course in the English Bible and in pedagogy will be given, following the text book and recitation method. The plan includes extension work in Manhattan, Brooklyn and elsewhere, with as many churches as require it, either by lecture or text book method.

Yale Divinity School offers a new semi-elective system and has added several new departments: Biblical History and Archaeology, Dr. F. K. Sanders; Biblical Literature, Dr. C. F. Kent; Semitic Languages, Dr. C. C. Torrey, and Ecclesiastical History, Dr. Williston Walker. The special lecturers for the coming year are Rev. George A. Gordon, D. D., of Boston; Rev. Washington Gladden, on "The Pulpit in Its Relation to Present Day Social Problems;" Rev. D. W. Forrest, D. D., of Scotland, and Rev. Wm. V. Kelley, D. D., editor of the Methodist Quarterly Review. We note that prizes are awarded for the highest proficiency in the public reading of the Scriptures and of hymns—an accomplishment that needs cultivating by ministers.

Hamilton Theological Seminary, connected with Colgate University, finds successful its plan of combining a certain required amount of work and a very wide range of electives, thus affording opportunity for specialization in any department.

One of the new features at Auburn Theological Seminary is a course of lectures on liturgics and hymnology, by Rev. Louis F. Benson of Philadelphia. Special prominence is to be given in the future to preparation for the conduct of public worship. A course of instruction in the English Bible, covering a period of three years, will be also inaugurated. This includes methods of study, of teaching, of use in the inquiry room and elsewhere, in addition to a detailed study of the contents. A department of sacred pedagogy, with a view to advancing the interests of the Sunday school, and department of evangelistic work are contemplated. It is Dr. Stewart's opinion that a quarter of a century ago systematic theology was the point of emphasis in seminary instruction; now it is Bible study.

The Southern Baptist Theological Seminary at Louisville has introduced an annual course of lectures devoted to the interests of the Sunday school, to bear in the most practical ways possible upon the general work of the pastorate, as well as to give emphasis to scholarship. Special attention is to be given to mission work in a Society for Missionary Inquiry, the first day of each month being entirely devoted to this topic.

The College of the Bible at Drake University opens with an enlarged attendance. Dr. Clinton Lockhart has classes in Syriac and Assyrian. Prof. Stairs, a graduate of Yale, is a new acquisition to the faculty.

Hiram College gives a year's work in the Prophets and Psalms, in its Biblical department, in addition to the usual theological studies.

Christian University, Canton, Mo., permits its students to enter the class for theory of preaching or the preparation and delivery of sermons earlier than formerly, finding that as they go out to preach more or less they form habits of sermonizing that are erroneous and hard to overcome. Ministerial students are encouraged to hold revival meetings during the year and the meetings have resulted in the conversion of about 1,000 persons every year.

Eugene Divinity School, in Oregon, is endeavoring to develop a special interest in missions and practical methods of church work.

President Aylsworth says: "The department of Sacred Literature in Cotner University would better be termed biblical rather than theological. It deals little as yet with the speculative phases of theology and much more in the specific study of the Bible. An English Bible course of two years is offered without a degree, which deals mainly with this work. These studies, incorporated as electives in the classical course, with four terms of Hebrew added, constitute the course in sacred literature leading to the degree of Bachelor of Arts. It is well adapted to the needs of young men preparing for the ministry and a good basis for more advanced seminary work. It has been decided to add to the sacred literature work this year a course in the life of Christ, consisting of lectures with collateral readings, covering important phases of Christology. Special training in homiletics and pastoral theology, including lectures on mission work, is maintained. Additional lectures will also be given this year on the history or doctrine.

Omaha Theological Seminary reports a substantial increase in its funds during the past year. The prospect of a new building in the future has awakened an increased interest. The execution of plans already adopted only waits the favorable sale of present property. The Rev. Daniel E. Jenkins, Ph. D., will be inaugurated as professor of theology at the opening of the term. Arrangements have been made by which Bohemian students can have instruction in Bohemian history and language by the Rev. Jaroslav Dobias, pastor of the Omaha Bohemian church.

A SONG PROGRAMME.

The Congregational ministers' meeting of Cleveland, Ohio, very sensibly meets on the first Monday of each month. This year they have mapped out a programme which seems to us of such unusual excellence that we print it in full as a guide and encouragement to other executive committees to go and do likewise. The Rev. A. M. Ingraham is secretary.

Subjects and Speakers.

Sept. 3.—The Church Music—1. Sacred Music, Prof. Charles C. Clemens; 2. The Choir, What shall it be? Rev. Paul H. Metcalf; 3. The Pastor's Relations to Organist and Choir, Rev. C. W. Carroll.

Oct. 7.—Church and Parish Amusements and Benefactions—1. Building Churches with Reference to Amusements, Rev. C. S. Mills, D. D.; 2. What may Church Amusements be? Rev. R. A. George; 3. Church Benefactions, What may they be? Rev. C. W. Hiatt, D. D.; 4. The Pledge System, Rev. H. E. Brown.

Nov. 4.—The Preacher and His Sermon—1. The Preacher's Use of Theology, Prof. H. C. King, D. D.; 2. The Preacher's Use of Current Events, Rev. Morgan Wood, D. D.; 3. The Preacher's Use of the Bible(Rev. A. E. Thomson.

Dec. 2.— Evangelism and the Churches—1. Evangelistic preaching, When? How? Rev. E. T. MacMahon; 2. How to Evangelize the Cultured? Rev. J. W. Bradshaw, D. D.; 3. How to Utilize the Laity? Chalmers' Plan, Rev. H. S. Wannamaker.

Jan. 6.—The Progress of the Kingdom—1. The State Work, Rev. J. G. Fraser; 2. The City Work, Rev. H. F. Swartz; 3. Reports from the Churches.

Feb. 3.—The Christian World Day—1. The Methodist Church Government, Rev. Morrison, D. D.; 2. The Church Creed, Rev. Paul Sutphen, D. D.; 3. The Baptist Church and Baptism, Rev. Ea-

COFFEE FOR MOTHERS

The Kind That Nourishes and Supplies Food for Mother and Child.

"My husband has been unable to drink coffee for several years, so we were very glad to give Postum Food Coffee a trial and when we understood that by long boiling it would bring out the delicious flavor, we have been highly pleased with it.

It is one of the finest things for nursing mothers that I have ever seen. It keeps up the mother's strength and increases the supply of nourishment for the child if partaken of freely. I drank it between meals instead of water and found it most beneficial.

Our five year old boy has been very delicate since birth and has developed slowly. He was white and bloodless. I began to give him Postum freely and you would be surprised at the change. When any person remarks about the great improvement, we never fail to tell them that we attribute his gain in strength and general health, to the free use of Postum Food Coffee, and this has led many friends to use it for themselves and children.

I have always cautioned friends to whom I have spoken about Postum, to follow directions in making it, for unless it is boiled fifteen or twenty minutes, it is quite tasteless. On the other hand, when properly made, it is very delicious. I want to thank you for the benefits we have derived from the use of your Postum Coffee." Mrs. W. W. Earnest, 727 9th Ave., Helena, Mont.

ton, D. D.; 4. The Christian Communion, Rev. Goldner.

March 3.—Layman's Day. (Pastors please announce to their congregations.) 1. What I want my Minister to be, Mrs. Ellen J. Phinney; 2. What I want my Minister to Preach, Mr. H. Clark Ford; 3. How the Layman aids the Minister, Mr. J. G. W. Cowles; 4. The Minister's Wife, by one of them, Mrs. G. W. Carroll.

April 7.—A Day With Great Evangelists—1. Finney, Rev. H. M. Tenney, D. D.; 2. Moody, Rev. H. A. Schauffler; 3. Drummond, Rev. J. W. Malcolm.

May 5.—The Church Officers.—1. The trustees; 2. The Deacons, Deacon L. F. Mellen; 3. The S. S. Supt., Mr. A. D. Hatfield; 4. The Treasurer; 5. The Clerk, R. O. Beswick; 6. The work of Pastor's Assistant, Rev. E. S. Rothrock.

June 2.—The Minister's Relations to the Other Professions—1. The Minister and the Physician, Dr. Dudley Allen; 2. The Minister and the Lawyer, Hon. C. E. Burton; 3. The Minister and the Business man, Mr. Theo. M. Bates.

CHICAGO AND VICINITY

Rev. George A. Fair has resigned the pastorate of the church at Chicago Heights. He will engage for the present in evanagelistic work. He has recently completed a series of meetings at New Berlin, Ill., assisting the pastor, Rev. C. M. Murphey. There were about twenty conversions.

Mr. F. C. W. Parker, assistant pastor of the First Baptist church, Chicago, was married September 12 to Miss Grace E. Reed of New York City.

Rev. C. H. Holden of Freeport, Ill., has accepted the pastorate of the Humboldt Park Baptist church and has entered on his new work.

McCormick Theological Seminary opened on the evening of Thursday, September 19. Professor J. Ross Stevenson delivered the introductory lecture, his theme being "Spiritual Growth an Object of Primary Importance in a Theological Seminary." By the rule of rotation Professor Stevenson becomes chairman of the faculty for the ensuing year.

The Baptist Minister's Association has elected officers for the ensuing year as follows: President, Professor Shailer Mathews of the University of Chicago; vice-president, Rev. A. K. De Blois; secretary, Rev. C. H. Sucshall; treasurer, Rev. G. J. Pope.

Millard Avenue Presbyterian Church is anticipating a home of its own, centrally located and conveniently arranged. It is located at the corner of Millard and Ogden avenues. It will cost about $3,250 and it will be ready, it is hoped, by the close of the year. The seating capacity will be 250. It will ultimately be the chapel of the church of the future. Rev. Granville R. Pike is pastor.

A reunion of former students will be held at the Moody Institute, October 1 to 6, at which there will be lectures on Biblical and missionary themes. The speakers will be Rev. Dr. Pierson, William E. Blackstone, George C. Needham, Major Cole, Rev. R. A. Torrey and others. This will be followed by a conference of the missionaries of the American Sunday School Union for the Northwest. Bishop Thoburn, Rev. A. T. Pierson, D. D., Dr. and Mrs. Howard Taylor, of China, and other well-known speakers will take part.

The foundations are being laid for the new Sunday school room, 50x95 feet, adjoining the basement of the Central Park Presbyterian church, Rev. W. H. Matthews, pastor. The building will be two stories and a gallery, and will cost between $10,000 and $12,000, all of which is pledged. It will be ready for use about the beginning of the new year. In the future a tower will be erected covering and bringing the group of buildings into an architectural unity.

Rev. T. S. Tinsley has resigned the pastorate of the North Side Church of the Disciples.

The Presbyterial Association at its Monday meeting, September 23, discussed the topic, "How to Stimulate the Evangelistic Spirit in Our Churches."

There has just been placed in the cathedral clergy house a framed photographic group of the five bishops and eighty-six clergy of the diocese in 1890, the former including the bishops, Edsall, of North Dakota; Morrison, of Iowa; Williams, of Nebraska, and Anderson, coadjutor of Chicago, who, within two years, were chosen from the clerical ranks of Chicago—one by the House of Bishops in 1898, the others by election of the dioceses named. Of the eighty-six presbyters and deacons, two have died, Dr. Delafield, of Transfiguration, and H. A. Duboc, of St. John's mission. Twelve have since left the diocese. And yet the ninety-seven now in the diocese keep up the average of ten years' connection with Chicago.

The Monroe Street Church of the Disciples will be dedicated about November 1. Its cost is about $20,000.

A vote was taken September 22 on the question of uniting the West Side and Union churches of the Disciples. It resulted in 159 favoring the union and 107 opposing. Rev. Roland A. Nichols, pastor of the Union church, becomes pastor of the united churches. A new name will be selected. Those opposing the union have arranged to hold services in the People's Institute.

At the Second Congregational church, Oak Park, President Harper of Chicago University will deliver a course of six lectures on Old Testament prophecy, beginning October 4. This church dedicated a building September 22 for its branch Sunday school on Iowa street.

An interesting feature of the coming of Rev. Andrew M. Brodie, D. D., to Hinsdale as pastor of the Congregational church was the communion vesper service in that church, participated in by the Methodist and Presbyterian church people.

The Rev. H. C. Stone, in charge of Park Ridge and Norwood Park, announces the gift by an individual of entire reseating of one of his two Episcopal mission churches.

The quarterly meeting of the Northeastern Deanery was held September 17 at the Church of the Atonement, Edgewater. Forty of the clergy were present. The canons of marriage and divorce were discussed, the subject being introduced in three papers, "The History of the Subject" being ably handled by the Rev. S. B. Pond; "The Theological View," by the Rev. E. A. Larrabee, and "The Practical View," by the Rev. E. V. Shayler.

Chicago Theological Seminary opened with an address by Prof. H. M. Scott, D. D., in Carpenter chapel on September 26. Professor Caspar Rene Gregory, D. Th., LL. D., began a course of six lectures September 27.

Rev. Wm. C. Gray, D. D., editor of "The Interior," and one of the strong forces in religious journalism in Chicago, entered into rest Sunday, September 29, in a ripe old age.

The North Congregational Church, Englewood, was dedicated Sunday, September 22. Rev. Dr. James Tompkins preached the morning sermon and secured an offering of $3,946. An interdenominational fellowship service was conducted by Rev. F. E. Hopkins, D. D., pastor of Pilgrim church, in the afternoon, at which $554 was pledged. In the evening Rev. C. H. Taintor of the Church Building Society spoke and $607 more was contributed, making a total for the day of $5,107. The new building cost $30,000. Rev. Charles Reynolds has been the pastor of the church since 1889, and under his leadership it has grown steadily. The membership is 300, and the Sunday school numbers more than 500. Special evangelistic services were commenced September 29 to continue two weeks.

Two corner stones were laid in Oak Park last Sunday, September 29. The Presbyterian new house of worship was described in these columns a few weeks ago. Rev. D. C. Marquis, D. D., LL. D., was the principal speaker, and the stone was laid by the pastor, Rev. Chas. S. Hoyt, D. D. At the Third Congregational church addresses were made by Professors W. D. Mackenzie, Wm. B. Chamberlain and O. C. Grauer. Rev. Henry W. Stough, the retiring pastor, laid the stone. Good-sized congregations attended both ceremonies.

Dr. N. I. Rubinkam of the extension department of the University of Chicago returned this week after a two years' trip in Europe.

A course of six lectures on "Studies in the Wisdom Literature of the Bible" will be given by Dr. Herbert L. Willett of the University of Chicago in the Kenwood Evangelical church, Greenwood avenue and Forty-sixth street, Monday evenings, except Oct. 14. They began last Monday evening.

Dr. Polemus H. Swift, pastor of Wesley church, has just returned to the city after a two and one-half months'

vacation in Europe, where he went as a delegate to the ecumenical conference.

Anniversary exercises were held on the first three days of this week by the Wesley Bible class of the Western Avenue church, this being the twenty-first year since its organization and the fifth year since its reorganization. The exercises began with a sermon by the pastor of the church, Rev. M. E. Cady. On the evening of the last day there was a banquet.

The South Side Union of Epworth Leagues, in connection with the Oakland local chapter, held a social rally at the Oakland M. E. church, Oakwood boulevard and Langley avenue, last Monday evening. Rev. W. O. Shepard, of Emanuel Church, Evanston, delivered the address, his subject being "The Joy of Life."

The Church of the Ascension, LaSalle avenue and Elm street, commemorated last Sunday its forty-fourth anniversary. Rev. F. A. Sanborn of the Milwaukee Cathedral and Rev. H. B. Smith of Whitewater, Wis., preached the sermons.

Rev. W. J. Petrie has accepted the rectorship of Holy Trinity, Benton Harbor, with St. Paul's, St. Joseph, Michigan.

T. B. Bryan of Elmhurst has presented the Episcopalian chapel there with a chime of twelve bells.

Rock River conference of the Methodist Episcopal church will hold its sixty-second conference at Evanston, beginning Oct. 9th and lasting for a week. It will be presided over by Bishop Charles C. McCabe of Omaha, Neb. The conference is composed of 327 members, and has within its limits 50,531 church members. The main interest of the body is centered in the pastoral changes which are to be made. It is generally conceded that too much time is consumed in routine business. A larger time ought to be given to the discussion of the living questions of the hour.

Baptist.

The First church of Council Bluffs, Iowa, in accepting the resignation of the pastor, Rev. Richard Venting, expressed its love and esteem and emphasized the results of his work there. During the three and a half years of his pastorate the membership has increased from 245 to 500 and the finances have been strengthened.

Reports given at the twelfth annual session of the Central Association of Oklahoma show considerable progress. The enrollment in the Sunday schools has increased 500. Six years ago there were 514 in them, now there are over 1,600. In the same period the membership of the churches has grown from 526 to 1,033. Less than seventy cents per member is the record for benevolence for the last year—ten cents per member for foreign missions, five cents for education and two cents for Bible and Sunday school work. It was resolved to employ a missionary within the Association bounds, and $455 was pledged for this purpose.

A morning service for deaf mutes is held every first Sunday in the month in the lecture room of the First Baptist church, Peoria, Ill. The services of Mr. H. M. Cook of the University of Chicago have been secured by the First church, for the mutes. A permanent class has also been formed for them in the Sunday school. Fourteen of the deaf mutes have joined the church during the past year, nine of them by baptism. On the Sunday that Mr. Cook holds the morning service for them, he also interprets the evening sermon of Dr. Simmons, pastor of the church.

Professor Richard Burton's class in "The Bible as Literature" is so large this year at the state university, in Minneapolis, that there is no room large enough to accommodate it.

The Twin City Baptist Ministers' Conference met at the First church, Minneapolis, and elected as officers for the year Rev. Henry B. Steelman of St. Paul, Rev. F. H. Cooper of Minneapolis, vice-president, and Rev. G. H. Gamble of Minneapolis, secretary and treasurer. The topic for September 16 and 23 was "The Minister's Relations to Civic Reforms and Movements."

Prof. B. P. Stout of Philadelphia, a song evangelist, becomes assistant pastor of the First church, St. Paul, October 1.

The Central church, Minneapolis, held an "at home week," with services each day except Saturday, beginning September 23.

Rev. Bowley Green, of the First church, Portland, Maine, reports for the First year of his pastorate sixty-four baptisms and ninety-six additions.

Rev. R. S. Walker has been pastor at Rocky Ford, Colo., for eighteen months; he has received 110 new members into the church, and the church finances have been doubled.

Central Association of Indiana held a good meeting recently. The question was discussed, "Whether Evangelists Can Be of Any Help to Us." A conservative view was taken by the two speakers. They favored, however, the calling in of brother pastors when needed, but were emphatic that the pastor should never surrender the control of the meeting to another.

The First Church, Indianapolis, Ind., has engaged Miss Maud Gates of the Gordon Training School in Boston as church missionary.

Congregational.

Rev. Ernest Bourne Allen, who has resigned the pastorate of Pilgrim church, Lansing, Mich., to accept that of the Washington Street church, Toledo, Ohio, has built up since 1895 a strong church at Lansing. A discouraged mission with less than fifty members has become a church of 315 members most of whom have been received on confession of faith. A new edifice has twice been built, the first being destroyed by fire just as it was completed. A large Sunday school is also among the fruits of Mr. Allen's work.

Routt county, in Colorado, though 120 by eighty miles in dimensions, has as yet no railroad running through it, but it has four Congregational churches with a total membership of over 200. Nine Sunday schools are connected with these churches. Recently the four churches were recognized by council, and a new association of churches and ministers, known as the Northwestern Association of Colorado, was organized.

Rev. George E. Brown, resident pastor at Oacoma, S. D., holds services at eight different points in the county, which is over 100 miles long by fifty wide. He has a mid-week Bible study club for young people.

At the dedicatory services of the new church at Makanda, Ill., September 15,

IS IT AN EPIDEMIC?

Vital Statistics Show an Alarming Increase in an Already Prevailing Disease—Are Any Exempt?

At no time in the history of disease has there been such an alarming increase in the number of cases of any particular malady as in that of kidney and bladder troubles now preying upon the people of this country.

Today we see a relative, a friend or an acquaintance apparently well, and in a few days we may be grieved to learn of their serious illness or sudden death, caused by that fatal type of kidney trouble—Bright's disease.

Kidney trouble often becomes advanced into acute stages before the afflicted is aware of its presence; that is why we read of so many sudden deaths of prominent business and professional men, physicians and others. They have neglected to stop the leak in time.

While scientists are puzzling their brains to find out the cause, each individual can, by a little precaution, avoid the chances of contracting dreaded and dangerous kidney trouble, or eradicate it completely from their system if already afflicted. Many precious lives might have been, and many more can yet be saved, by paying attention to the kidneys.

It is the mission of the Christian Century to benefit its readers at every opportunity and therefore we advise all who have any symptoms of kidney or bladder trouble to write today to Dr. Kilmer & Co., Binghamton, N. Y., for a free sample bottle of Swamp-Root, the celebrated specific which is having such a great demand and remarkable success in the cure of the most distressing kidney and bladder troubles. With the sample bottle of Swamp-Root will also be sent free a pamphlet and treatise of valuable information.

Home Missionary Superintendent Tompkins preached and the people responded generously by giving $1,000, $100 over the amount needed to clear the edifice of debt.

At Brodhead, Wis., a Friday night interdenominational Bible class and an annual missionary tea, with opening of barrels, division of missionary money between home and foreign missions, election of officers and supper, has been a success for ten years. Mrs. Unger, the pastor's wife, has a social missionary club, with readings and refreshments, for all persons over 12 years of age.

Miss Minnie Dougherty, a graduate of the Bible Normal College, has been appointed parish visitor of the Fourth church, Hartford. She has done some post-graduate work also at Clark University. The former visitor of this church resigned to enter evangelistic work.

At Brattleboro, Vt., the Congregational, Baptist and Methodist churches have joined in securing the services of Rev. E. E. Davidson of Massachusetts for a series of evangelistic meetings, to be held during the last days of the year and through the Week of Prayer .

The Disciples.

Rev. L. E. Crouch has organized a congregation at Garden, Logan county, Oklahoma, with fifty-two members. They will build a house of worship at once.

At Columbia, Mo., a twelve days' meeting, led by J. G. Creason, was continued eleven days more as a union meeting, the Presbyterian and Baptist ministers alternating with Mr. Creason in the preaching. There were seven confessions of faith, four of whom united with the Christian church, two with the Methodist and one with the Baptist.

Rev. L. D. Powers recently celebrated his twenty-sixth anniversary as pastor of the Vermont Avenue church, Washington. During this period and mainly through his efforts the Ninth Street, H Street and Whitney Avenue churches were planted.

Four years ago $2,000 was raised to build a college building for the Southern Christian Institute. The money was used to purchase materials. A class in carpentry was formed and under an instructor this class erected the building, which will accommodate 300 students. Erected by contract it would have cost $10,000.

The sixty-fourth annual convention of the Disciples of Christ in Missouri was held at Mexico. It was so largely attended that overflow meetings were held in the Baptist church on two evenings. The Christian Woman's Board of Missions had the first session. Their receipts for the year showed nearly $1,000 increase. The address of Mrs. A. M. Harrison of Kentucky, on "Woman's Debt to Missions," was effective. The convention sermon was delivered in the Presbyterian church by Rev. J. B. Briney of Moberly. It dealt with doctrinal questions rather than practical missionary problems. "Talks by the Field Men"—E. J. Lampton, Joseph Gaylor, Horace Siberell—were full of interest. "Real Problems in State Missions," upon which there was a conference, was considered in able papers upon the subjects of "The Problem of Foreign Populations;" "The County and Village Church;" "The Home," and "The Negro Problem, His Past, Present and Future." W. J. Lhamon gave an address on American missions and A. McLean on foreign missions. The Disciples now number about 175,000 in the state of Missouri. They have 800 preachers.

There have been thirty-five additions to the Christian congregation at Watseka, Ill., during the last thirty-four weeks. The Junior and Intermediate Endeavorers there support an orphan girl in India and the Senior Society now agrees to care for a boy at Damoh.

Rev. J. H. Smart reports ninety-three additions to the church during his first year's pastorate at Winchester, Ill.

There are some eighty-six congregations of Disciples in the Indian Territory, with a membership of 5,500. These have about thirty-five Bible schools, with an attendance of 2,000, and twenty-eight houses of worship, valued at $37,000. At the convention held September 18-20, the reports showed 165 baptisms and 644 other additions, and eighteen new churches organized during the year. For state missions $781 was raised and the American Christian Missionary Society appropriated $396 to aid the work.

President J. W. McGarvey of the College of the Bible, Lexington, Ky., celebrated the fiftieth anniversary of his ordination to the ministry, Sunday, September 15.

Rev. Howard T. Cree closed his work at Maysville, Ky., September 22 and will begin with Central church, St. Louis, October 6. Rev. R. E. Moss will succeed him at Maysville.

The inauguration of Burris A. Jenkins as president of Kentucky University took place September 26. The exercises began with a sermon by Rev. E. L. Powell, which was thoughtful and effective. Acting President Milligan gave a luncheon to the distinguished guests, among whom were President Charles F. Thwing of Western Reserve University, Cleveland, Ohio; President Roberts of Center College, Danville, Ky.; President Weber of Kentucky Wesleyan University, Prof. W. D. McClintock of the University of Chicago, A. McLean and others. At 3 p. m. an address was made by James H. Hazelrigg, ex-Chief Justice

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ILLINOIS DAY AT THE PAN-AMERICAN EXPOSITION

The Nickel Plate Road will sell tickets for that occasion at rate as low as $4.50 for the round trip, good going September 14th and 15th, and returning to and including September 22d. For particulars regarding tickets at specially low rates, with longer limits, available in sleeping cars, on same dates, call on or address John Y. Calahan, General Agent, 111 Adams St., Chicago.

of the Supreme Court of Kentucky, graduate of the Kentucky University and a member of the Board of Curators. A scholarly address by President Thwing was next given. His subject was "The University in the Prosperous Democracy." The new president's inaugural followed, and he was greeted with an enthusiastic ovation, both before and after its delivery. A reception in the evening with speeches closed this auspicious event. President Jenkins was the first president of the University of Indianapolis, which under his guidance brought the several colleges of Indianapolis into one organization. He was offered the presidency of Bethany (W. Va.) college, one of the leading schools of the Disciples, but declined, to accept the pastorate of one of the large Christian churches in Buffalo. After a course in Chicago University he attended both Yale and Harvard, where he received marked attention from the leading educators for his Greek translations.

Rev. A. C. Smither on September 8 entered on the twelfth year of his pastorate of the First church, Los Angeles, Cal., his being the longest pastorate in the city. During the past eleven years there has been an average of ninety accessions per year.

The church at South Bend, Ind., celebrated its fiftieth anniversary September 21 and 22. An address was delivered by Dr. H. L. Willett of Chicago. Letters were read from pastors and evangelists who had served the church, and a choir, composed of the older members of the church, led the music in the fashion of the earlier days.

The Rex. W. J. Lhamon has resigned as pastor of First Christian church, Allegheny, Pa., to become Dean of the Christian Bible School, an institution affiliated with the University of Missouri at Columbia, Mo. Mr. Lhamon is well known as the author of several religious books.

Episcopal.

Christ's Hospital, Topeka, is to have another addition to cost about $12,000. Last year the hospital gave 4,000 days of full charity.

Rev. C. L. Arnold, rector of St. Peter's church, Detroit, Mich., is interested in opening a boys' hotel. Mr. J. L. Hudson, one of the prominent merchants of Detroit, has become interested in the undertaking and an option on the Biddle House, a large and formerly popular hotel, has been secured. Mr. Arnold's idea is to open a hotel for boys between the ages of fourteen and twenty-one, where for a reasonable price, board, lodging, reading rooms, bath, gymnasium, etc., will be supplied under good moral surroundings and careful supervision. Mr. Arnold hopes to make the institution self-supporting and pay a dividend over. Mr. Arnold has recently opened a second home for the aged and incurable. The first one has been running two years successfully, and the second is full. Mr. Arnold and his daughter personally manage these homes, which now shelter over forty inmates.

During the heat of the summer months the night service of St. Matthew's Cathedral in Dallas, Texas, has been held on the lawn adjoining. The full vested choir attended as usual and the service was not changed in any way.

The Bishop of Milwaukee at the fifty-fifth annual council, September 17, reported 703 confirmations and fourteen ordinations. The endowment fund of the diocese is working well by means of the insurance plan.

The Rev. H. B. St. George, Canon of the Cathedral in Milwaukee, has been elected as instructor in Church History at Nashotah, the Rev. Charles H. Schultz of Cleveland, Ohio, as instructor in New Testament Exegesis; while the chair of Biblical Literature and Liturgics, recently created as a separate chair at a meeting of the trustees, has been offered to the Rev. Joseph W. Hyde of Danvers, Mass.

Methodist.

The Northwestern Conference of Indiana, which held a week's session at Brazil, reported a decrease in membership, a slight increase in benevolences, an increase in offerings for De Pauw University and of nearly $200,000 in church property.

Rev. G. H. Bradford, pastor of Wesley M. E. Church, St. Joseph, Mo., has accepted a call to the Oakley Church, Kansas City. Under his leadership a new church has been built for the Wesley congregation, which cost about $11,000. Mr. Bradford has gained a reputation for oratory and has been in forwarding the interests of the people of St. Joseph in municipal affairs.

The East Ohio Conference by a vote of 145 for and only twenty-nine against, has put itself on record as favoring the admission of women as delegates to the general conference. It was decided to raise $70,000 as an annuity fund, equal to $1 per member, for superanuated preachers.

The time for the dedication of the Gary Memorial M. E. Church at Wheaton, one of the most beautiful edifices in Methodism, the gift of Judge E. H. Gary, owing to inability to secure finishing material work has been postponed until after the session of the Rock River Conference. The church is in a prosperous condition, congregations are large and membership constantly increasing. There has been a net gain in membership during the present pastorate of seventy-three —about 44 per cent. At the fourth quarterly conference Pastor G. K. Flack was invited to return for the third year.

Dr. D. L. Rader of Denver, Colo., will become pastor of the First M. E. Church in St. Paul, Minn.

D. M. Smith, assistant book agent of the Methodist Episcopal Church South, has sailed for China for the purpose of establishing a branch publishing house in Shanghai.

Presbyterian.

The King's Daughters of the First Church, Oakland, Cal., have raised $1,800 with which a cottage ward for the Presbyterian orphanage at San Anselmo has been built. It contains twelve beds, six given by the society of the First Church, two by Brooklyn Church and the other four by individuals.

A great loss has befallen the Presbyterian Church and also Evangelical

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Christianity in the sudden death of Rev. George T. Purves, D. D., LL D., pastor of the Fifth Avenue Church, New York city, and an active member of the Evangelistic committee, appointed by the General Assembly.

During the pastorate of Rev. William McFarland at the Ann Carmichael Memorial Church, Philadelphia, not a single comunion season has passed without accessions to the church, and the whole number of additions during the past four years is now about 186.

General.

A union revival meeting was held during August at Stewartsville, Mo. Rev. Robert L. Layfield of Kansas City, preaching. Fifty-one confessed their faith in Christ and gave their names for church membership in the various denominational churches. Services were held morning and evening at Unity church, and at the Baptist church every morning. At Sunset street services were held near the postoffice. People came from miles around, some, twenty or thirty miles. All the churches were greatly revived and received additions to their membership.

The religious forces of Indiana are to be united in what is called "Sunday-school Week." The program consists of popular mass meetings in every village, town and city of the state during the evenings of that week, a house-to-house visitation of the whole state on Friday, and special evangelistic services on Sunday. There will be at least a million people assembled in these mass meetings to discuss the moral and religious needs of the boys and girls of Indiana, and the Sunday school as an agency to meet those needs. W. C. Pearce of Chicago; J. E. Bolles of Detroit; Prof. E. A. Fox of Louisville, and other International Sunday-school men will assist the Indiana speakers. The week selected is October 21-27.

Final plans have been perfected for the state Christian Endeavor convention at Danville, Ill., Oct. 3 to 6. Among the speakers will be Rev. W. S. Ament of China, Professor H. L. Willett of the University of Chicago Divinity school, Rev. Charles Ransom of Africa, brother of E. S. Ransom of Chicago, and John Willis Baer, secretary of the United Society, Boston.

At Fall River, Mass., the corner stone of an $80,000 Y. M. C. A. building was laid in September. President Faunce Brown made an address. A $17,000 gymnasium recently completed stands next to this companion building.

Foreign Missionary Items.

Rev. W. M. Morrison of Luebo, Congo Free State, Africa, says: "The good work of grace is still going on. One hundred and thirty-five have been added to Luebo alone this year. This does not include those at Ibanj and Bakua Mbuya. We have communion every month, and there are always baptisms. Yesterday there were eleven. We have six hundred and eighty members, and many others are continually coming, inquiring the way How shall these babes be fed, and how shall the inquirers be taught, and how shall we reach the great untouched mass about us without help?

Rev. Fung Chak, formerly in charge of the Chinese mission in Portland, Ore., has been chosen pastor of the First church, Canton, China, which numbers 1,000 members.

The gifted and heroic Dr. Griffith John of the London Missionary Society writes home as follows: "As to my coming home, I have not fully made up my mind not to come. My dreams —the dreams of years—are being fulfilled one by one. My dream of seeing a strong mission in Central China has been fulfilled. My dream of carrying the Gospel from Hankow through Hanan to the borders of Canton has been fulfilled. My dream of seeing an educational institution established in connection with the mission in Central China has been fulfilled. In three years hence the Hanan mission will be on its feet, and so will the educational institution, and I shall be seventy years of age then. It strikes me that I might come home then with a good conscience. Don't you think so yourself?"

C. E. Randall writes from Jamaica, as follows: "Sunday evening was bright and favorable. At the appointed time we proceeded to 'Bethel.' The house, which accommodates about one hundred and sixty people, was filled before service began, and, afterward, a large booth, of bamboo and cocoanut branches, which had been made for the occasion, was more than filled. It was a most encouraging gathering, and the service was lively and earnest. A good number of young people were there, who had prepared special hymns under Bro. Thomas' teaching, and they sang them well. The older people appeared much interested. Other people of the district were present who are being drawn to the work and are helping in it. The service seemed to stir them all. It was the anniversary of Bro. Thomas' taking up this work in connection with Bro. Morris. He has made a good beginning. More than thirty additions have been made to the church and others are coming in. The Sunday school has made a fresh start, and other work has been done, besides that at the other station, Airy Mount, of which I saw nothing. A special collection was taken in aid of the fund for the building of the Mission Cottage, which realized twenty-nine dollars. Afternoon and evening services were arranged for, which it was confidently expected would be even better attended than that in the morning, but we had scarcely got home when "the rain descended and the floods came." Fortunately the winds did not blow severely. For about three hours the rain fell in torrents, and afterwards slightly. Some of the people from a distance had to get home as best they could and could not have been there till night had closed in. Rain having ceased we went back to the chapel for evening service, though it was hardly reasonable to expect any one there. About forty people gathered, and we had a service which I trust was not in vain.

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BOOKS

The Holy Bible, newly edited by the American Revision Committee, 1901. Standard edition. New York: Thomas Nelson & Sons. $1.50 to $9.00.

e promise of the committee of revision, which began the publication of its work in 1881, has come to full realization, so far as American readers are concerned, in this volume. The original committee was made up of two sub-committees, one English and one American. It was, of course, appropriate, in view of the priority of the English labors in the biblical field, and the historic surroundings amid which the work took its final form at Westminster, that the readings of the English committee should have the preference. This leaning to the English side was further emphasized by the proprietorship exercised over the labors of the combined committee by the Oxford and Cambridge presses, which reserved the exclusive right of publication during a period of fourteen years. It was agreed that until the expiration of this term the readings of the American committee, where they differed from the English, should be confined to an appendix, and the English readings be incorporated in the text. At the end of the fourteen years the English committee put forth an edition which gave for the first time the American readings in the text. This was in 1898, and the book bore the title "American Revised Bible." But this work was far from satisfactory to the American committee, which had retained its organization and continued its labors. Naturally much valuable work had been done during these years which found no embodiment in the so-called "American Revised Bible." In the task of bringing out a work fully up-to-date there were naturally many delays, and it is only a few weeks since the "American Standard Edition" was ready. This work brings the enterprise of biblical revision up to date in a far more satisfactory manner than do either the Victorian Revision or the English-American work.

The conservatism of English sentiment, which preferred many old and well-nigh obsolete renderings rather than such changes as would illuminate the text, has not been permitted to interfere with such alterations as were needed.

The Revised Version of 1881-5 had done much good work in this direction. The present volume goes much further. The divine name Jehovah appears in every case where it is found in the original, rather than the word LORD, which the English revisers preferred. The value of being able to use the names of Deity as they were employed in the Hebrew Scriptures will at once commend itself, even if it necessitates changes in such familiar passages as "The Lord is my Shepherd," where "Jehovah" is henceforth to be read instead. "Sheol," the Hebrew word for the underworld, is consistently employed rather than the various renderings "the pit," "the grave," and "hell." The more grammatical use of "who" and "that" rather than "which" as relating to persons will be appreciated by all readers, and the substitution of "are" for "be" in indicative clauses, the omission of "for" before infinitives, and the change of "an" to "a" before "h" aspirated will give satisfaction.

The attempt bas been made, as in all the revisions, to retain as far as possible, the style of the authorized version, which has been long recognized as a masterpiece of literary form. The present book shares this tendency, in some instances, even returning to the readings of the authorized version after changes had been made in the English revision. At the same time it is wisely held that many improvements can be made, and it has been the effort of the scholars employed to secure this end. A gratifying change has been made in many passages where the Hebrew Scriptures referred various emotions to organs of the body, such as the reins, the bowels, etc. Such psychical action is in English tropical speech limited almost entirely to the heart and brain, and the new version conforms to this usage.

The references to the manuscripts and versions are specified, instead of being given in such meaningless generalizations as "many ancient versions." The marginal references are more numerous than hitherto, and at the top of the page there appear the subjects treated below somewhat in the manner of the authorized version. These headings are for the most part satisfactory, though occasionally they leave much to be desired, as in the Song of Solomon, where an obsolete theory of interpretation is incorporated in the headings in a manner only less offensive than that displayed in the King James text. The verse numbers are run in, rather than being allowed to stand upon the margin, and the paragraphs are somewhat shorter and more satisfactory than in the former revision, discarding equally with that the arbitrary verse divisions. In the titles of the Gospels the word "Saint" is rightly omitted. "The Acts" is the simple heading of the Gospel history, and "The Epistle of Paul to the Romans," stands as the norm of all the Pauline headings; while "The Epistle to the Hebrews" rightly leaves open the question of authorship, as neither of the former revisions has done. Full introductions set forth the principles upon which the work has been projected, and appendices show its divergences from the former works of the kind.

In this book we have at last the instrument of biblical study for which we have waited since revision first began to be considered. It comes at an opportune time. The prejudice which met the revised version on its first appearance is disappearing. It is winning its way to popular use. This volume comes at the moment when that question is largely settled and people are only asking "Which revised Bible is the best?" Fresh impetus bas also been given to scholarly translation of the Scriptures by the recent revised versions of the German, French, Dutch, Danish, Norwegian and Swedish Bibles. The world wishes the Word of God in the best language of today. This we have apparently in this work. That it may find speedy recognition in the pulpits, pews, Sunday schools, and homes of our land is to be hoped. No cheapness of prices set upon copies of the King James Bible should longer tempt those who want the best from its possession.

Freedom's Next War for Humanity. By Charles Edward Locke, D. D. Jennings & Pye, Cincinnati; Eaton and Mains, New York. 299 pages. Price, $1.25.

This is a good book. There is in it the throb of vigorous, healthy life. Perhaps it would have been better if the title had been reversed so as to have read "Humanity's Next War for Freedom." But that is a small matter, and anyway it does not affect the substance of the book. There is no suggestion in these pages of tbe student's midnight lamp. They have evidently been written in the intervals of a busy life. Every sentence flies like an arrow to the mark. There is no waste of words. Dr. Locke believes that humanity's next great battle for freedom will be found upon sociological grounds. In this he is manifestly right. But he sometimes gives the impression that the battle is to be easily won, that the saloon is to be "stamped out" by some summary process and that poverty is to be abolished by some sudden and concerted application of the golden rule. The spirit of the book is warmly optimistic, and while the forces for evil that have to be faced in the coming war are not under-rated there is a jubilant confidence tbat the forces of good are well able to overcome them. The book is a good spiritual tonic and is to be heartily recommended.

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THE HOME

My Little Man.

Kathleen Watson.

I remember thinking how such a picturesque setting suited well that most pathetic story as he told it me one Sunday evening by the shore and the sound of the incoming tide, with the church bells ringing in the distance, and the barley fields and the heather hills all glorified in the tender glow of the twilight time.

Just as he told it me, so I shall endeavor to tell it you. But all the shades of earnestness and hopelessness—the gleams of fun and contractions of pain that passed at intervals across his face and made the story so human and so fascinating—I greatly fear you must miss entirely. I can but hope that it will not seem disjointed or disconnected. When people talk, they do not always talk as books read; and just as he told it me, so I must tell it you, or I could not tell it at all.

* * * * * *

Allan L'Estrange and I were friends, as I make bold to say not many men have been or are. Of the inestimable value of his influence over me as a boy I cannot speak. The best of words that I could summon to my aid would be too miserably poor were I to put them by the side of what he was to me. We were together at Rugby and at Oxford. After that we went for an extended tour of several months' duration in Southern Europe. At Athens we parted—Allan accepting there a tutorship to the son of a Russian prince, and I returning home to attend to the things of my estate. It was arranged that Allan was to travel with the prince direct from Athens to his Russian home, where the two children of the latter, a son and a daughter, lived the whole year round. They were to take the steamer from the Piræus to Constantinople and Odessa. The vessel was timed to leave at midnight. Well I remember that dusky evening, when for the last time Allan and I drove together along the broad smooth road, bordered on either side with pleasant vineyards and grand old trees, and leading in a straight white line from the city to the port.

"I should like to ask you one thing still," I said to him as we went. "Seeing that the unforeseen mostly happens, if you are ever in any difficulty or danger, will you promise to send for me? You know that I would stick at nothing for your sake."

Very slowly he answered: "There was no need to have asked that, Nell." And I can hear him now.

Seven long years after, across the dreary breadths of two wide continents, the sorry summons reached me. Briefly let me tell you of what led up to it.

When Allan had been for nearly two years in his Russian home, dark days, famine, and fever, fell upon the forsaken land where it had been his lot to live. The prince, who had wasted all his immense substance in riotous living, was brought back to his ruined home to die—from the result of a duel. His only son, always a sickly lad, fell an easy prey to the fever raging round, and died also.

Now Allan long had loved the only daughter of this princely house, a strange, enigmatic, beautiful girl—one in whom the soul was sleeping, so to speak. Yet Allan loved her as men love perhaps but once in their lives. Her father, the prince who had conceived a strong and sincere affection for Allan, on his death-bed committed this fair lonely daughter to Allan's faithful keeping.

"I am married, Nell. And life and the world seem very beautiful to me because I love her so." So he wrote to me at that time, away at the other end of the world as I was, serving at a post in the diplomatic service. "Nell," you must know, was the nickname given me at Rugby, because of my blue eyes and yellow hair, and I never remember Allan calling me by any other name.

After his marriage with the Princess Gabrielle, he accepted a post at Kiev University, and gave up all his spare hours to private teaching, leaving no margin for rest or the studious research which was a passion with him, in order that his wife might have every possible comfort within his power to give her. At Kiev a son was born to them, little Waldo, the delight and joy of his father's heart.

A few months after his birth, the Princess Gabrielle was sent for to St. Petersburg by Imperial command. There her extraordinary beauty and distinction won for her the favor of the highest in the land. She accepted a court appointment to the Empress, and never went back to Allan and little Waldo. You must understand clearly that she never deserted Allan for any other man. She came of a race too high for that. Only it was that, after the pomp and glitter of a court, she could not face again the life of insignificance and poverty with him.

I may not speak harshly of her—Allan loved her, and his gentle spirit seems somehow always near me.

Burying his heart-agony, that gallant friend of mine lived on in that dreary Russian town with his little boy, nobly devoting himself to the service of the wretched, persecuted, Russian Jews around, whose lot he deemed even wearier than his own. And the love between him and his little child grew daily more and more into the thing so marvelously sweet and strong which I tell you of. For the rest, no bitterness or complaint came to touch him; only a simple determination to show a brave front, and live, as far as in him lay, for those around him.

When the prevailing reign of terror was at its height, spies of the government misconstrued his ideal yet practical philanthropy. He was torn from the side of his tiny, idolized darling, and sent to the dread Siberian death-in-life.

I did not know all this as quickly as and in the order that I have told it you. I had been traveling in the uttermost ends of the world, and had wondered greatly at never hearing from my friend. Soon after my return to England, scenting danger for him, I was on the point of starting for Kiev t make personal inquiries, when there was handed to me at my club a mangled, blood-stained, grime-coated envelope, containing a scrap of paper which was dated five months back trom a Siberian prison, and which said in Allan's dear familiar fist—

"Come to me, Nell. Come at once. They tell me I am dying. But I cannot die until you come. You will get this some time, I am sure. It is all I can send you. I am giving it to one whom I trust. He will post it for you over the border. You must secure a passport. You must come, Nell, at once, at once."

How I thereupon charged down on the Foreign Office, and, failing the letter of introduction I sought, got anoth r to an influential Russian magnate; how I sat up all night despatching letters and telegrams, and with the help of my friends getting one or two things in order for the long journey; how by noon the next day I had landed at Calais pier and was stepping into the train for Brussels and the Eastern Continent; how late on the evening of the next day, I arrived in St. Petersburg, and so concluded the first stage of my journey, are things which seem to me now to have been effected almost as quickly as I tell you of them.

But at St. Petersburg I had to possess my soul in patience for three weeks, when, after giving every assurance that my visit had nothing of a political nature about it, I received at last my passport, with permission to travel across Siberia to Yakoutsk, and, thanks to my influential credentials, every assurance of the assistance and protection of the government officials at the various stations on the route.

Without delay I started. In those days the railroad stopped at Perm, and there I engaged a sledge and guide, and set off on the weary journey across the frozen, unknown land—The Quiver.

(To be continued.)

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A Peacemaker.

Fred Gould had been bound out to Mr. Hartwell for two years, and in all that time there had been nothing like a doll anywhere on the farm. But about a week before a little granddaughter had appeared from the city, with her arms full of them, and since then they were always cropping up, first in one place and then in another. With his lack of experience, it was hardly to be wondered that Fred, when he came in for dinner one day, should have flung his strap of books on the sofa and snapped off the entire foot of Melissa Eugenia, who lay there, smiling in her sleep.

Alice, the granddaughter, snatched her baby to her heart and grieved sadly, while Fred stood looking on, feeling like a murderer.

Late in the afternoon, as he was creeping back to the house, he came upon Alice sitting on the side porch.

"Don't make any noise, please, Fred," she whispered, lifting a warning finger. "Melissa Eugenia has just got to sleep, at last."

"I say," blurted out Fred, determined to be over with the speech he had been diligently preparing during the day, "I'm awfully sorry I broke your doll. I didn't mean to do it."

"Oh, well, never mind. It was just accidental. She's been in the hospital ever since, and taken all kinds of different medicines, and now she feels easier."

Fred felt easier, too. He ventured to sit down on the edge of the porch. "I thought you'd be mad," he said. "I thought girls always got mad every chance they had."

"They do not," said Alice, with dignity. Then, her round face flushing, she confessed: "I guess maybe I was a little mad just at first, but I didn't stay so."

"Why?"

"Because I knew it wasn't your fault; you didn't mean to do it. Crossness is a horrid feeling, I think; don't you? Anyway, it's generally silly."

"Silly?"

"Yes; grandmother says it is, because there's generally a mistake about it. She says that the real things to be cross with are only a few, and she thinks everybody ought to be patient even with those. Grandmother believes in a lot of patience."

When supper was over and the chores were done, and Alice had gone to bed, Fred came back to the side porch and sat there by himself. He looked doubtfully across the tree tops to the chimneys of the next farmhouse.

"Of course," he said to himself, "grandmothers believe in patience, but boys don't, very much. Perhaps if they did, they wouldn't be in so many scrapes," he acknowledged, with a sigh.

For some minutes longer Fred sat with his chin propped on his hands, staring at the chimneys. Then he jumped up and started through the garden gate and along the narrow path to the Hartwell farmhouse. In the yard was a boy of about Fred's age. When this boy saw Fred he lifted his head, straightened himself, and began to whistle carelessly, as though to prove to all the world that he had nothing on his mind.

Fred opened the gate and went straight in as though afraid to stop. "I say, Jack," he began—making his second speech of the day—"I guess perhaps you didn't mean to tip up my boat that time, did you?"

Jack's face changed. "No, I didn't—honest," he said eagerly. "I was just in fun, and somebody pushed me or something, and she went all the way over. It—was too bad!"

"Oh, that's all right! I say, let's go nutting, Saturday."

It was starlight when Fred went back through the meadow. "I'll know enough not to look for mistakes sooner, another time," he was thinking. "It saves trouble. Even if he had upset the old boat on purpose it wasn't worth making a fuss about. I guess grandmothers know more about such things than boys do."—Morning Star.

The Little Shop.

A little east side stationery and newspaper shop in New York City is the pulpit from which four young men have been preaching an excellent sermon.

The proprietor of the shop is a veteran of the civil war. The four young men were regular customers, and so had become his friends. One of them was an electrician, one worked in a hotel, another was a draftsman, and the fourth a law clerk.

One day last summer the electrician found the little shop closed when he called for his morning paper. It was still closed when the draftsman and his brother, the law clerk, called, a little later. Inquiry of the family who lived overhead brought out the fact that the old man had not been feeling well the day before, and had complained of pain in his chest.

That night the four young men made further inquiries. They found that the old soldier was down with typhoid pneumonia, and had been taken to St. Luke's Hospital. They knew he was poor and wholly dependent on his little business. If the shop remained closed, not only would he have no income while he was away, but his regular customers would go elsewhere, and their trade might never be regained.

So the young men determined to carry on the business themselves. They were all poor and had plenty to do, but they arranged their own work as conveniently as they could, and divided the day into periods. Then each gave a part of his time, and so the shop was kept open all the day.

The task was not accomplished without self-sacrifice. It meant longer hours and harder work for all of the four, and for two of them the giving up of a vacation for which much had been planned, and from which much was anticipated. Nevertheless, each of them did his part without complaining.

It is one of the beautiful things in life that a deed of this kind seldom passes unnoticed. The young men said nothing about it, but the story of what they were doing got noised about. Everybody in the neighborhood became interested, and everybody wanted to help. People who had never traded at the little shop before brought their custom there now to encourage the young men, and some of them were always in too much of a hurry for a down town car to bother with change for a nickel; so the receipts, instead of falling off, increased.

The old soldier had a long siege of it. When he was finally discharged, instead of finding his little shop closed and his business gone, he found it open, and with a bigger trade than he had ever had.

How would it have been if the four young men had merely contented themselves with wishing that they were rich enough, or had time enough, to help the old man?—The Catholic News.

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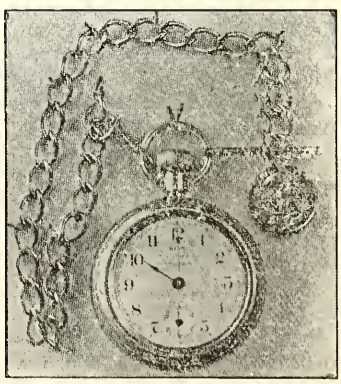

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THE CHRISTIAN CENTURY.

Vol. I. Chicago, October 10, 1901. No. 21.

MISSIONARY NUMBER

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A Hero of the Hebrides

A Wholesome Movement

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President McKinley on Missions

Missionary Sermon

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THE CHRISTIAN CENTURY.

Volume I. *Chicago, Ill., October 10, 1901.* *Number 21.*

EDITORIAL

Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, some time, we'll understand.

We'll catch the broken thread again,
And finish what we here began;
Heav'n will mysteries explain,
And then, ah, then, we'll understand.

We'll know why clouds instead of sun
Were over many a cherished plan;
Why song has ceased when scarce begun;
'Tis there, some time, we'll understand.

Why what we longed for most of all,
Eludes so oft, our eager hand;
Why hopes are crushed and castles fall,
Up there, some time, we'll understand.

God knows the way, he holds the key.
He guides us with unerring hand.
Some time with tearless eyes we'll see;
Yes, there, up there, we'll understand.

WHY SHOULD OUR CHURCHES SUPPORT FOREIGN MISSIONS?

BECAUSE (1) Foreign Missions are embraced in the scope of the Master's unrepealed commission, "Go ye into all the world and preach the Gospel to the whole creation." (Mark xvi: 15. See also Matt. xxviii: 19, 20.) This reason is all-inclusive. It is also all-conclusive. The command of the Master lays upon the Church a divine imperative which she dare not disobey. (1) She is summoned to action. She is to "Go"—to keep in motion; to maintain "the strenuous mood"; to overcome the natural tendency to inertia by plunging the spurs into the side of her flagging resolution—keeping herself moving in the path of obedience. (2) With unabated urgency she is summoned to aggressive action. Without hesitating or questioning she is to go forth at the word of her divine Captain to subjugate a rebel world to his rightful sway. It is not enough for her to "hold the fort." She must storm the fort, and keep on storming it until it capitulates. (3) Her evangelistic activities are to be world-wide in their sweep. She is to go "into all the world," putting no geographical limit upon her sympathies and activities, leaving no corner of the world untouched by her saving ministries. Her "field is the world." Her mission like the Master's is wide as humanity. She is to disciple "the nations," bringing them into avowed discipleship by baptism, and instructing them in all the things which Christ has commanded. (4) In this work of world-wide evangelization she is to depend upon the all-sufficient grace of her divine Leader who has promised to be with her "all the days."

With such clear and explicit instruction before her, with such efficient help within her reach, she will be recreant to her supreme duty if she does not with unflagging zeal and ever-enlarging wisdom address herself to the work of bringing to every soul the Gospel of salvation. In her manifold ministries to a needy world this work stands first. As the work which lay most heavily on the Savior's heart at the hour of his departure from the earth; as the work which he has specially and distinctly committed into the hands of his Church, it is the work upon which all the converging lines of her activity ought to center.

2. Because the world needs the Gospel. Whether we look upon this world as a sunken world that needs to be raised, or as a lost world that must be saved, its case is utterly helpless and hopeless apart from the intervention of a higher power. It needs a deliverer.

Now, the distinguishing glory of Christianity is that it alone of all religions of the world provides a Savior for the sinful. A superficial study of comparative religions produces the impression that all religions are very much alike, and that Christianity merely brings out with greater clearness the ethical teaching common to all religions. A deeper study brings into view one important point of difference, namely, that Christianity alone has an evangel of hope for the fallen and the lost. To disabled man it promises enabling power. The Spartan prince who tried to make a corpse stand upright at a state function, and gave up the attempt, saying, "It needs something within," described man's case. He needs something within. Not only does he need to have the guilty past forgiven, he needs also power within to enable him to stand upright and to walk firmly in the path of righteousness.

The reason given by Paul for his eagerness to proclaim to the people of Rome the Gospel with which he was intrusted was, "for it is the power of God unto salvation to every one that believeth." It is *divine* power, and hence can never lose its efficacy; it is divine power *unto salvation,* and hence fits into man's need as a sinner. In it is lodged sufficiency of moral power to save the world. It has power to vanquish sin; power to save man from his own undoing; power to save him to God and to righteousness; power to save him for the noble ends for which his life was given. The desire to preach to sinful men the good

news of deliverance through Christ is the deepest missionary motive.

Where there is decay of faith in missions it will generally be found to have its root in the decay of faith in the saving power of the Gospel. Times of Gospel faith have always been times of missionary enterprise. When the Church has ceased to be evangelical it has ceased to be evangelistic. The measure of its missionary power is always determined by the firmness of its grip upon the living verities which form the core of evangelical faith.

3. Because the movement of the Holy Spirit in the Church is towards a world-wide evangelization. When upon the day of Pentecost the Holy Spirit was poured out upon all flesh, there was born within the heart of the Church a burning enthusiasm to carry the Gospel to earth's remotest bounds. Since then there have come times of reaction when the spirit of conquest has burned low, but never has it been altogether quenched. Every revival of religion has been a revival of the original missionary impulse.

Indeed, the missionary spirit is but another name for Christian spirit. "The spirit of missions," says David Livingstone, "is the spirit of Christ, our Master; the very genius of true religion." If any church has not the self-denying spirit of Christ—it is none of his. A church which expends all its effort upon itself is not a true church of Christ. The Church of Christ is a ministering body. It does not live for itself alone. It is an instrumentality rather than an end. It exists for the kingdom. When the Holy Spirit has his way with a church he invariably leads it to consecrate its energy to the world's uplifting. The work for which the Master trained the Twelve is the work for which the Holy Spirit is training the whole Church. Upon the Church he depends for the establishing of the kingdom of Christ on the earth. For the Church to fail of mission is for the Spirit to fail of his purpose. With strong insistence he is ever calling upon the Church to gird herself to aggressive work. The voice that calls in every opportunity for advance is his; the demands which the hour is making are the demands which he is making. Any church which remains inactive resists his pleading.

4. Because of the evident marks of divine favor upon the work. Nowhere has the work of the Church been more richly blessed; nowhere have brighter triumphs of the Gospel been witnessed, than in foreign fields. A favorable vantage ground has been secured. The material and spiritual capital put into the work have brought back good returns. For the Church to draw back now would be to render nugatory all her toils and to cast despite upon her Lord, in whose name the work was wrought.

A brilliant Oxford student was speaking of giving himself to missionary labor in Africa when his tutor remonstrated, saying, "It is madness; you will die in a year or two." The brave young fellow who did die after being on the field only a year, answered, "It is with the African missions as it is with building a great bridge, you know how many stones have to be buried in the earth, all unseen, to be a foundation for the bridge. If Christ wants me to be one of these unseen stones lying in an African grave I am content, certain as I am that the final result will be a Christian Africa." Because of the foundation work already done at such costly sacrifice there must be no relaxing of effort. The Church must go on with the work so heroically begun. It must be her meat and drink to do the will of him whose representative she is, and "to finish his work." Undeterred by the difficulties in the way she must not fail nor be discouraged till her Lord Immanuel has "set judgment in the earth, and the isles wait for his law."

"Here's a work of God undone,
Here's the kingdom of his Son,
With its triumph just begun;
Push it through."

THOUGHTS ON MISSIONS.

THE Church requires to engage in missionary work for her own enrichment and enlargement. There is an Arab proverb to the effect that the water poured on the roots of the cocoanut tree comes back sweetened in the milk of the cocoanut which falls from the top. All altruistic labor has a reflex influence for good. We gain by losing; we live by giving; we grow by serving. "There is that scattereth and increaseth yet more, and there is that withholdeth more than is meet, and it tendeth only to want." It is with the Church as with the individual Christian. To attain fulness of life a hold must be taken upon outside interests. To save her life the Church must lose it in the life of the world.

In another way missionary work reacts for good. Active participation in missionary work tends, as nothing else does, to the promotion of unity and harmony. When the stream of Christian thought and activity is turned into profitable channels, attention is drawn away from decisive questions. Never does the Church enjoy greater prosperity and peace within her own borders than when she throws herself most ardently into missionary work.

Missionary work calls for the highest expression of disinterested benevolence. The money given for the support of the local church may be given from motives of self-interest; the bulk of the money given for missions, home or foreign, must, from the very nature of the case, be given from disinterested motives. Those who give for the spiritual enlightenment of their brothers and sisters in distant places can hope for nothing again in the way of personal advantage.

As affording an outlet for the sacrificial spirit; as supplying a check upon the present-day drift towards materialism, the value of missionary work to the Church can hardly be over-estimated. The call to the sacrificial life which comes from mission fields is on which the Church cannot afford to miss. Without such calls she would die of the dry rot of selfishness.

The evidential value of missions can hardly be over-

emphasized. By this is meant their value as affording The early Fathers of the Church were wont to lay at the feet of kings their eloquently written apologies for Christianity. The most powerful apologetic which the Church of today can furnish is found in the fruits of Christian missions. As the result of missionary labors lives have been transformed; nations have been born in a day; albeit, they have taken centuries to reach maturity. Results have been attained which are out of all proportion to the means expended, and evidence of the supernatural power of Christianity. which can be satisfactorily explained only upon the hypothesis that they have been wrought of God.

Not less valuable is the lofty ideal of heroism and self-abnegation furnished by the missionary workers themselves. There are many missionaries who like Henry Martyn desire "to burn out for God"; and lay themselves without ostentation upon the altar of consecration to be consumed as willing sacrifices in the service of their fellowmen. But let us not forget that the life of the missionary plodder no less than the blood of the missionary martyr is the seed of the Church.

The sociological value of mission work has too often been lost sight of. The modern settlement idea is simply the application of foreign mission methods to home mission work. Foreign missions have always given strong emphasis to the world-side of religion. The mission station is an oasis in the desert of social life, the nucleus of a new social order. From it go forth humanizing, moralizing, and civilizing influences, which entitle it to the sympathies and support of every lover of his race. Its work, which is exceedingly broad, embraces the whole range of human interests. The schools, colleges, and hospitals which it establishes and maintains, and above all the spiritual forces which it sets in operation, help to create a new society.

Never was the work in misionary fields more auspicious; never did the command, "Speak unto the children of God that they go forward," ring out with greater urgency. The lands of darkness that are stretching out their hands imploringly to God, are lifting up to Christian nations the importunate cry, "Come over and help us." We are entering upon a new era of expansion. We are waiting with serene optimism for the establishment of a new imperialism of righetousnes and love. We hail the enthronement of the thorn-crowned King, exclaiming with Milton, "Come forth out of thy royal chambers, O Prince of all the kings of the earth; put on the visible robes of thy imperial majesty; take up that unlimited scepter which thy Almighty Father hath bequeathed thee; for now the voice of thy bride calls thee; and all creatures sigh to be renewed."

How to secure the federation of forces within the Church in support of its missionary work is one of the great problems before the Church today. This problem is sometimes put in this concrete form: "How can we secure an offering from every church, and from every member in every church?" Before reaching this ideal we have still a long way to travel. There is no doubt that in the past altogether too much use has been made of artificial methods in raising money for missionary purposes. The appeal has too often been made to surface motives; we have not always dug down to the ever-flowing springs; we have not done enough sub-soil ploughing; we have been satisfied with temporary returns. What is needed is a more direct and constant appeal to what Dr. Storrs called "the permanent motives in missions." We must depend less upon rallies and more upon the cultivation of the missionary spirit; less upon fervid appeals and more upon the development of a missionary conscience. "A campaign of education" may do to begin with, but it must be followed by a thoroughgoing system of education begun in the Christian home; continued in the Sunday school, and carried out in the church under the leadership of the pastor. And along with instruction must go a deepened sense of stewardship. Christians must be trained to give from principle rather than from impulse and to give proportionately, systematically, and in the fear of the Lord.

Mission work affords a broad ground upon which churches can unite in the work of the world's redemption. Any church standing alone can do but little in this great work. Only by the union of forces in well-equipped organization can separate churches make their influence felt. Missionary Boards are simply the distributing agencies of the church, the reservoirs into which the life of the church is to be poured that it may flow out into the desert places of the earth. The Missionary Boards are simply the church at work. The church created them and the church must sustain them. They can do nothing more than what the church enables them to do.

THE HERO OF THE HEBRIDES.

By the Visitor.

IT is only a few weeks since a great meeting was held in one of the largest halls in London to bid farewell—probably for the last time—to one of the most remarkable men of this generation—John G. Paton, the missionary to the New Hebrides.

Probably no work of missionary annals has been so widely read as the autobiography of this hero of the South Seas. Published in 1889, its sale was enormous, and its influence was far reaching not only in awakening interest in Mr. Paton's own work, but in all missionary enterprises, wheresoever located. The interest attaching to this particular narrative lay in the peculiar hazzards accepted by the company of which the most prominent was this man. In 1858 and the following year seven missionaries were placed on the island of Tanna, in the New Hebrides, where already the work had been begun. This group of islands, about thirty in number, lies along a line running southeast and northwest over some four hundred miles of the Pacific ocean, two hundred miles southeast of the Solomon group, two hundred miles northeast of New Caledonia, four hundred miles west of the Fiji islands, a thousand north from Auckland, and fourteen hundred northeast of Sydney, Australia. In 1839 John Williams and J. Harris of the London Missionary Society had landed on the island of Erromanga to begin mission work, but both were murdered by the natives, who feasted on their bodies. In 1843 Drs. Turner and Nisbet were settled on Tanna, but after six months they were fortunate to be able to escape on a passing ship. Later on

native teachers from Samoa and Raratonga were frequently located on the group, but they were cut down either by the hand of the natives or by sickness in the unhealthy climate. In 1848 Dr. John Geddie, in many regards the father of missionary labor in these islands, arrived on Aneityum, and in 1852 he was joined by Dr. John Inglis. By their labors 3,500 cannibals on that island were converted and the Bible, with other books, was translated and put through the press. In 1857 Mr. and Mrs. G. N. Gordon were placed on Erromanga, already marked by the martyr blood of Williams and his friend. After many labors and successes, they, too, met death at the hands of the savage inhabitants, and a brother, the Rev. J. D. Gordon, going out later, to convert if possible the murderers, met the same fate, but not until eight years of seed-sowing. This was in 1872.

Meantime the Patons, husband and wife, had begun their work on Tanna. The story of the forty years and more of missionary labors reads like a romance, though few works of fiction could so allure the reader as do the pages of the autobiography, with their simple record of facts. Mr. Paton writes of the conditions then and the results of the work:

I went to New Hebrides in 1858, he says, when the entire population of the islands were cannibals. No white men were there then. The London Missionary Society had tried to Christianize the islands as early as 1839, but the famous John Williams and Mr. Harris, who were sent to the island of Erromanga, were murdered, cooked and eaten, and the native teachers either died from fever and ague or were killed and eaten. Nothing more was attempted until our society, the Presbyterian Missionary Society of Victoria, Australia, took up the work. There were 150,000 people on the islands then, all in the lowest depths of barbarism. Every widow was strangled to death the moment her husband died that she might continue to be his slave. Infanticide was common, and children destroyed their parents when the latter became sick or aged. Neighboring tribes were continually at war, and the dead afforded feasts to the victors, as did the shipwrecked sailors and venturesome traders. Within fifteen years after the first mission was planted on the island of Aneityum the whole population of the island, then over 3,500, had been led to embrace Christianity. Heathen practices were abolished, churches and schools were built, family worship was established morning and evening and God's blessing was asked upon meals.

But these results were not accomplished without encountering dangers which are sufficiently harrowing in their narration to cause one to marvel that their reality could be survived. Not infrequently the mission was menaced by hostile natives, against whose attacks the courage of the missionaries and even the aid of the native converts seemed impotent. The modest buildings reared at so much cost of labor and sacrifice were more than once destroyed. Mr. Paton recalls one of these times of terror. Stirred up by a white trader, who feared and hated the missionaries for their influence, the natives came to attack the mission.

"A chief, in apparent friendliness, called me to the window and as soon as I appeared he hurled a tomahawk at my head. I pointed a revolver at him, whereat the savages all threw themselves on the ground and made no more hostile moves. They went away, however, with threats to return the next day and kill us. The next morning a chief stationed on the beach just beyond the reach of my pistol blew a great conch shell whistle, and almost immediately a horde of savages, all armed with clubs, tomahawks and spears rushed down the hill towards the beach. Some headed for the mission house and some for the house of a chief who was friendly to us. I saw that ordinary methods of defense were useless and left the mission house to go out and face the savages. One sprang from behind a breadfruit tree and lifted his tomahawk to hurl at my head. I lifted my hand and cried: 'If you strike me, my Jehovah, God, will punish you! He protects us and will punish you. He is here now to defend me!' The savage slunk away.

"I immediately took my wife and the little party of teachers who were at the mission house and hastened down to the village, which was inhabited almost exclusively by converted natives. We found the villagers in a frenzy of terror. I enjoined them to fell trees and throw up breastworks, which would help us to protect ourselves against an attack. They worked vigorously at this for a time, and then fear overwhelmed them. They threw their tools and even their weapons away and cast themselves on the ground. By this time the savages had completed the looting of the mission house and were gathered about 300 yards away.

"Having in mind my success in awing them a few minutes before, and knowing that, with our native friends so paralyzed by fright we could make no human defense, I went out again to meet the savages, taking a friendly chief along with me. We were soon surrounded, but the savages, while very threatening, hesitated to kill us. The chief and I stood with our backs against a tree, parleying with the savages, and all the while they were urging each other to kill us. Every moment we expected some one, bolder than the rest, to hurl a tomahawk which would be the signal for our immediate slaughter, and we could almost smell our own flesh roasting over the coals of a fire that was already burning. When we could stand the suspense no longer we turned and fled. Instantly a hundred tomahawks and 'killing stones' were hurled at us. The chief was hit, but I escaped injury. For some inexplicable reason the savages did not pursue me, nor did they attack the village again."

In 1892 Mr. Paton made a tour of the world in the interest of the mission in the New Hebrides, and more particularly to secure international agreement to forbid the sale of intoxicants and firearms to the natives of these islands, a traffic carried on extensively by traders, to the demoralization of the native people. The story of this journey is told in the third volume of Mr. Paton's autobiography, and while less thrilling as dealing with work in civilized and not in savage lands, it is no less interesting as revealing the character of the man who is justly known as "the Apostle of the South Seas." His travels across the Pacific to San Francisco, then to Chicago and on to Toronto, New York and Washington are told in a graphic style, which reveals fully the stern adherence to the ideals of what a Christian should be. He would not ride on street cars, railroad trains or omnibuses on Sundays, and often walked many miles to fill his many appointments. He refused to visit the World's Fair in Chicago, though most anxious to do so, for the reason that it had opened its gates on the Lord's Day. It is a satisfaction to remember that this experiment of the officials was a failure, and that the attempt to keep it open in spite of public sentiment was given up.

At Washington Mr. Paton secured favorable action by the government on the subject of his mission, but this was rendered abortive by the refusal of the other powers, notably France, to enter the alliance against the vicious trade in the colonies. From this country the missionary went to England, where a series of almost unparalleled triumphs awaited him, through all of which he appears to have thought only of his work, and not of himself. His return to Australia and the islands after an absence of more than two years, was

the occasion of rich gifts for the work, including funds for the mission ship "*Day Spring*."

It is a tonic to read such a book. It reminds the average man of the self-centered and selfish life he leads, and is likely to kindle in his heart some desire to share in those marvelous enterprises of missions which are today slowly transforming the world, and bringing surely to pass the accomplishment of the universal prayer, "Thy Kingdom come."

NOTES AND COMMENTS.

The Sunday Newspaper.

The Sunday newspaper is very generally accepted in this country as a permanent institution. It is not so in other countries. The Belgian government is preparing a bill to prevent the publication of Sunday newspapers. Lively opposition to it is threatened and exciting debates in the national assembly are anticipated.

Fresh Outbreak of Persecution in Armenia.

The reports of the massacre of Armenian Christians by the Turks have been confirmed. There are evidently dark days ahead for the poor Armenians. The Pan-Islam party is active. The fire of persecution which has broken out threatens to become a universal conflagration. Unless the powers interfere in a prompt and positive manner the heart-sickening carnage of former years is sure to be repeated. International jealousy is the main cause of inaction. It is high time that the powers recognized their responsibility and duty, and delivered themselves from bloodguiltiness in this matter.

Abduction of a Missionary.

The abduction of Miss Ellen M. Stone, one of the missionaries of the American Board, by Bulgarian briggands adds another chapter to the romance of missions. Miss Stone has been held in captivity since Sept. 30; and the sum of $121,250 has been demanded for her ransom. The capture was made while Miss Stone and Mrs. Tsilka, the wife of an Albanian preacher, were traveling with friends from Bansko to Djumao. There were fifteen to eighteen in the party. The bandits confronted them in a narrow valley, surrounded them and compelled them to wade a river and ascend a wooded mountain side for about an hour. There appeared to be about forty brigands dressed like Turks, but speaking good Bulgarian. Action has been taken by the American Board looking to Miss Stone's liberation.

Lynching and Anarchy.

Booker T. Washington of the Tuskegee Normal and Industrial Institute has given out a statement in reference to the assassination of President McKinley, in which he says:

In all sincerity, I want to ask, Is Czolgosz alone guilty? Has not the entire nation had a part in this greatest crime of the century? What is anarchy but a defiance of law, and has not the nation reaped what it has been sowing? According to records 2,516 persons have been lynched in the United States during the last sixteen years. There are or have been engaged in this anarchy of lynching nearly 125,800 persons. To check the present tendency it seems to me there are two duties that face us:

First, for all classes to unite in an earnest effort to create such a public sentiment as will make crime disappear, and especially is it needful that we see that there is no idle, dissolute, purposeless class permitted in our midst.

Second, for all to unite in a brave effort to bring criminals to justice, and where a supposed criminal is found to see that he has a fair, patient, legal trial.

The Conscience Fund.

An unusually large conscience contribution, amounting to $6,500, was received at the Treasury Department recently in an envelope postmarked New York, with a note explaining that it was made to cover a shortage in customs duties of several years' standing. Secretary Gage expressed gratification at this evidence of a desire to make good former evasions of the law, "There are others," said he, "who would no doubt find it morally healthful to follow this contributor's example. A friend of mine recently landed from a trip abroad. 'I paid a thousand dollars duties on my goods,' he said. 'I never paid so much before. This time it was an "honest count" with me. It cost money, but I feel a good deal more respectable.'"

Apropos to the above the story is told of a man who, having cheated the Inland Revenue, sent back part of the money with the accompanying note: "I send you the enclosed because my conscience has been gnawing. If it gnaws any worse, I will send the balance."

Professor Harnack on the Fundamentals of Christianity.

No person is doing more to freshen the religious thought of the present day than Professor Harnack of Berlin. He is filled with a passionate purpose to strip Christianity of all its traditional accretions, and to reduce it to its primitive and essential elements. On the iconoclastic side of his work he has been pushing things too far to suit some of the German theologians. A loud protest has been raised, and has found voice in the following resolution offered by Dr. Stocker to the Berlin Pastor's Conference, and passed without a dissenting vote.

"The Pastors' Conference does not wish to ignore the intention of Professor Harnack in his lectures on 'The Fundamentals of Christianity' to bring again the blessings of Christianity near to our people so estranged from it. But they must give voice to their conviction that the contents of these lectures, by falling back to the superficial point of view of obsolete rationalism, and by thrusting aside the essentials of Christianity, proven by both Scripture and history, satisfy neither the demands of history, the true Gospel, nor the needs of humanity. They confess with reformers and believers of all ages, who spoke in the power of the Holy Ghost, that Christ, the Son of God, inseparable from the Gospel in the Word of God, must continue to be the very heart of Christianity, and they testify 'I believe in Jesus Christ, the only begotten Son of God, our Lord.'"

The Methodist Ecumenical Conference.

Prominent Methodists from all over the world gathered recently in Wesley Chapel, City road, London, to attend the ecumenical conference. The meeting continued twelve days, and resulted in great good to the church. There were 500 delegates—200 representing British Methodism and affiliated conferences and mission fields, and 300 representing Methodist conferences in the United States and Canada and their foreign work. Among the weighty questions which came up for discussion were the following: Is Methodism retaining its spiritual vitality? Biblical criticism and the Christian faith; Christianity and modern

unbelief; Principles of Protestantism versus modern Sacerdotalism; The neglect of family religion and worship; Perils of increasing wealth and luxury. The question of the influence of Methodism in the promotion of international peace very naturally suggested the Boer war. On this subject feeling ran high, and although there was a sharply defined division of sentiment, the conviction seemed to prevail that the time for arbitration had come. But the most burning question was that of Temperance. Upon this question the American delegates took more advanced ground than their British brethren. The interest of the conference reached its climax in the three last themes which were, How to Mobilize the Whole Church; The Work before us; and, Our resources for the Work. This great gathering furnished abundant evidence that Methodism is not a spent force, but is still one of the more vital and aggressive agencies at work for the spread of the kingdom.

Millenary of the Death of Alfred the Great.

The recent celebration of the thousandth anniversary of the death of England's greatest monarch has revived popular interest in the remarkable career of this ideal ruler, who has been characterized as "the most perfect character in history." His life, from its beginning to its close, was a continuous romance. With some of its more or less legendary incidents every school boy is familiar. His early life was one of almost ceaseless warfare with the Danes, the hereditary enemies of his people. After vanquishing them in many a well-fought fight he enjoyed years of peace which were devoted to the development of his country. He reconstructed his army and navy, built fortresses, encouraged manufacture, promoted education. He is said to have founded the University of Oxford, although that has been questioned. But what is not so well known is that he was a man of letters, and made valuable contributions to the literature of his time. He translated Esop's Fables, the Psalms of David and other writings of value for the benefit of his people. He also wrote upon a variety of subjects. The following are a few quotations from Alfred's pen. Paraphrasing the words of Boethius, he wrote:

"If there be any good in nobility (noble birth) I think it is this alone—that a necessity seems to be imposed on the noble that they should not degenerate from the virtue of their ancestors.

"But all are equally noble, if you will think of your beginning. Creation and the Creator, and afterwards of your own nativity; yet the right nobility is in the mind. Every man that is at all subjected to his vices forsakes his Creator, and his first creation, and his nobility; and thence becomes more ignoble than if he were not nobly born.

"Our Creator is beyond any doubt and he is also the governor of heaven and earth, and all creatures, visible and invisible. This is God Almighty.

"This blessedness is then God. He is the beginning and the end of every good and he is the highest happiness.

"Wisdom is the highest virtue, and he hath in him four other virtues—prudence, moderation, courage and righteousness.

"Therefore I direct that you do, as I believe that you will, that you who have leisure for the things of the world, as often as you can, impart that wisdom which God has given you, whenever you can impart it."

"Some day, we venture to predict, a man will be able to go to sleep in Chicago and wake up in New York." "Do you really suppose Chicago will ever get to be as quiet as that?" faltered the Chicago man, in evident concern.

CHICAGO NOTES.

It is proposed to make a new public park and name it after President McKinley. The suggestion is a good one. We have already a Lincoln park, and a Garfield park. It is altogether appropriate that another park should be named after our third martyred President.

The Poles of the city, who feel deeply the disgrace of having their nationality responsible for the assassination of the President, are petitioning the Board of Education to have the next public high school named the McKinley High School. They declare their intention of urging the plan until it is adopted.

The Chief of Police was somewhat surprised the other day by having a request presented to him for permission to conduct bull-fights in the Coliseum. The plan was to bring to Chicago the bulls which have been exhibited in fights in Buffalo, at the Pan-American Exposition. The request was promptly refused. We have enough to carry already without having that relic of barbarism foisted upon us.

"The Church of the Silent Demand" is the latest outgrowth of our fruitful religious life. In this new church or temple the voice of praise, or prayer, or preaching will never be heard. Silent prayer, praise and aspiration will ascend continually from within its stately walls. Its members, who now number over a hundred, believe in the power and potency of concentrated thought-energy. The temple about to be built will be magnificent and stately and will be copied from one of the famous temples of East India.

In response to an urgent and widespread demand, the officials of the University of Chicago have decided to add "A College of Commerce and Administration" to the curriculum of that institution. This action is in harmony with the present-day tendency to specialized education. The rapid growth of manufacturing and industrial interests has made such a step inevitable. We are living in an industrial age and the kind of education required by multitudes of young men is one which will fit them for a business career.

The Young Women's Christian Association, which has its headquarters at 288 Michigan avenue, is putting special emphasis this year upon the educational department of its work. One of its special features is a class in physical and vocal expression, arranged especially for public school and kindergarten teachers. There will also be a children's class in the gymnasium on Saturdays for boys and girls. With the added improvements in the class rooms, gymnasium and dressing rooms, there is every reason to expect a large increase in attendance.

Mr. Edward A. Kimball, lecturer of the First Church of Christ, Scientist, Boston, at a recent meeting in the Third Church of Christ, Scientist, reviewed the principles and work of Christian Science. He claimed for Christian Science the power to abolish sickness and sin. But here is a wonderful thing, Christian Scientists claim the power to abolish sickness and sin, while at the same time they deny the existence of either. That is to say they claim the power to abolish what, according to their philosophy, does not exist.

CONTRIBUTED

IF MEN WERE WISE.

BY CHARLES MACKAY.

What might be done if men were wise —
What glorious deeds, my suffering brother,
Would they unite
In love and right,
And cease their scorn of one another?

Oppression's heart might be imbued
With kindling drops of loving-kindness;
And knowledge pour,
From shore to shore,
Light on the eyes of mental blindness.

All slavery, warfare, lies, and wrongs,
All vice and crime might die together;
And wine and corn,
To each man born,
Be free as warmth in summer weather.

The meanest wretch that ever trod,
The deepest sunk in guilt and sorrow,
Might stand erect
In self respect,
And share the teeming world tomorrow.

What might be done? This might be done,
And more than this, my suffering brother—
More than the tongue
E'er said or sung,
If men were wise and loved each other.

—*Selected.*

A WHOLESOME MOVEMENT IN MODERN MISSIONS.

SYDNEY STRONG, D. D.

A VITAL problem with an advancing army is how to maintain an adequate base of supplies. The same problem confronts every missionary agency. It is an advancing force, and if it is to be a conquering force, it must preserve a vital relation with an adequate base of supplies.

The story of every missionary movement reads something like this: a few individuals agree to go, a company of individuals agree, by prayers, sympathy and gifts to stand behind the movement. Thus, every mission resolves into two parties: the missionaries who form the advance line and the church that supports. Where either of these parties fails, the movement begins to weaken and finally to disappear.

How to maintain a proper and adequate relation between these two parties in the missionary movement must therefore ever be a vital problem.

The best relation is a personal and therefore spiritual one. We are constantly learning and constantly forgetting that there can be no real religion without a person. The God of religion is a Person. No religion ever comes to earth save through a person. All religious conquests are made through persons. All support of the missionaries is inadequate, in so far as it is not personal.

The personal relation between the missionary and the church has always been strong when the movement has been strong. Witness the going forth of Paul and Barnabas. They were sent forth by a church of which they were members. The sympathies and prayers of that church followed them. To this church they reported when they returned. The beginning of foreign missions in America was of a like kind. Mills and Judson were set apart by a church in Salem, and went forth supported by personal friends. How to maintain the personal element is of vital importance.

A movement set in some years ago which threatened this personal relation and in proportion has weakened the missionary movement. No one has been to blame, for no one could foresee the great growth of missions. It grew out of conditions almost necessarily appearing in a world-wide organization,—*viz.,* the administration, *i. e.,* the secretaries and Prudential committees have become more and more separated from their missionaries. Personal relations always receive a severe test by separation. In course of time, the management of a Missionary Board, if not carefully watched, will become formal and mechanical. There have not been many warm friends of missions, in all churches, who have declared the "Board to be a mere machine." This is a real danger, and, largely so, because the welfare of the personal relation has been involved.

Of late, however, a wholesome reaction has occurred. It consists in individual churches adopting individual missionaries as their own; the churches, as it were, coming between the Boards and the missionaries, and furnishing that personal element, without which there are no sympathies, no prayers, and, by and by, no money. The supporters thus become interested in a *man,* who embodies their ideal. They get letters from him; his trials and afflictions enter into their hearts; he spends a part of his furlough in their homes, preaches in their pulpit, becomes "their missionary."

This is the heart of the "Forward movement" in the Congregational and Presbyterian churches in which Mr. Luther D. Wishard has had a large part. It is chiefly a laymen's movement. The various Boards have been a trifle suspicious in reference to it, but realize that the people have a demand for it. The machinery is liable to need readjustment and the personal equation is always liable to be a little frisky; but there is no salvation apart from a person.

We have observed in several churches the workings of the new relation between the churches and the missionaries. There has been an immediate increase in gifts, but, more valuable, there has been increase in interest, sympathy and knowledge in missions, as well as more confidence in the Boards through which the gifts go. We are therefore led to regard the plan of individual churches adopting individual missionaries as the most wholesome movement in missions, in recent years. The introduction of the personal element is bound to revitalize the work.

Oak Park, Ill.

Mrs. Browning, the poetess, once asked a friend whom she admired, "What is the secret of your life? Tell me, because I wish my life to be beautiful like yours," and the answer was, "I have had a friend." True friendship is one of the most valuable of blessings, and when a true friend is found he should be prized.

INDIA LETTER.

GEORGE W. BROWN.

THE rains which are now falling in India seem to be quite general, and farmers are, as usual at this time of the year, busy with their crops. India is essentially an agricultural country, and a failure of crops always means famine. Let us thank God that this year there is promise of abundant rainfall.

The lot of the farmer in India is quite different from that of the American agriculturalist. On looking over some of the broad fields of India, the mind involuntarily expects some stately farm house surrounded with its windmill and outbuildings, such as we are accustomed to at home. But the Indian farm is nothing like this.

Except in a few large cities, all the people live in villages. Sometimes a half dozen houses are grouped together, sometimes fifty, sometimes several hundred. The houses are always small one-storied structures, with low roofs. The material of which they are built varies in different localities, but it is usually of one of two things very common in India, mud or bamboo. Mud walls a foot thick are raised to the proper height, a thatched roof is spread over the top and a door is left just low enough to make one stoop in entering. The cowsheds are about as imposing as the human habitations. Two miles or so away there is another similar village, but no habitations in between. The intervening land is cultivated by the people of the two villages.

Fences, such as we know them, are unknown in India. Fields are nearly always separated, if at all, by a low hedge of a species of thorny acacia—rather by a row of acacia brush, for the bushes are usually cut in the jungle and piled in lines to make the fences. If the crop be rice the fields are further subdivided in irregular-shaped patches from a half acre to several acres in size, by mud walls a foot high, so as to prevent the water from flowing off, in order that a swamp may be formed for the young rice to grow in.

The one agricultural implement of the Hindu is the plow. It consists of point, beam and handle, without share, landside or mouldboard. Frequently the point is tipped with iron; the rest is all wood. Two small weak oxen are yoked to this primitive instrument, and the plowing begins. After going over the field in one direction the farmer plows it again at right angles, his plow scratching little furrows in the soil about eight inches apart. Then he plows the field diagonally in both directions, and then starts to plow it in the same direction as at first. After five or six plowings the field is ready for sowing, and the grain is dropped in the furrow immediately behind the plow so as to be covered by the falling earth.

Efforts have been made to introduce occidental plows, but never with success. It takes several yokes of oxen and several men to manage one. It is a tool their ancestors never used, and they do not care to meddle with it. With such a plow five or six Hindu plowmen and sufficient oxen can plow from one to three acres a week. Then the cost of the plow is such that the Hindu farmer cannot afford to buy it. Probably until they improve in some other ways it is best for the Hindu to stick to his own plow. Were the ground thoroughly plowed there is no doubt that much better crops would be grown. But the soil would soon be exhausted. There is plenty of manure, which might be used for fertilizer, for the people keep a great deal of cattle and buffaloes. But this is all gathered up, even from the pasture fields, and dried in the sun for fuel. So until the farmer learns better perhaps he had better keep on scratching away and raising half crops every year, just as his ancestors always did.

From the time the grain is sown the farmers' troubles begin. Crows—no country on earth has as many crows as India—are at hand to pick up the seed or even to pull the young plants up by the roots. As soon as the grain gets fairly above ground, in many parts of India, deer and wild hogs come upon it for pasture. So the farmer builds a little watch tower in his field, commonly of bamboos, with a place six or eight feet high and eight feet square for him to squat upon. In the middle of the day he can sleep beneath this shelter or cook and eat his food there. In the afternoon he must climb up and be on the lookout for prowling animals. As the crop grows older he must watch it day and night. Birds steal the grain by day and wild pigs by night. Jackals are very fond of some kinds of grain and very expert in getting it. All night long the farmer yells and shouts to drive away these robbers. And human thieves, too, have to be guarded against. By day the farmer wanders through the field, occasionally pulling up a weed or grubbing out a thorn bush.

Of course the grain is cut by hand, with sickles and knives, and then taken to the village to be threshed. Some may be rubbed out by hand, but, as in scriptural time, most of it is trodden out by the ox. Several, sometimes a dozen, of these animals, tied side by side, are driven round and round over the grain until it is threshed, and then men, women and children separate the grain from the chaff by tossing it up in the air on a shovel-shaped instrument about two feet square made of woven bamboo.

It is always a wonder to me that with its imperfect cultivation the land can support as many as it does. Perhaps the explanation is that their standard of living is not so high as ours and they are contented with much less. Surely millions of them are always underfed.

THE IMPORT OF CHRISTIAN MISSIONS.

A. N. HITCHCOCK.

SAINT PAUL once declared that "blindness in part hath happened to Israel." Had he foreseen the attitude of some modern Gentile Christians toward missionary enterprises he might not have thus limited the application of his remark. A man says—"I believe in Christianity but am not interested in missions." Now what is "missions"—Christian missions? Simply the extension of Christianity. As soon as Christianity sets itself to accomplish anything in the world we have missions. The question of place, whether "home" or "foreign," is only a trifle of geography. To ignore the obligation of all Christians to work for the spread of Christianity throughout the world is in effect a denial of the Christian faith itself.

By what surpassing consideration is the mighty en-

terprise of missions sustained? Its ideal is the establishment of a universal spiritual empire on earth—an ideal never dreamed of by ancient philosopher or military genius. But it was God's plan from the beginning. The very conception of it marks its divinity and discloses its unconquerable energies. The command of the risen Christ whose is the throne of this spiritual empire stands unrecalled. Around that command swing the destinies of our race. No Christian can dispute its authority for an hour.

The centuries have fully verified the seemingly astounding claims of Christianity. Paul faced the dominant world-power of his time unashamed because, as he said, the Gospel is the *power of God*. There is no getting beyond that. This was an unintentional but remarkable echo of Christ's last words—"All power in heaven and on earth is given unto Me; therefore go into all the world." There has never been any danger to the Church save that of parting company with the power of God. Girded with that power the apostles and their successors with bloodless weapons turned to flight the armies of the aliens. They carried the Gospel to every province of Rome and brought even the empire itself to bow at the feet of him before whose tomb her haughty soldiers had once stood guard. But what could possibly be done with the vast hordes of Northern Europe? Strange to say, while they were strong enough to overturn the empire, they afforded the first example known to history of a conquering people accepting the religion of those whom it had vanquished. Here was something their arms could not overthrow. The Emperor Julian said that our Saxon ancestors were the fiercest of all the tribes which dwelt on the shores of the Western Ocean. Yet among those and kindred people a Christendom was born whose institutions of faith, and culture, and liberty, and humanity have shone around the world.

And we are only in the dawning. The prophets of evil are simply taking snap-shots of passing history. The far-reaching and permanent tendencies of the world are upward because they are in the hand of God. The century just closed surpasses all that went before. For the first time the Bible, with its authoritative Christian records, has gone into nearly all the languages of mankind; great missionary agencies have been organized throughout Christendom; modern appliances for intercommunication have opened almost every land to the Christian forces of occupation; while the actual evangelization of pagan peoples has gone on at a rate never before attained.

I know not what days of storm and cataclysm and judgment may intervene; but this I know that the messengers of him whose right it is shall at last "gather out of his Kingdom all things that offend and them which do iniquity; and then shall the righteous shine forth as the sun in the Kingdom of their Father."

Chicago.

There is something discouraging in the indifference manifested by so many churches and individuals to the great cause of world-wide evangelism. Professor Christlieb said that "the darkest clouds in the missionary sky are to be found in the atmosphere of the churches at home. The chief hindrance among us to an earnest prosecution of missions lies not in the savage attacks of the hostile world; it lies in those circles which appear friendly." There are churches and there are believers whose prayer should be that they might be delivered from bloodguiltiness.

FOREIGN CHRISTIAN MISSIONRY SOCIETY.

A. McLEAN.

Survey of the Fields.

INDIA.—In India much time was given to famine relief. The missionaries were entrusted with the distribution of funds by the government, by the English Baptist society, by the Christian Herald, and by the brethren in Australia and America. As the end of the famine approached, they gave out seed corn, clothing, money and animals. They sought to help the people to begin life anew. Hundreds of boys were gathered into the orphanages. These are being trained for lives of usefulness and nobleness. The sick were healed. The Gospel was preached in the stations and out-stations and in hundreds of towns and villages in the regions beyond. As a result of the relief given in the time of famine great numbers are inquiring concerning the Gospel. The number added is larger than in any previous year.

China.—During the Boxer excitement the workers in China deemed it prudent to retire to Shanghai or to Japan. In their absence the viceroy of Nankin protected the property. In their enforced absence they were not idle. They preached much to the soldiers and sailors and natives. They translated a number of books into Chinese. They have all been back at work for several months. All departments of work have been resumed. The officials and people are unusually cordial, and the outlook is brighter than ever before.

Japan.—In Japan the work has proceeded without any interruption. There are open doors on all sides. There are more invitations than the workers can accept. Japan is now enjoying a season of revival. Thousands are turning to the Lord. One of the missionaries has spent most of the year in evangelistic work. He has traveled all over the empire. The other members of the mission have preached and taught in their own fields and in the adjacent country.

Africa.—Frank T. Lea and wife have removed from Angola to Bolengi, on the Congo. They are now associated with Dr. and Mrs. Dye. Dr. and Mrs. Edwin A. Layton were sent out early in the year. At Bolengi the Gospel has been preached. Medical work has been carried on among the natives, the state officials, traders and other missionaries. A school has been opened and children have been brought in and taught.

Scandinavia.—The church in Copenhagen has celebrated its silver jubilee. It is now twenty-five years since Dr. Holck began his work in that city. In Sweden work is carried on at two points. "Our Position" has been translated into Swedish and has been instrumental in winning souls. In Norway E. W. Pease reports that Plymouthism has made serious inroads into the churches. Some of the members have been drawn away by it. He is doing all in his power to instruct the members in all that pertains to life and godliness. At the same time he has sought to set in order the things that are wanting.

Turkey.—For some time the work in Turkey has not been satisfactory. One of two courses seems to be open to the society; either to send a number of Americans to take the oversight of the churches and to spend many thousands for the support of the schools, or to withdraw entirely. As there are no men ready to go to Turkey, and as the treasury does not warrant the necessary increase of funds for that field, and as

the Turkish field is limited and preoccupied, the executive committee has decided to recommend that the Foreign society withdraw from that field as soon as it can do so consistently with all the interests and rights at present involved.

Our New Possessions.—In Cuba the Gospel has been preached in English and Spanish. Sunday schools and day schools have been taught. Much work has been done among the American soldiers. The missionaries have devoted much time to the study of the language. Havana is an expensive field. Prices are much higher there than they are in America. Havana is a cosmopolitan city. At the services in the chapel are seen English, Germans, Americans, Swiss, Russians, Italians, Mexicans, Boers, Cubans and Spaniards. A. E. Cory and wife have been busy in Honolulu. In one section of that city a new work has been begun. That station bears the honored name of Lathrop Cooley. It was through his munificence that the work was inaugurated and has been sustained in the Hawaiian Islands. Our missionaries have come in contact with Hawaiians, Portuguese, Chinese, Japanese, Americans and families of mixed blood. Sunday schools and night schools have been taught. Work has been begun in the Philippines. The last report showed that Lathrop Cooley had given $5,000 for that field. Later on a friend of the society offered to give $1,500 a year for five years and $500 for traveling expenses in case a family was sent to Manila without delay. Within a month W. H. Hanna and wife were on their way to that field. Chaplain Hermon P. Williams and wife are under appointment and will leave for Manila within a few days.

The Work of the Missionaries.

The missionaries have made it their chief business to preach the Gospel far and near. They sow beside all waters. In addition to the preaching, 50,000 patients have been treated in the hospitals and dispensaries. Every patient hears the Gospel preached. He receives a Gospel or a tract. He carries back to his own home some of the knowledge that he receives while a patient. The medical work does much to open the hearts and homes of the people. It paves the way for the acceptance of the truth. Thousands of children are taught in the day schools and in the Sunday schools. In these schools many will be trained who will serve in after years as evangelists, teachers, colporteurs and Bible women. The government inspector says that the school in Damoh is the best he has seen in forty years. Many thousands of copies of the Scriptures or portions of the same have been distributed. Some of these have been carried for hundreds of miles. The Word of God is the incorruptible seed of the Kingdom, and only God can foretell what a harvest it will yield in after years.

Buildings and Lands.

In Damoh, India, a bungalow is being built for John G. McGavran and family. This will cost when completed about $2,500. Money has been granted for various school buildings near Damoh. One school building has been erected at Handia, on the Narbada river. Another has been erected near Bilaspur. M. D. Adams reports a chapel built in Bilaspur that cost $5,000. This building was erected with money sent for famine relief, and did not cost the society anything. It is a beautiful building and a great addition to the mission. It is the first church erected in Bilaspur. The government commissioner says it would be an ornament to any place. A home is in course of erection for James Ware at Shanghai, China. This will cost, when completed, about $3,000. A building and lot were bought in Luhoh, China, for $1,500. This will be a home for Frank Garrett and family. A hospital is in course of construction at Lu Cheo fu, China. On this building $1,500 has been paid. The building will cost, when completed, about $5,000. Six hundred dollars was granted to repair the house in Hongo, Tokio, Japan. Land was bought in Tokio upon which the house occupied by Miss Oldham and Miss Rioch stands. For this land $3,000 was paid. Six hundred dollars has been granted to finish the house occupied by R. L. Pruett and family in Osaka, Japan.

PRESIDENT M'KINLEY ON MISSIONS.

I'M glad of the opportunity to offer without stint my tribute of praise and respect to the missionary effort which has wrought such wonderful triumphs for civilization. The story of the Christian missions is one of thrilling interest and marvelous results. The services and the sacrifices of the missionaries for their fellow-men constitute one of the most glorious pages of the world's history. The missionary, of whatever church or ecclesiastical body, who devotes his life to the service of the Master and of men, carrying the torch of truth and enlightenment, deserves the gratitude, the support and the homage of mankind. The noble, self-effacing, willing ministers of peace and good-will should be classed with the world's heroes.

They count their labor no sacrifice. "Away with the word in such a view and with such a thought," says David Livingstone: "it is emphatically no sacrifice; say, rather, it is a privilege." They furnish us examples of forbearance, fortitude, of patience and unyielding purpose, and of spirit which triumphs not by the force of might, but by the persuasive majesty of right.

Who can estimate their value to the progress of nations? Their contribution to the onward and upward march of humanity is beyond all calculation. They have inculcated industry and taught the various trades. They have promoted concord and amity, and brought nations and races closer together. They have made men better. They have increased the regard for home; have strengthened the sacred ties of family; have made the community well ordered, and their work has been a potent influence in the development of law and the establishment of government.—At the Ecumenical Conference, 1900.

When Francis Xavier stood before the Walled Kingdom, and felt the power of its adamantine exclusiveness and proud self-sufficiency, he exclaimed, "O rock! rock! when wilt thou open to my Master?" Could that heroic Jesuit of Navarre, whose grave was made at Goa in 1552, after these nearly three hundred and fifty years, see that "rock" opened to his Master, and the whole world now flinging wide the long-shut doors; and then see the comparative idleness and indifference of the Church, so slow to enter and possess the land, he would turn to the Church itself and cry again, "O rock! rock! when wilt thou open to my Master?"—*A. T. Pierson, D. D.*

A STUDY IN CHARACTER.

HOW JOHN WELLMAN COMMENCED THE TWENTIETH CENTURY.

CLARENCE A. VINCENT, D. D.

Chapter iv.—A Life.

IT was the evening of John Wellman's return to the city. After dinner, instead of going out as usual, he remained with his family. At first, when he attempted to play with the children, they were surprised and amazed. Soon they were in an ecstasy of delight because papa was romping with them. Mrs. Wellman said nothing but was in as deep a mystery. When bedtime came the father gathered his family about him. He told them of his father and mother and his early home life. He rehearsed the story of his home-leaving, of his father's parting prayer for him, and of the mother's farewell words. He showed them the Bible with the verse upon the fly-leaf. He confessed his neglect of them and the terrible sin he had committed in living a selfish life. "I cannot tell," said he, "what changes my new purpose will lead me to make, but of this I am determined, my life shall be governed by the Spirit of Christ and the principles of his teachings. I shall try to be a better husband and father to you, and I need so much of your help." He had spoken quietly, but there was something in the tone of his voice that moved even the youngest children to awe. Without another word he opened the little Bible and read: "Brethren, even if a man be overtaken in any trespass, ye which are spiritual, restore such a one in the spirit of meekness; looking to thyself, lest thou be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if any man thinketh himself to be something, when he is nothing, he deceiveth himself. But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbor. For each man shall bear his own burden. But let him that is taught in the Word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well doing: for in due season we shall reap, if we faint not. So, then, as we have opportunity, let us work that which is good toward all men." Closing the book he kneeled with his family about him and a scene of his early home was repeated in his own.

The next morning saw him at his office. As he entered, he was greeted respectfully by the men. It was the day when the heads of all departments met for consultation with him. After the work of each department was gone over carefully and suggestions made, Mr. Wellman said: "Gentlemen, there is one other suggestion to which I ask attention. Each one of you is to examine carefully into his own building and to find how the conditions for the men may be improved, especially having in mind the better lighting, ventilating, and heating of the rooms. That is all." They retired without any indications of surprise, though a thunderclap from a clear sky would not have been more startling to them. At the noon-day hour Mr. Wellman walked through the various buildings and noticed the men as they ate their luncheons in the dusty, gloomy workshops. It seemed to suggest a thought to him. He walked out into the open air and examined the arrangement of the buildings. That night he spoke to his wife of his new ideas. He would erect a building in which the men could eat their dinners in comfort and he would furnish it with the best papers and magazines. Mrs. Wellman expresed her delight in his plan and made some important suggestions. She remembered reading that somewhere in Ohio there was something similar, and that in addition there was a large auditorium for concerts and lectures and other gatherings. "A capital idea," was the way Mr. Wellman gave his judgment of his wife's suggestion.

In the morning Mr. Wellman sent for an architect and went over the matter with him. It was decided that plans should be drawn at once and the building pushed to completion. The purpose of the building was to be kept secret until its opening. As the weeks passed by Mr. Wellman did not rest. He was still the same energetic, far-seeing business man of former years, but a larger thought controlled him. The improvements in the work rooms were made. A room for a library had been added to the architect's plans for the new building.

Early in the year a mechanic was taken ill and Mr. Wellman went with him in his own carriage to his home. He was struck with the unsanitary and unkept condition of the house and surroundings. He learned that most of these unhealthy, half-tumbled-down hovels were inhabited by his men. He told his family that evening of what he had seen. As they knelt in worship he prayed for his men and their families. He dreamed that night that he was living in one of those shanties and awoke with a sense of suffocation. Something must be done: but what amidst the multitude? He would look into the subject carefully.

The mysterious building was at last completed. He invited the men to come one evening to see it opened and hear the purpose for which it was erected. There were three thousand employed in the home mills and the auditorium would seat that number by crowding. Interest ran high and the room was filled when the hour of beginning arrived. Mr. Wellman stepped upon the platform and, advancing, spoke as follows: "It gives me more satisfaction than you yet know to welcome you here. I have had no thought in the past years for anything except business. It matters not what has brought me to see differently, but I have decided to shape my business life according to the spirit and teachings of Christ, as far as I am able to understand and interpret them. This building has been erected with that aim. The rooms below are yours at the noon hour and at night, and your families can enjoy the privileges of the reading room and library. This room is for instructive entertainments and for any meetings which you wish to hold. I know I can trust you. I have decided, also, that, at the close of each business year, I will divide among my men the profits above a fair interest on the money invested. I hope you will invest this added income where it will be safe and will make you more independent when sickness or old age comes on. Any suggestions which any one can make to improve the business will be gladly considered and, if best, will be carried out for the profit of all. I have secured a choir to sing for us and then I ask you all to join in the Lord's prayer, after which you are to inspect the building."

As Mr. Wellman had proceeded with his simple speech the silence had become oppressive, but, as he finished, the applause broke forth, not such as shouts

and forgets, but from men in whose eyes were tears. Some were thinking of this bit of love for them who had not known for years what love or interest is. Others were thinking of the added comforts which the divided profits would give sick ones at home, and still others, of the opening this made for them to send their children to school. To many it was the first voice of God that had reached them and the first sermon that had summoned them for years. They passed here and there in the bright, cheerful rooms, enjoying the beauty and talking of Mr. Wellman. In the lunch-room each man was served, Mr. Wellman himself watching that no one was overlooked. It would have melted a heart of stone to hear the words spoken to the millionaire that night. Rough men would respectfully take his hand, men who were noted among their fellows as devoid of sympathy, and with an emotion they could not hide, thank him for his deed. Mrs. Wellman and the children were there and were greeted with that courtesy which by nature is in every man and which can never be entirely lost.

The weeks went by and the influence of the building became more and more evident. Lectures on housekeeping, cooking, the rearing of children, temperance, economy, and many other themes were given. On Sunday a service of song with a sermon by one who would bring the comfort and the summons of the Gospel, was held. A Sunday school and an Endeavor Society were organized and grew rapidly. Prizes were offered to those who could bake the best loaf of bread and to those whose houses were neatest. Mr. Wellman had put up a new row of apartment houses, well ventilated and lighted, which were rented at a moderate price. This compelled others to improve the houses they rented, and the change in the appearance and in the death rate of that part of the city was marked. Mr. Wellman had every case of sickness looked into and often went himself to inquire of the sick and to take a flower or some necessity. One winter's day, as he left the home of Patrick Doyle, to which he had brought coal and food and into which he had gone with cheerful words and gentle manner, Mary, the little sick, half-starved sufferer, asked in awe of her mother, "Is it the Jesus Man?"

A new spirit dominated the whole institution. At once the men took a real interest in the business and the quality of the work was better. An improvement in the habits of the men was noticeable, and the boys in that neighborhood became less impudent and vicious. This community had been considered a dangerous place for persons to visit at night, but in these few months a transformation had come. The problems of poverty, of capital and labor, and of private and public character, seemed to be far on the road to solution by these thorough applications of the Gospel by this man of wealth.

Mr. Wellman did not stop with his men. To his own surprise he was all at once shocked by the corruption of the city. Robberies were committed daily, vice flaunted itself, politics stank, and, from what he could learn, the police were paid to keep silent. Mr. Wellman asked some of the leading business men, teachers and preachers of the city to meet him at the Union League Club. He spoke of the threatening dangers of the city, to which all assented. As the discussion went on he was asked what he thought could be done. He outlined his plan: that a committee of one hundred be organized. He would have the leading men of character—merchants, bankers, financiers, lawyers, laboring men, teachers and preachers on the committee. He would force the city matters out of national politics and see that proper men were nominated for mayor and chief of police, and to fill other places. He would find out the real condition of every department of the city government, and give the information to the public. He would have, whenever necessary, meetings throughout the city for the awakening of public sentiment. A careful study should be made by this committee of the privileges granted to great corporations and the recompense received by the city.

(To be continued.)

PLEASANTRIES.

Bingo: "Bobbie, have you been fighting again with that little boy next door?" Bobbie: "No, sir. It's the same old fight."—*Life.*

New Office Boy—A man called here to thrash you a few minutes ago. *Editor*—What did you say to him? *Office Boy*—I told him I was sorry you weren't in.

"I declare now," said an enthusiastic worshiper, as he came out of church, "that was a finished sermon." "Yes," responded his more cold-blooded companion, "but I thought for a while it would never be."

Little Nina went to church with her grandmother, and for the first time put two pennies in the contribution plate. Leaning over, she whispered very audibly: "That's all right, grandma. I paid for two!"—*Junior Herald.*

They came to a sidewalk where the ice was well covered with ashes. Said the young lady, in grateful accents: "Thank goodness! there's one Christian on this street." "Yes," said her escort, abstractedly, "Mr. Solomon Isaacstein lives here."—*Boston Transcript.*

At a club meeting in Washington, William Elroy Curtis introduced Thomas F. Walsh, the great Colorado mine owner, with the following pretended slip of the tongue. He said, "I wish to present to you a 'mining shark'—I beg your pardon, I mean a 'shining mark'"——

Johnny, a Sunday school boy, having arrived at his eighth birthday, thought it would be real nice to write a letter to his papa, and this is the way he began: "Dear Papa—Whenever I am tempted to do wrong, I think of you and say: 'Get thee behind me, Satan!'" —*Christian Leader.*

Last summer, when our admirable Secretary of the Navy was visiting his native village of Buckfield, in Maine, he sent some clothes to the village washerwoman, and driving by the next week in company with a representative to congress stopped to ask for them. The woman turned to her assistant. "May," said she, "is Johnny's washing done yet?"

During General White's sortie from Ladysmith, the British battery mules on the left were stampeded. The captain of one of the batteries, seeing his first sergeant flying by with the first gun, shouted angrily: "Hi, sir! Where are you going?" To which the gunner curtly replied: "Hanged if I know! Ask the mules!"—*Collier's Weekly.*

AT THE CHURCH

OUR PULPIT.

THE INCOMPLETENESS OF CHRIST'S SUFFERINGS.

A Missionary Sermon.

BY W. DOUGLAS MACKENZIE, D. D.

TEXT: Colossians 1:24. "Now I rejoice in my sufferings for your sake and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church."

FILL up on my part that which is lacking of the afflictions of Christ." The Apostle Paul was fearless enough, oftentimes, to say startling things, fearless enough to put ideas which struck him freshly and forcibly into a very bold form. It is a sign of the intensity of his inward life, the reality of his Christian experience, that he was able so often to utter words which seemed out of line with what people had come to imagine, even then, to be the characteristic lines of his teaching, and to say things which superficially seemed to contradict his main methods of teaching, and yet, in fact, were in deeper alliance therewith. And surely among the startling words the Apostle Paul uttered this would seem to many, perhaps, the most startling of all. Probably no expression, taken in connection with the whole of his teaching, would seem to be more surprising than this, "I fill up on my part that which is lacking of the afflictions of Christ."

It will not do, of course, to simply accuse him of an overweening conceit. It will not help us to understand the matter in the very least to imagine that he is trifling with a great and solemn truth. Rather, we must seriously try to understand that which he means by this phrase, that which he was looking at as a fact of his experience and the interpretation which he was able to put upon it.

I. The Unique Redeemer Through Suffering.

We must remember that the Apostle Paul had a very complete faith in the redemptive power of Christ's sufferings. The fundamental fact for the Apostle Paul is that for the whole world of human beings one Being has consented to die and the death of that one Being has had the virtue in it, given to it of God, belonging to it as the death of Christ, the Son of God, to redeem the whole world. The Apostle Paul does not mean to say that his sufferings count along with Christ's as the ground of forgiveness of any man. He cannot possibly mean that; for, indeed, the words are startling just because they seem to contradict his real and permanent belief.

We shall get at the truth by looking a little more closely at the connection of the words. He says, "I rejoice in my sufferings for your sake." He has been suffering in some way because he is a preacher to the Colossians. So, also, in that wonderful chapter, the first chapter of II Corinthians, he indicates that he has been made to suffer greatly for the Corinthians. It is as the Apostle to Corinth, as the Apostle to Colossae, as the Apostle to any other city that he has been made to suffer. It is when he considers the sufferings which he has been compelled to meet when acting as the Apostle of Jesus Christ, that he is bold enough and brave enough to use this startling phrase. Now, evidently, in these afflictions he cannot mean any sufferings that come upon man. He cannot mean the sufferings that came upon him in his bodily history, the diseases that would afflict him as any other son of man; nor can he mean sufferings which he met for his own private discipline, or as a consequence, if he had any, of his own sin. If you were suffering from toothache, if you had a prolonged siege of bodily pain, you would not dare to account this in line with the martyr who suffered at the stake. You would not dare to say you are suffering so as to supply the afflictions of Christ. That would be almost blasphemy. We perceive at once that there is a deep distinction between this private kind of affliction and the kind of suffering or affliction to which the Apostle refers in this passage of his letter. Let us go back a little and build up for ourselves the facts as they present themselves to the mind of Paul that we may, if possible, understand the deeper meaning of his words.

First of all, we must begin with the fact to which I have already referred, that for the Apostle Paul the sufferings of Jesus Christ were the redemptive sufferings through which alone the world has forgiveness; and those sufferings were in themselves and for their purpose absolutely complete. No man can add a pang to what Christ endured. Christ suffered once for all, the just for the unjust, is the doctrine of all the Epistles of the New Testament.

But then, in the next place, observe this, that while the redemptive sufferings of Christ were endured by him as being appointed to him by the Father, they were encountered by him as he met the opposition of the hearts of men. The sufferings of Christ came from and were in connection with the hatred of the world for his spirit. We cannot, however highly we want to think of humanity, however much we want to praise the dignity of our human nature—and there is much to praise in it as God made it—we cannot hide this unpalatable, this almost intolerable fact that when Jesus Christ stood among men, the powers of the earth hated his spirit and put him to death. That, then, is a fact we must remember, that these sufferings of Christ were encountered by him as he manifested his own power and divine spirit in the whole beauty and perfectness of his life; that he awoke the hatred of men and they put him to death.

The Unique Sufferer and the Many Sufferers

And now we come in sight of our explanation. We must remember that the ultimate purpose which Christ had, in coming to the world and in suffering for the world, was to bring all men throughout all generations to God. It was his purpose that this fact, that he had lived and died, should become a force in history; that it should take its place there amongst the great forces which are working in the hearts of men.

Now, as this great new power, the love of God in Jesus Christ, took its place in history, how was it to become effective? It could not become effective simply by being made the law of any nation. It could not become effective by simply being written, although it had been written on tablets of gold, for every shrine on earth. It could not become effective in any formal, in any mechanical fashion whatsoever. This great, new power of God amongst men, this great new force, ultimately the most powerful in human history, was

to take its place in the hearts of men, through the witness of those very hearts, by laying hold of this one and that one, by forcing itself into the speech of this one and that one, and through speech getting at the hearts of still others. Imagine these men, whose hearts had been brought into this fellowship of Christ, under this redemptive power of his spirit and his cross, as they go out into history. How did the afflictions of Christ become redemptive in the Roman empire? Through the Apostles. Through whom was it that they took possession of the great strategetic points in the Roman empire? As Prof. Raney has recently so splendidly pointed out, it was through the Apostle Paul. He and all these other Apostles themselves became attuned to the spirit of Christ, themselves passed under the spell and power of his cross. That was absolutely essential. There could be no redemption of the world effected unless Paul and the Apostles and the other Christians were subdued by the power of that redemptive love. The cross might be kept up there on Calvary forever and draw the wondering gaze of multitudes. It would not be effective as the redemptive power of God until this had taken place, until the Apostles and other Christians had gone forth as its heralds, upon whose own lives and characters it had made its marks.

Christ's sufferings on the cross must then be supplemented somehow, if they are to take their place in history. There must be more than his teaching. Other men must take that teaching and teach it. There must be more than his sufferings. Other men must go forth to declare those sufferings, and *suffer for it.* Hence it is very true, is it not, that if Christ suffered and died and rose again and, as we say, the world was redeemed, something more had yet to be done. Those men must go and make it known; and they can never make it known without paying in their own persons another heavy price for it. So the Apostle Paul is bold enough to say, that which is lacking in the afflictions of Christ, that which needs to be added to them in order that they may become effective in the history of the world, I supply; and when he says "I supply" he means every Apostle and every true martyr and every witness who pays the price of his witness bearing.

Can we illustrate that for ourselves? Is it true only of that first generation that that which was lacking of the afflictions of Christ, that is, that which was needed in order to make them effective in history, was to be endured by the disciples? Are we dealing only with antiquity? Or. if the Gospel is of permanent and at last the most potent force of God in human history, is all this true of our own life and the history of men today?

The Sufferers of Today.

This text leapt to my mind in New York at the great missionary conference there. As I sat and listened to those men and women from all over the world I was conscious that two great and distinct kinds of suffering and of sorrow were being presented to my mind. First, there was the sorrow of mankind. There is nothing that intelligent missionaries feel so oppressive when they first go out into the heathen world as the sadness of the heathen world in comparison to the brightness of the Christian homes from which they were drawn. They hear the soft laughter of personal triumph or of sensuousness; but the pure, happy laughter of joyous, happy hearts ringing out into the air is very, very seldom heard in a heathen land. There, what strikes the men and women who go from Christian lands, is the amount of wrongdoing, the bitterness and jealousy and sensuality, the ease with which life can be sacrificed, the ease with which the dead can be laid aside. The whole of society wears for the intelligent scrutiny of the Christian heart an aspect of sadness and joylessness. What is that? It is the permanent sorrow of man's heart as the result of man's sin. It is the permanent joylessness of his life because he is away from God and away from the law of God. It is because the world is away from God and without hope that you have that great, dead, dullness of heathendom. There is one great, all-pervading sorrow of the heathen world; and all the descriptions of the heathen world that missionaries give and that all observers give, whether missionaries or not, where they touch upon the inward life of the people, always brings that before one's mind.

And now I see another sorrow. The missionaries were happy people. The missionaries had often a smile, and the light of love and joy in their hearts shone through their eyes. They knew what it was to say with the Apostle Paul, "I rejoice;" but whenever the Apostle Paul says, "I rejoice," he almost always adds at the same time, "I have suffered." It seems as if it is over against his suffering that he speaks with enthusiasm of his rejoicing and his joy.

Here was a missionary from China who was speaking of the vast Chinese empire. The great sorrow of that empire was on his own heart. Upon his heart had fallen that Chinese darkness, that Chinese dullness and that Chinese despair. Here was another from a more savage land, and as he speaks of it you see that the burden of that degradation has been many years on his heart. There they were, men and women who had once taken their lives in their hands and said, I go out to sorrow the rest of my days for the salvation of the world. They were carrying with them everywhere the sorrow of the Gospel.

My dear friends, when you talk about taking up the cross do you mean anything like that? When a missionary shows the cross of Christ to the heathen or when a native Christian in a community that hates him because he is a Christian, shows the cross of Christ to the heathen, it does not mean merely the superficial fact that they speak of the cross. The cross is in their heart, the cross is deep in their souls, and they are being crucified upon it in reality day by day. They are suffering over again with Christ in order that Christ's own sufferings may have their full power and influence upon that heathen world.

It is not given to us all to suffer in this way. Do not go home and torture yourself because you cannot remember any time when you yourself suffered actually. As family circles and wider communities become pervaded with the Christian spirit, this kind of suffering in these circles must become less and less. But my brother and my sister, you and I know little of the world, little of our Christ, if we have not time and heart to feel deeply for, to love mightily, those who are yonder bearing the cross, being crucified for Christ, "supplying that which was lacking of his afflictions for the world's sake." You and I have little of the warmth of the divine love, little of the reality of the divine faith, little of sincere consecration to him, unless that sorrow of the Christian Church comes home to us in some measure. Pray for China, where that which is lacking of the afflictions of Christ is being made up today. Do not blame God, do not pity them; but pray for China that this may be her glorious day

and that this blood may wash away all the impediments and obstacles she has presented to the incoming of the Gospel upon her life. I say, Do not blame God. A great many people very easily become impatient with God; and there are people who, when you ask them about their faith in God, are very quick to say that they cannot believe in God because he allows so much suffering in his world and that even his own best people suffer. As I read the other day, when the martyrs themselves do not complain of God, but rejoice, it is surely gratuitous for the spectator to become a skeptic on their behalf. Wait until a martyr comes to tell you it is not worth while to suffer for Christ's sake. Then you may begin to wonder and doubt and deny. But as long as the martyr world for nineteen hundred years confronts me with its songs of rejoicing and its notes of triumph in the very midst of their afflictions, believe that they have found the secret of it in their hearts and that they both suffer and are glad in the very love of God himself. Amen.

Chicago.

BIBLE SCHOOL.

JOSEPH EXALTED.

Lesson for Oct. 20, 1901. Gen. 41:38-49.

Golden text: Them that honor me I will honor. 1 Sam. 2:30.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

ELIAS A. LONG.

Time and Location.

The time of Joseph's exaltation is computed as B. C. 1716. It was followed by a period of seven years of amazing harvests and that by famine. The place, Egypt.

Pharaoh's Discovery of Joseph.

Joseph now was brought to see, what since has passed into a saying, that there is room at the top of the ladder, however great the crowd at the base. Pharaoh is seeking a man of competency to undertake a work of great national importance. He says to his advisers, "Can we find such an one as this is?" V. 38. Here the signal fitness of the young Hebrew dawns upon his mind and Joseph at once is advanced to the exalted distinction of ruler over Egypt. This was because Joseph was the man best fitted for the place. His school had been an inexpressibly hard one, but, with God a constant companion, he could at no time give up in despair. Had he yielded to the temptation in Potiphar's house it is not probable that he would ever have become ruler over Egypt. All things truly worked together for good, because Joseph loved the Lord. Even the heartless forgetfulness of the chief butler, to whom Joseph appealed for assistance to the end of his release, seems to have been a benefit rather than otherwise. Earlier freedom from prison might have led Joseph to be sent with other slaves to the quarries, or he might have returned to Palestine, and thus been far away when the time came for interpreting Pharaoh's dreams.

V. 38. Wanted—A Great Leader. "And Pharoah said." Pharaoh accepts Joseph's interpretation of the former's dreams (vs. 1-7) as most fitting. There was that in the young Hebrew that gave Pharaoh great confidence in him. This is shown by the vast work at once undertaken in accordance with Joseph's interpretation of the dreams. * * * "Can we find such an one as this?" It is not to be assumed that Joseph had the remotest idea that he would be thus greatly honored by the favor of God. Ch. 50:20. Even so now, "eye hath not seen nor ear heard, neither hath entered into the heart of man the things that God hath prepared for them that love him." 1 Cor. 2:9. * * * "A man in whom the Spirit of God is." We do not know whether Pharaoh believed in the one true God. To-day thousands acknowledge the existence of God who do not regard his will. Joseph triumphed as later Daniel did in the court of Darius. Dan. 6:3. It was because he possessed a divine spirit which animated his mind and which gave him extraordinary capacity for interpretation.

V. 39. Fitness Recognized. "And Pharaoh said unto Joseph." As with the apostles ages later of whom rulers took note that they had been with Jesus, so Pharaoh realizes that this man had been in touch with the divine. Acts 4:13. * * * "For as much as God hath shewed you." It may be that there was no clear distinction in Pharaoh's mind between the worship of God and idols. In later times idolatry became more gross, hence more widely separated from the true religion. Every one may know of the true God, if he will seek for him with the best light he has. John 1:9, Rom. 1:19; 39:1, 2. * * * "None so discreet as thou art." Non-worshipers of God often have made choice of men of godly character for high positions. In America no avowed infidel could be elected President of the United States. True religion imparts true character, and character receives honor. See Golden text.

V. 40. High Appointment. "Over my house." Step by step Joseph was advanced from a Hebrew slave to the keeper first of common prisoners, then of state prisoners, and later to be interpreter of the king's dreams, at last reaching the highest position in Egypt, save that of Pharaoh. His remarkable promotion was celebrated in later ages. We hear the Psalmist sing, "He made him * * * ruler over all his subjects, to bind his princes at his pleasure; and teach his senators wisdom." Ps. 105:21, 22. See also Acts 7:10. * * * "According unto thy word." The mere word of Joseph was to be absolute. Men may be brought to have greater regard for the word of human rulers than to the Word of God. * * * "Only in the throne greater." Pharaoh reserves only this prerogative to himself. Some have assumed that Joseph might only have had a department. Thus did the godly merit of Joseph win the highest confidence of the king.

V. 41. Duties Defined. "See, I have set thee." The language is exultant as if the king himself could rejoice in the promotion, as well he might. In proportion as we are faithful over a few things, God has designed that we shall be made rulers over many things. Matt. 25:21. * * * "Over all the land of Egypt." Bringing him, as it would, into contact first with the grain producers and traders and then with all classes of people; a great trust requiring a high measure of wisdom and executive ability.

V. 42. Tokens of Authority. "Pharaoh took off his ring." This was the king's signet or seal. It is not stated that it was a finger ring; it may have been a larger one worn on the wrist. The seal was a stamp of personal authority equivalent to a modern signature. * * * "Put it on Joseph's hand." It conveyed to Joseph the power of signing for the king. It was an act nearly equivalent to "power of attorney" in America, by which one is authorized to sign documents and transact business for another. * * * "Vestures of fine linen," of costly fabric, said to be worth its weight in gold. Egyptian linen is known to be as fine as 140 threads to the inch. * * * "Gold chain about neck." A badge of high office. To-day in England mayors have jeweled chains as a mark of their office.

V. 43. The Great Procession. "Made him ride in second chariot." A public demonstration now took place, in which the new ruler was given due prominence before the people over whom he was to have authority. * * * "They cried before him, Bow the knee." The heralds that went before him so cried to the populace. * * * "And he made him ruler over all Egypt." In the demonstration public announcement was given that Joseph was to be ruler in the capital and in all the land.

V. 44. Formal Inauguration. "And Pharaoh said." In formal words he now declares the new relation. * * * "I am Pharaoh." As king he indicates his power to appoint Joseph to authority. Pharaoh's will was absolute. What he said was law. * * * "Without thee shall no man lift

hand." Joseph's authority likewise was to be absolute and universal.

V. 45. Overcoming Caste. "Called Joseph's name Zaphnath-paaneah." This new name was to effect Joseph's naturalization. The meaning of the name is not settled. * * * "Gave him to wife Asenath, daughter of the priest." This was to enable Joseph to take position among the highest nobles of the land. Pharaoh thus carries out his purpose of overcoming the rigid caste lines which prevailed in Egypt as in India to-day. Those of the priestly caste, the highest in the land, besides being ministers of religion, were the conservators of knowledge, the framers of laws and were physicians and geometricians. As the interpreter of the king's dreams, Joseph had entered into the province of this caste. Pharaoh, therefore, in addition to changing his name, marries him into the priestly line, thus to remove all jealousy towards one so wise, so gracious and indispensable. That Joseph did not compromise his faith in God is shown by his dealings with his brothers, also by his dying words. Ch. 50:24, 25; Heb. 11:22.

V. 46. Duties Begun. "Joseph was thirty years old." His age was seventeen when he became a slave. Ch. 37:2. For thirteen years since he had lived in Egypt. Of this period at least two years had been spent in prison. V. 1. * * * "Stood before Pharaoh." Was admitted into his presence. Joseph, with a mind always bent on doing good, found in his advancement the greatest opportunity of his life. Whenever a person is advanced by Providence to any station in life or fortune, it is that he may do increased good. The more a man receives, the larger his responsibility. Luke 12:48. * * * "Went throughout all the land." As a discreet ruler he personally visits every part of the national domain, to estimate its crop prospects and to arrange for grain storage against the coming dearth. With wonderful grace Joseph had withstood his adversity; how will he now stand the greater trial of prosperity? God, who had enabled him to resist temptation in Potiphar's home, will give him grace to bear the glory of exaltation in humility.

V. 47. Bounteous Crops. "Seven plenteous years." Foreshadowed by seven good years and seven fat cattle in Pharaoh's dreams. Vs. 2-7. To us the years of this life are years of God's bounteous grace. He that soweth to the Spirit shall of the Spirit reap nothing less than life everlasting, but he that neglects the Spirit's bounty shall reap corruption. Gal. 6:8. * * * "Earth brought forth by handfuls." An unusually heavy yield, a handful from a kernel planted.

V. 48. Royal Granaries. "Gathered up the food." Carrying out his suggestion of v. 34 by saving out the fifth of the enormous yields of these years. Whether this was bought at such low prices as would prevail in a year of plenty, or whether it was levied as a government tax, is unknown. * * * "Round about their city." Many local storage places were established; an arrangement that would give better satisfaction. Doubtless the people did some hording of grain on their own account. Let us take advantage of the present to provide against eternal future need.

V. 49. Superabundant Stores. "Gathered corn as the sands of the sea." The corn was God's gift. Joseph's forced coming to Egypt was overruled by God to the good of that and other lands. Let us not forget that there are other storehouses which God points out for us. They are those where neither moth nor rust do corrupt, nor thieves break through to steal. Matt. 6:20. * * * "Left numbering." We know from the sculptures how carefully the Egyptian scribes registered the crops of the harvest. But here was a period when, because of the enormous yield, they left off numbering. When we think of all our blessings in Christ under Christian civilization we cannot begin to count their numbers.

We are always in danger of underrating ordinances and means of grace when we have them in abundance. Let us take heed to our own spirit in the use of sacred things. Often as we read the Bible, let us never read it without deep reverence. Often as we hear the name of Christ, let us never forget the one Mediator in whom is life. Even the manna that came down from heaven was at length scorned by Israel, as "light bread." It is an evil day with our souls when Christ is in the midst of us and yet, because of our familiarity with his name, is lightly esteemed.—*J. C. Ryle.*

FIVE MINUTES' SERMON ON THE GOLDEN TEXT.

BY PETER AINSLIE.

EAR in the past there were two temples built in the city of Rome by Marellus. The first was the temple of Virtue, which served as a passageway to the temple of Honor. What a lesson! Poets sang, orators spoke, but architects were spelling out wholesome lessons in the simplest language to all ages. Carpenters and stone masons were the everyday teachers, and children playing around the doors of the temple were able to read its lessons, and men and women, looking across the hills of Rome to the blazing dome of the temples, were reminded that there is no real honor without virtue. This word is derived from *vir* and means "strength." It is a manly ornament. We sometimes think that virtue is confined in its meaning to moral conduct, but Ruskin has rightly declared it to be "strength," vital energy in the heart. It is not so much something done but something is. This, then, is the pathway. Real strength, real life, really God in us and we have honor. It is not a concern of the world's honors. They are too cheap and too changeable. The cardinal's cap was sent to Roffensis, but his head fell off the beheading block before the cap ever touched it. Andronicus crowned his admiral in the morning, but took off both crown and head in the evening. These honors are not the honors of my text. Here time and eternity compare. Most people want this world's honors; few will throw away this world for the world to come, yet God calls men to seek for his honors. He directs the pilgrim. He lays down the requirements. He gives the crown. The first step is a call to godly honor. God must be recognized. He must be honored, and here is where virtue is established. Virtue depends upon God, virtue is sustained by God, virtue is the life of God in men. It means honesty, uprightness, fidelity, liberality, a constant recognition of the eternal keeper of us all. "Honor the Lord with thy substance," is the call of Solomon. "Honor the Son," is the call of Jesus. "Honor all," is the call of Paul. We live in days of irreverance. This is against God. We must submit to the ordinances of all in authority. We must recognize the God, who every day gives us life and hope. He is ours. In this recognition we receive his honors. "Them that honor me I will honor." The Lord is faithful and not slack regarding his promises. He is able to do unto the uttermost and he will do.

Our Lord, forgive our lack of reverence. We want to do and we want to be. Bless us for Jesus' sake. Amen.

GENTLE ACCENTS.

A kindly word and a tender tone—
To only God is their virtue unknown;
They can lift from the dust the abject head;
They can turn a foe to a friend instead;
The heart close barred with passion and pride
Will fling at their knock its portal wide;
And the hate that blights, and the scorn that sears,
Will melt in the fountain of childlike tears.
What ice-bound barriers have been broken,
What rivers of love been stirred,
By a single word in kindness spoken,
By only a gentle word.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

A BAD BARGAIN.

Topic—Oct. 20; Ref. Gen. 25: 29-34.

THERE are few stories more interesting as a revelation of character than this story of Esau and Jacob. It has the characteristics of Bible narratives. It is true to human nature as we know it. In ten short sentences we have a perfect picture of the characters of these two Bible boys. And they are just such boys as we can find all about us. They are in our homes. They are still driving bargains, and selling their birthrights for a mess of pottage. What a characteristic history is summed up in this single verse: "And the boys grew; and Esau was a cunning hunter, a man of the fields; and Jacob was a plain man, dwelling in tents." The picture of these brothers, so different in disposition, is a living portrait of boys found often still in the same family.

"The Plain Man"

now, as then, often comes out ahead. He isn't always scrupulous about the methods he uses to "win out," as we say in modern phrase. What we call the genius is usually just one of these plain men, with a purpose and plan, and a determination to come out on top, no matter what hinders, or who stands in the way. And if he has his mother to help him, his career will be what the world calls successful. The Jacobs are still very much in evidence in our modern society. This is not said in commendation of the characters of men who succeed, for character is often quite apart from success. The Bible does not offer any apology for Jacob's deception, or for Rebekah's conniving or contriving. Jacob got into difficulties, and paid the penalty of his selfishness and shrewdness in exile—which he turned to account; and by God's providence was finally led into the better life of prayer and consecration of self and his possessions to the Lord. After all, men differ, chiefly, in being thus able to profit by their misfortunes and their misdeeds, and by the circumstances of life, seeing in the hard experiences the leading of the Divine Love, to whom is given the vision of the ladder of the loftier life, and who make an altar of praise out of the stones whereon they pillowed their heads in perplexity and pain. Such a man was Jacob—and so he succeeded, not in his own way, or because of his smartness, but through the providential workings of his career.

A Bad Bargain.

Esau made a bad bargain, not because he was essentially a bad boy, but because he was careless and shiftless. And the same things account for much of the ill success and misfortune of multitudes to-day.

The Bible narratives are not preachy—not a bit. But the moral of this story lies on the very surface. The real character of Esau is brought out, not alone in the foolish, half jest, half earnest transaction of selling his birthright for a pottage of lentiles, but in this language: "And he did eat and drink, and rose up, and went his way: thus Esau despised his birthright."

Spiritual Shiftlessness.

The whole tning is told in this—shiftlessness. It is the real cause of our failures, in most undertakings, in business or professional career. And spiritual shiftlessness has lost more birthrights to the brothers of Esau and Jacob than all other causes. To be spiritually shiftless is to practically despise our birthright—and to surely fail. Remember Esau's failure and bitter wail.

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

BY THE REV. ALEXANDER SMELLIE, M. A.

"The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children."—*Psalm* 103, 17.

Monday—Genesis 1.

GOD made me. I am no product of force or chance or law. I am a child of God.

Therefore let me rejoice in my powers. They are are his gift. It is he who has lifted me above the flocks of the field. It is he who has placed me "a little lower than the angels." I am sometimes reminded how small and weak I am, but I rather think how great I am. I am a son, a daughter, of the Father; and it is because I am such that Christ has come to save me.

And let me hate everything which is out of keeping with my heavenly parentage. All that is base, false, cowardly; it should have no place in the heart or the history of one into whom God has breathed the breath of life. Alas, I have already forsaken my "Fountain of living waters," but I can be made a new creation in Christ Jesus. If I am such, I must be holy.

And let me definitely and heartily dedicate myself to the Fashioner of my body and the Author of my spirit. My chief end is to glorify God and to enjoy him for ever.

Tuesday—Genesis 3, 1-15.

Sin has entered my world and my heart.

I describe "man's first disobedience" as "the Fall." Never was there a truer word. It is the melancholy Fall of falls, an unnatural movement, a descent to the saddest depths. I was made upright, but I sought out many inventions. I was meant to look to the skies, but I permitted Satan to bind me with a spirit of infirmity, and now my gaze is fastened on the ground. God desired me to walk with him in a Paradise of holiness and service and fruitfulness, but I spurned so high a sphere and so sublime a companionship, and I turned my face to what is lower and worse.

It is not the popular idea of sin. Imagination gilds the wicked thing, till it appears gay and brilliant and free. On the Amazon a great naturalist found a spider which spread itself out as a flower, but the insects that lighted on it gained death instead of sweetness. So my sin transforms itself into an angel of goodness and light.

But I will give it its true name. For then I shall be eager to turn to the Good Physician.

Wednesday—Genesis 8, 1-22.

God repairs the ruin which sin has caused.

I see it in the world of nature. Across the clouds big with storm he throws the arch of the rainbow. After the deluge he gives the promise that seed-time and harvest will never cease. On the battlefield, where blood has flowed like water, he plants the richest grain and the most brilliant flowers. Everywhere he is busy undoing the evil effects of sin.

I see it in the world of history. How often he has compelled the wickedness and the wrath of man to praise him! How often he has changed the devices

which the enemy meant for evil into means of helping his Church and cause! Roman amphitheatres, Smithfield fires, Spanish Armadas, executions in the Grassmarket; they have been a blessing and not a curse.

Thursday—Genesis 12, 1-9.

Wherever Abram went, the first thing he did was to build the altar of God. It is a lesson to me. It says, Wherever you pitch your tent, wherever you have your home, see that God is worshiped there.

I recollect that, a few years ago, when Mr. Bayard was American ambassador to this country, he told his kinsfolk across the sea that he had seldom been a guest in an English home where the family did not gather daily to the Throne of God. I would fain hope that his experience was not an exceptionally happy one, though I sometimes fear that it must have been. Surely the seemly and wholesome practice of family worship is not so common as it used to be.

In my home, at least, let God's name always be hallowed, God's face perpetually be sought, God's altar be raised, and resorted to day by day. Thus my own spirit will be kept calm, trustful, holy. Thus my work will prosper, and I shall "carry music in my heart through dusky lane and wrangling mart." Thus children, servants, visitors, will be touched and impressed and lifted up to the things which are unearthly and divine. Thus on my doors the inscription may be written, "Jehoval Shammah, the Lord is there."

Friday—Genesis 15, 1-18.

When the sun was going down, when the horror of great darkness fell on Abram, then God drew near. "Behold a smoking furnace and a flaming torch." Is it not his habit still to come to me through the thick darkness?

For instance, there is the darkness of ignorance. How much mystery besets his procedure! How impossible it is for me to unravel and interpret his ways! But this makes him loftier and greater in my thought. This forces me to lean on him with a more child-like trust. This intensifies my longing for the better country where there will be no more night. Through ignorance God blesses me.

And there is the darkness of sin. But then it is sin which brings the Saviour. There had been no Calvary, no revelation of uttermost and strangest and sweetest love, without human transgression.

And there is the darkness of death. But what is death, if Christ is mine, but God's shadowy way into the Palace of the King, the Father's House of many mansions?

Saturday—Genesis 18, 16-23.

My prayers should be explicit—Abraham's were so that day when he pleaded for Sodom; there was a target in front of him to which the arrow of prayer was winged swift and straight. Many of my entreaties are not definite and unmistakable askings. I lose myself in a labyrinth of vague and pious phrases which mean little. Let me be more particular, more specific, and I shall prosper better at the Lord's footstool.

My prayers should be importunate. What a fervency there is in these cries of Abraham! Again and again he returns to his supplication. He clings about the feet of God. Mine ought to be this passionate pleading of a man, violent, earnest, resolved to prevail.

My prayers should be unselfish. It is not for himself but for Sodom that Abraham beseeches God. I am overmuch concerned with my own needs and sorrows when I am before the Throne. I should lift up heart and voice on behalf of saints and sufferers and sinners. Intercession for others, William Law says, is "the divinest exercise" in which a man can engage. More than I have done let me give myself to so good a work.

Sunday—Genesis 28, 10-22.

This is the hour of Jacob's conversion. God comes to him at Bethel in grace, and makes him a new man. Cheat and supplanter as he was, fugitive from his father's house, God sees his value and enrolls him among the children of his family.

The whole history of his Church is filled with similar instances of his clearsightedness and mercy.

In the midsummer of 1648, a Royalist soldier, who had been captured by the men of the Parliament after a fierce fight in the streets of Maidstone, was doomed to die on the gallows. By a kind of miracle he succeeded in making his escape. But "he abode still very vile and debauched in life, being a great drinker and gamester and swearer." Yet John Gifford, for that was his name, having had first himself and then his Saviour revealed to him, became by-and-by a preacher of the Gospel in the town of Bedford. He it is who lives in the literature of the world as the Evangelist of "The Pilgrim's Progress." He it was who pointed Bunyan himself, when he was weeping and breaking out with a lamentable cry, to the Interpreter's House and the place where the Cross of Jesus stands.

The Love which saved Jacob and John Gifford is eager to seek and save me. Has it broken down my rebellion? Has it scattered my suspicious thoughts? Has it kindled in me an answering response of love?

VICARIOUS LIVES.

If now we descend from the mountains to explore the secrets of the sea, Maury and Guyot show us the isles where palm trees wave and man builds his homes and cities midst rich tropic fruits. There scientists find that the coral islands were reared above the waves by myriads of living creatures that died vicariously that man might live. And everywhere nature exhibits the same sacrificial principle. Our treasures of coal mean that vast forests have risen and fallen again for our factories and furnaces. Nobody is richer until somebody is poorer. Evermore the vicarious exchange is going on. The rock decays and feeds the moss and lichen. The moss decays to feed the shrub, the shrub perishes that the tree may have food and growth. The leaves of the tree fall that its boughs may blossom and bear fruit. The seeds ripen to serve the birds singing in all the boughs. The fruit falls to be food for man. The harvests lend man strength for his commerce, his government, his culture and conscience. The lower dies vicariously that the higher may live. Thus nature achieves her gifts only through vast expenditures.—*From "The Investment of Influence," by N. D. Hillis.*

THE GROWTH OF THE WORD.

"So mightily grew the Word of the Lord" (Acts 24:20). The Word of the Lord originally was a spoken word. It was not written in a book as now, but uttered by living men to their fellow men, from heart to heart. As such it was a seed having life in it. When preached it was scattered abroad and entered into souls as into soil. It was apprehended by the thought, hid in the heart, took root and then grew. This is a process which is accelerated or resisted according to the attention given to the Word of God. The first condition is, it must be received as the Word of God, not of man, and the second is, it must be thought over. The Word of the Lord is as powerful to-day as ever, and it grows still.

General Church News

SOME METHODIST CONFERENCES.

The fifty-eighth session of the Iowa conference which met at Newton, was presided over by Bishop Merrill, who also preached an eloquent sermon to a very large congregation. Methodist preachers occupied all the pulpits of Newton on Sunday, September 22—Congregational, Christian, Baptist, Presbyterian, Lutheran and United Presbyterian. A men's mass meeting was held in the evening in a corner of the public square. Dr. David Thompson, LL. D., of Chicago, editor of the Northwestern Christian Advocate, made one of the most earnest addresses delivered to the conference, on the Need of Greater Evangelism in the Church. The reports from the presiding elders of the various districts showed considerable activity in the local churches. Rev. J. C. W. Coxe of the Muscatine district reported 600 converts, 460 accessions and 298 received into full connection. Over $10,000 was expended on church extension. Rev. J. W. Lambert stated that there had been 1,341 conversions and acclamations in the Ottumwa district and 800 received on probation. Keokuk district reported 700 added to the church. The Iowa Wesleyan university has now 325 students enrolled, forty-four more than last year. An apportionment to each charge of 25 cents per member was made and any charge raising the full amount is entitled to name a worthy and needy student for the preparatory or academic department, who shall thus have the benefit of the money given. Dr. J. W. Hancher, D. D., is the new president of the university. The number of full members in these churches of the conference is 31,658, and of Sunday school scholars, 25,928. Converted during the year in the Sunday schools, 1,854. The vote on the adoption of the revised constitution of the M. E. church stood, 97 ayes; 25 nays. The opponents object to the admission of women as delegates to the general conference. As a preliminary to the conference Rev. D. A. Hayes of Chicago gave a lecture on "The Ministry and the Reform Movement." He took the position that permanent reforms cannot be accomplished by legislation, but only by the perfect law of love as practiced by Christ.

At the Michigan conference meeting in Muskegon, Rev. James Hamilton, secretary of the Twentieth Century fund, reported that his work had resulted in raising about $40,000. One of the leading manufacturers of the state has offered to build ten or twelve cottages to be used for superannuated ministers. The cost will probably be $20,000. A full-blooded Indian, a grandson of old Chief Petosky, was ordained as a local elder. The report of the committee on Sabbath observance threatened to raise a storm. After strongly urging the maintenance of the quiet and thoughtful Sabbath of the fathers, it referred to the "degradation of the Christian's marriage by making it simply an episode of a Sunday excursion." The report was adopted. Rev. J. M. Hurd, of Minneapolis, gave a brilliant talk on the training function of the ministry, showing the need of the early religious training of the child. He said in true church activities he preferred a kindergarten to a paid choir. He urged preachers to pass over the trivialities of life and choose great subjects for their sermons touching on duty and destiny.

At the northwest Indiana conference held in Brazil, Bishop Fitzgerald presiding, a summary of the reports shows that the benevolences were about the same as last year. It has been a great year for church building and improvements and also for new parsonages. An aggregate of over $200,000 has been spent in this way. There was a total of 3,030 conversions and probably there will be a good net increase in membership, although not large. The new Methodist hospital at South Bend has been completed. It has cost $70,000. There is a training school for nurses in connection with it. Dr. Pye, of the Western Methodist Book concern, addressed the conference. The reports showed that the profits accruing for worn-out ministers aggregated $60,000, and may soon reach the old mark of $100,000. The book concern, he stated, would go into the publication of fiction, as the people want fiction, and will not read theological works. The Rev. Dr. McIntyre, recently of St. James church, Chicago, will bring out a novel in October, and the book concern expects to sell 100,000 copies.

The Indiana conference held at Rising Sun, Ind., has had a year of prosperity, the increase of membership being 500, making the total membership now 89,000. Over $1,000 has been given to missions, and the salaries of pastors, presiding elders and bishops amounted to nearly $200,000.

The Ohio conference which met at Gallipolis the last week in September, received some very encouraging reports. Rev. John W. Dixon, presiding elder of the Portsmouth district, stated that over 800 conversions had resulted from the revival last winter, 300 being in the city of Portsmouth. There was a large increase in benevolences. Rev. Willies V. Dick reported the London district, of which he is presiding elder, showing a large advancement along all lines. Only $500 indebtedness remains on church property. The Ohio Wesleyan university is gaining in students and endowment, while successful revivals occurred almost everywhere. R. F. Bishop reported 800 conversions and other gains in proportion in the Marietta district. Presiding Elder F. J. Arbuckle's report stated that the work of the year over the Columbus district had been very encouraging. He gave an outline of the results of the revival campaign which added to the churches 1,156 probationers. There are thirty-nine Epworth leagues in the district with a membership of 3,000. He spoke of the substantial aid given to Columbus Methodist churches and last, but not least, the creation of the Protestant hospital by the local church and church extension societies. The Methodism of Columbus is having a marvelous growth and Dr. Arbuckle predicts that in the next five or six years there will be at least fifteen churches in Columbus that are financially strong and paying adequate salaries.

The central Ohio conference meeting at Ada, by a very strong vote adopted

DOUBTERS.

Can Be Changed by Knowledge.

If there is any doubt about making brain power by the use of certain food, the doubter should make the following experiment.

Helen Frances Huntington of Gainesville, Ga., says: "Just a word of commendation concerning Grape-Nuts, which I have found to be the most wholesome, nourishing and appetizing food that has ever come to my knowledge.

"I am not a dyspeptic, but being constantly engaged in severe brain work I found that I did not thrive on ordinary diet; even a moderate dinner dulled my brain so as to be practically incapable of critical work. I tried meat-juice, peptonoids, the two-meal system of light breakfast and no supper, which brought on nervous depletion and sleeplessness, so I resorted to one and another of the various health-foods, which all seemed alike tasteless and valueless as a brain food, until, quite by chance, I had a dish of Grape-Nuts food served as a dessert. I liked it so well that I began to use it daily, for supper four teaspoonfuls in a saucer of hot milk, eaten before it dissolves to mushiness.

"This point should be remembered, as, after a certain time, evaporation seems to affect the sweet nutty flavor of the food as in the case of certain fine-flavored fruits.

"The result in my case was simply astonishing. I had no desire whatever for sweet pastrys, meats, or in fact anything else; and my brain was as clear and active at night as on awaking from a long, refreshing sleep.

"The peculiar advantage about Grape-Nuts food is that it supplies the nutritive qualities of a varied diet without the bad results of heavy eating. I cheerfully recommend its use to all brain workers, if not as an exclusive diet, certainly for the last meal of the day. I always take it with me when traveling, which saves a deal of annoyance and discomfort."

a resolution urging against continuing any presiding elder longer than six years and against the transference of any elder to another district, also against reducing the number of districts.

The Minnesota conference in session at Chatfield, adopted the following plan for the support of superannuated ministers, their widows and children: Every member of the conference is to pay at once into the fund the sum of $100 and $10 each year thereafter while he remains a member. The superannuates are to share pro rata in the funds on hand at the end of each year, at the rate of $10 for each year's service as a member of the conference. A widow will receive $5 for each year's work performed by her husband, and a child under 16 years $2.50 for each year that its father was in the active ministry.

WISCONSIN CONGREGATIONALISM.

The sixty-first annual convention of the Congregational churches of Wisconsin was held in Plymouth church, Milwaukee, October 1, 2 and 3. The attendance was good and the interest, if not at white heat, was as intelligent as it was decorous. The program was skillfully arranged so as to be climatic in its effect. It began with a discussion of the family, the unit of social life. Under this head two papers were given, one on "The Family Basic of Civilization," by Rev. F. V. Stevens of Whitewater, and one on "The Scriptural Doctrine of Divorce," by Rev. Charles Caverno of Lombard, Ill. Dr. Caverno said that the Episcopal convention at San Francisco would make a mistake if it adopted the newly proposed canon on divorce. The present canon of the Episcopal church which permits ministers to unite in marriage the innocent party to a statutory divorce, is based on scriptural grounds. Speaking on "Our Foreign Population," President R. C. Hughes of Ripon said that the hope of the solution of the immigration problem is in the public schools. Rev. H. A. Schauffler of Cleveland, O., said that the duty of the churches to the foreign population is to evangelize and educate them. Only through Christian teaching can outbreaks of anarchy and such tragic occurrences as the one that has just thrown the nation into mourning, be prevented. The address of Dr. W. S. Ament of the North China mission was a memorable one. It cleared away many misconceptions regarding the situation in China. Dr. Ament held that China is coming out of its baptism of blood to advance to glory. Pekin is today the political capital of the world. You can feel the pulse of the world in Pekin as you can in no other city. China is shaking off the lethargy of ages and will soon take her place among the progressive nations of the world. One session was devoted to the Bible school, and the addresses which were given by Sunday school superintendents were practical, pointed and suggestive. The following were the themes and speakers:

"Public School Methods in Sunday School Work," F. J. Harwood, Appleton; "Substitutes for the International Lessons," H. J. Cunningham, Janesville; "What to Do With Old Testament Criticism," J. J. Maple, Milwaukee; "The Best Way to Fill and Keep Full the Teachers' Ranks," Amos P. Wilder, Madison; "The Relation of the Pastor to the Sunday School," W. E. Starr, Fond du Lac; "The Relation of the Church and Community to the Sunday School," J. M. Hawley, La Crosse. Discussion led by Rev. G. C. Haun, state superintendent.

After an interesting discussion of Christian education the subject of science and religion was taken up. The following papers were read: "Some Contributions of Religion to Science," by Prof. E. G. Smith, Beloit; "Effect of the Scientific Spirit and Method upon Religious Problems, by Dean G. E. Collie, Beloit; "Religion Considered as Experience," by Prof. G. E. Coe, Northwestern university.

The proceedings of the convention culminated on Thursday evening in a meeting given up to the consideration of Christian missions. "The Missionary Spirit Organic in Christianity," was the topic treated by Rev. G. R. Leavitt, Beloit. The convention sermon was preached by Dr. E. G. Updike of Madison, and Dr. Henry Faville of La Crosse was chosen moderator.

Dr. Miner presented a most interesting report covering the growth of the Congregationalism in Wisconsin. The total church membership is at present 25,274, the net gain for the last year being 418. There are 254 churches. The Sunday school attendance is 24,798. The amount given for benevolences during the year was $240,098, an increase of $35,709.

THE AMERICAN SUNDAY SCHOOL UNION.

The missionary work of the American Sunday School Union in the year closing February 28, 1901, exhibited two most gratifying features. While 1,874 new Sunday schools were organized in destitute places, only six less than in the previous year, there were 594 reorganized, against 515 in the year before, and 3,523 schools visited or otherwise aided, against 2,687 of the previous year; and, better than all, 9,123 cases of visit and aid to old schools, against 7,485 in the year before. From this it appears that while as great an advance as usual was made in the planting of new schools, there was a very great advance made in the important work of reviving and strengthening and confirming schools already in existence. Thus the inspired command given in Isaiah 54:2 to the Church has been literally obeyed in the work of the society for the year just ended: "Lengthen thy cords, and strengthen thy stakes." The work of the past has been made permanent and strong.

During the year there were 222 men employed, of whom 113 were at work during the whole year, and 109 during a portion of it; 2,468 schools were set in operation that were not in existence one year ago, reaching 90,663 members; in addition to this, in the 3,523 schools aided for the first time there were 270,783 members, while 9,123 visits were also made and aid given to old schools. Great enlargement and success have also marked the home department work.

The evangelistic labors of the missionaries have been abundant and fruitful. Because of the difficulty in obtaining reports from the schools, the returns received are inadequate. Yet in addition to many general statements which give no figures, definite reports have been made of 7,882 hopeful conversions as having occurred in connection with the work of devoted men.

A NEW DEPARTURE IN SUNDAY SCHOOL WORK.

The First Unitarian society of Minneapolis has made a new departure in its Sunday school. It meets at the regular hour, 12:10, but is divided into a Bible study section and a group of secular classes. The first named section

ABANDONED IT.

For the Old Fashioned Coffee Was Killing.

"I always drank coffee with the rest of the family, for it seemed as if there was nothing for breakfast if we did not have it on the table.

"I had been troubled some time with my heart, which did not feel right. This trouble grew worse steadily.

"Sometimes it would beat fast and at other times very slowly, so that I would hardly be able to do work for an hour or two after breakfast, and if I walked up a hill, it gave me a severe pain.

"I had no idea of what the trouble was until a friend suggested that perhaps it might be caused by coffee drinking. I tried leaving off the coffee and began drinking Postum Cereal Food Coffee. The change came quickly. I am now glad to say that I am entirely well of the heart trouble and attribute the cure to leaving off coffee and the use of Postum Cereal Food Coffee.

"A number of my friends have abandoned the old-fashioned coffee and have taken up with Postum, which they are using steadily. There are some people that make Postum very weak and tasteless, but if it is boiled long enough, according to directions, it is a very delicious beverage. We have never used any of the old-fashioned coffee since it was first started in our house." Mrs. L. A. Smith, Blodgett Mills, Cortland Co., N. Y.

is under the care of Professor W. M. West of the State university. A six years' graded course of study has been mapped out—in Old and New Testament history and literature, early church history and literature, early church history (with the making of the creeds of Christendom) and some later religious movements. This course is designed for students of grammar grade and high school age, and will contain elementary and advanced classes. This fall the classes all begin upon Old Testament history. The aim will be to give a comprehensive view of Hebrew life, its manifestations in literature, and its wonderful significance in the religious development of the race.

At the same Sunday hour the secular classes will be held for those who prefer them. It has been arranged to organize on Sunday, September 29, such classes in Spanish, German, botany and American authors. The instructors all belong to the faculties of the university, or the city high schools. Here also of course there is to be no charge, and it is promised that more subjects will be given if there proves to be a demand for them. Classes in these secular subjects are provided, of course, mainly in the interest of those young people in stores and factories who have no chance at the better opportunities of the city high schools.

THE BAPTISTS IN CHICAGO.

The sixty-sixth annual meeting of the Chicago Baptist association was held in the new edifice of the Memorial church, Chicago, September 26 and 27. The attendance, especially the first day, was excellent. Dr. J. W. Conley presided as moderator. The meetings opened on Thursday morning with a devotional service and some routine business, after which Rev. A. K. de Blois, of Elgin, preached the annual sermon from the text "God With Us."

In the reports from the churches, eighty-four were represented, showing an enrollment of 19,248 members. These have made contributions for home work, $280,628.54, and for foreign work, $52,855.56. Three new churches were received into the association—Chicago Heights, Bethseda and Immanuel Bohemian. Sunday school and young people's work received attention. The more active promotion of Christian culture classes was strongly urged. The guiding principles of this movement were set forth by Dr. Conley—edification, education, evangelization. "Spirituality the Main Need of the Church," was the topic of an address by Rev. Dr. Kittredge Wheeler. At the close of the business session, Dr. T. M. Powell spoke on "New Testament Methods of Evangelizing." Friday afternoon was devoted to "Societies and Institutions," home and foreign missionary interests being included. In the evening Drs. Lawrence and Henson gave two able addresses on "What Is Religion," and "How Is It Cultivated?" Dr. Henson was at his best. For the cultivation of religion, he insisted, "there are some things we must let go of. There are some things we must take hold of." "They tell us these worldly amusements are good 'per se.' So is grass good per se. But if you are growing corn you want to get rid of the grass between the rows; that corn needs the juices that are flowing to grass."

It was altogether a successful meeting. The statistics show 1,322 baptisms for the year, as compared with 941 last year, and 1,404 other additions as compared with 1,215 last year. Rev. H. Francis Perry was elected moderator.

CHICAGO AND VICINITY.

Rev. Arthur T. Fowler began his pastorate at Centennial Baptist church, Jackson boulevard and Lincoln street, last Sunday. Dr. Fowler comes to Chicago from Muscatine, Ia., where he occupied the pulpit of the First church several years.

The corner stone of the Neighborhood church, Maywood, was laid last Saturday afternoon. N. S. Bouton spoke on "Union Movements," Rev. Dr. Crosser spoke on "The Influence of the Church Building" and short addresses were delivered by Rev. Dr. Barton, Professor Chamberlain, Rev. S. M. Johnson, Rev. C. M. Morton, Rev. G. C. Williams, and the pastor.

The Baptist Social union met last Thursday evening and discussed the present and future of the Baptist paper, The Standard. The only speaker from outside the denomination was Dr. Herbert S. Willett who spoke on "The Church of the Present Century." Adjustment was his point of emphasis in the five divisions of the theme: 1. The New Science; 2. The New Criticism; 3. The New Psychology; 4. New Social Service; and 5. The New Spirit of Unity.

The Christian Church Extension society has granted a loan of $1,100 to Humboldt Park church to cover the amount due on their lot. Their building will now be pushed to completion. They have also granted a loan of $3,500 to the Irving Park church for the purpose of completing their auditorium.

The "Guiding Star mission," 34 West Madison street, was opened again last Saturday night for the winter's work of rescue and restoration. Members from all sides of the city were present. Prof. W. F. Black of the Central Christian church, their orchestra and workers conducted the opening meeting. After a "powerful gospel sermon" four men came forward and made the good confession.

St. Andrew's Methodist Episcopal church (formerly State Street church) dedicated its new building at Wabash avenue and Fifteenth street, September 8, Rev. A. D. Traveller preaching the sermon in the morning and Rev. Dr. H. G. Jackson in the evening. The building has a seating capacity of 410. The cost was $17,000, the last $3,000 of which was raised on the day of dedication. Rev. E. B. Crawford is the present pastor, and he rejoices in this result of his labors.

Cuyler Methodist Episcopal church is to be rebuilt and renamed, Bowen taking the place of Cuyler in its cognomen, in memory of Charles Bowen, one of the Methodist pioneers. The church is too small to accommodate the congregation growing under the leadership of Rev. F. W. Barnum.

The Presbyterian churches of Chicago have pledged themselves to raise within the next five years, $100,000 for city church extension purposes.

Grace Baptist church is rejoicing in an encouraging outlook. There are few vacant seats at the Sunday evening services and the interest in all departments of the work has never been surpassed.

The amalgamation of the Union Christian and the West Side Christian churches has been consummated, which now makes one of the largest and most aggressive churches on the West side, hereafter to be known as the Jackson Boulevard Church of Christ. The vote of the Union church was a three-fifths vote in favor of the amalgamation, but there was a large number who declared in advance of the vote that they could not conscientiously give up the work at the People's Institute. These have made arrangements to continue their Sunday school and morning services there, ices will be held in Bishop Fallices there will be held in Bishop Fallow's church. Charles Reign Scoville, whose recent meeting with three of the Des Moines churches resulted in over 1,100 additions, has been called to preach for the new church.

The new St. Paul's Episcopal church in Kenwood is so far completed, at a cost of over $60,000, that the dedication is announced for Thanksgiving day.

A meeting of Englewood Sunday school teachers and workers was held October 4, in the Englewood First Methodist Episcopal church, to organize a normal training class and weekly teachers' meeting. Two hundred Sunday school workers were present. The class was organized for the purpose of training teachers and those who are preparing for that work. The course of study for the normal work will be the Legion of Honor course adopted by the State Sunday School association. Upon the completion of the prescribed course and passing an examination the state association will award diplomas of graduation. No fee will be charged students for either membership or graduation. Meetings will be held every Friday evening at 8 o'clock in the Englewood First Methodist Episcopal church. The executive committee of the organization includes C. L. Weaver, Orin Stanford, John W. Hopkins, Rev. S. H. Campbell, Ira W. Broughton and Dr. F. C. Warne.

The ninth annual conference of the officers and missionaries of the American Sunday School Union for the northwestern district, comprising the states of Iowa, Illinois, Wisconsin, Nebraska, North Dakota, South Dakota, northern Michigan and Montana, will be held in the Chicago Bible Institute, 80 Institute place, Chicago, October 8-14.

J. S. Hughes, of the Christian church, author of "The Golden Cloth," has rented a hall and begun a new work in Woodlawn with good prospects. He has moved into the community and proposes to throw all his powers into this new enterprise.

The installation of Rev. Cleland B. McAfee, D. D., as pastor of the Forty-first Street Presbyterian church was a very interesting occasion. A large congregation was present. The sermon was preached by Rev. Howard Agnew Johnston, D. D., pastor of the Madison Avenue church, New York City. Rev. J. A. Vance, D. D., of the Hyde Park church, gave the charge to the pastor, and that to the people was delivered by Rev. J. Ross Stevenson, D. D., of McCormick seminary.

The Washingtonian Home, of which Rev. William Morrow, of Chicago Presbytery, was superintendent at the time of his death, has recently called to its management Mr. Eugene W. Chafin, of Waukesha, Wis., who is widely known as a temperance advocate, and was a candidate for governor on the prohibition ticket in the campaign of 1900. He has accepted the appointment and will enter upon the superintendency at once.

Ravenswood Fifth United Presbyterian church Sabbath school reports attendance of 600 and an offering of $507 on Rallying day. Prizes were offered the scholars for floral decorations.

Baptist.

A Bible workers' training school has been established in Kalamazoo. The school is to be conducted in connection with the work of the Rev. E. G. Hamley, pastor of the Douglas Avenue Baptist church. The mornings are to be given up to study and recitations and in the afternoon practical Christian work of the nature of house-to-house visitations, personal work, etc., is to be undertaken. A two years' course has been laid out for study of the Bible, particularly the New Testament. A course in music is also to be included. The corps of regular teachers will at present consist of three: the Rev. W. E. Wright, A. B., D. B.; Pastor E. G. Hamley and Miss Emma J. Moore, B. S. Mr. Wright is a graduate of Kalamazoo college, and later of the Divinity school of the University of Chicago.

Madison Avenue Baptist church, New York City, has called Dr. George C. Lorimer of Tremont Temple, Boston. It is not yet known whether he will accept.

The Bloomington association met at Pontiac, Ill., and the reports caused a feeling that there was need of more evangelistic work in the churches. Only 133 baptisms were reported from twenty-nine churches. Dr. S. A. McKay, president of Shurtleff college, gave an address on "Ideals of Education," which was much appreciated. At the Baptist Young People's union session Dr. G. H. Simmons of Peoria, gave a strong address on "Civic Righteousness" and Rev. E. S. Stucker of South Bend, Ind., one on "Soul Winning."

A jubilee was held at Green Bay, Wis., September 20-22, in the celebration of the semi-centennial anniversary of the church there. Rev. Adam Fawcett of Wausau preached the sermon, and a history of the church was read by the pastor, Rev. Henry H. Bawden. Four addresses were made on "The Church's Future."

At the dedication of the church at Omro, Wis., the Methodist, Presbyterian and Episcopal churches were closed and their pastors and congregations united with the Baptists on this glad occasion, the pastors taking part in the services. Hon. E. R. Hicks, attorney-general, gave an address on "Influence." The new edifice cost $4,606.41, including furnishing. In securing the funds not one objectionable method was used.

The St. Louis Baptist association shows a net gain of 338 in the membership of its churches; 726 were received during the year. The total amount raised for all purposes was $77,138, but foreign, home and district missions all received less than last year. Fifty-eight children were received into the Orphans' home.

Congregational.

The Trinitarian church of Lowell, Mass., takes good care of its Sunday school. Every child who enters is immediately enrolled and closely followed to his home by church visitors. Careful birthday lists are kept, and the pastor never allows one to pass without sending at least an attractive card. Tasteful souvenirs are given to those baptized and to such as join the church, these being prepared at the church's expense. In the basement is a special playroom, where the children hold frequent and merry gatherings, the pastor himself is leader of the Junior Y. P. S. C. E., and with his large heart overflowing with health and heartiness he has had large success among the young. Since January 1 forty-five members have been added to the church.

Rev. Henry Hopkins, D. D., of Kansas City, has been pastor of the First church for over twenty years. The membership numbers more than 500 and the fine stone building in which they worship was completed seventeen years ago at a cost of $85,000. Under Dr. Hopkins' leadership the church has been foremost in promoting plans for the good of the people of Kansas City. The Men's Union of the First church organized last winter, not only discusses practical topics in city life, but was active in securing needed legislation.

The First church, Cortland, N. Y., has undertaken the support of a foreign missionary. The church edifice has just been renovated at an expense of over $3,000. Rev. Robert Yost is pastor.

Rev. J. H. Whitaker has been pastor of the First church, Savannah, Ga., for about three years. Nearly $5,000 has been raised for all purposes and 107 have been united with the church.

At Imlay City, Mich., the church was rededicated September 22, after renovations and additions. The

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. Noyes, 847 Powers' Block, Rochester, New York.

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amount expended, $1,392, was all paid. Neighboring ministers assisted the pastor, Rev. F. A. Dungan, in the services, Rev. James Hyslop, a former pastor, preaching in the evening.

Congregationalists at Bloomfield, Neb., under the leadership of Rev. Edwin Booth, Jr., have practically built a new church, using the old one as a nucleus. The old parsonage has been sold and a new one built adjoining the church. This is a growing community and the influence of the church will be large. Neighboring Congregational churches and the Methodist church of the town omitted their services on the day of the dedication.

Mr. Lewis Hodous, a Bohemian, educated in the Cleveland public schools, Adelbert college and Hartford Theological seminary, was ordained in Bethlehem church, Cleveland, September 18. The right hand of fellowship was given in the Bohemian language by Rev. Vaclay Prucha, pastor of the Bethlehem church, Chicago. The charge to the candidate was given by Rev. Dr. H. A. Schauffler in Bohemian. Mr. Hodous expects to labor in Foo Chow, China. He takes with him as his wife, Miss Anna Jelinek, also of Bethlehem Bohemian church, and a graduate of Oberlin.

Rev. Andrew B. Chalmers leaves the First church of Saginaw, Mich., in good condition, there being $200 in the treasury above all liabilities. When he went to it, it was burdened with debt. During his pastorate 407 new members have been brought into the church. Mr. Chalmers goes to New Haven, Conn.

The American Congregational Deaconess association has been incorporated, and Mr. John K. Allen of Chicago, elected its treasurer. The committee having the movement in charge was elected by the state association. The Deaconess Training home is established at 513 Washington boulevard, Chicago, and Miss M. Emerett Colman is the superintendent. She has special training for this work. Through the co-operation of the Chicago Theological seminary, a strong force of able instructors will constitute the faculty of the school and the Chicago Commons will furnish opportunity for industrial training. The offer of a brick building at Dover, Ill., in the center of two and a half acres of land has been accepted as a home for philanthropic uses in connection with the deaconess work.

The Disciples.

The Berkeley Bible seminary began its fifth annual session August 27 at Berkeley, Cal., with ten regular ministerial students enrolled, besides a special class for university students, enrolling twenty-five in all. The seminary does not attempt to do the work of a strictly post-graduate theological seminary, but offers Bible courses which run co-ordinate with the college courses proper. In this way it co-operates with the University of California and with the Pacific Theological seminary, and makes its particular contribution to the educational facilities represented by the grouping of institutions at Berkeley. Dr. Hiram Van Kirk, who is at present the sole instructor, conducts courses in the Beginner's Greek New Testament, in the History of the Apostolic Age, on the Theology of Paul, and on Old Testament history. The seminary meets at present in the Y. M. C. A. building of the university, but hopes to begin this year the erection of its own permanent home. In addition to these regular courses the seminary conducted a summer school at Santa Cruz, one of the most popular summer resorts in California, and convention headquarters for the Disciples of Christ. The session lasted one month and enrolled 100 students. The outlook of the seminary is very bright, its friends and supporters predict for it a career of eminent usefulness.

The reports of the Illinois Christian Missionary convention showed the number of churches in the state to be 797, with 83,681 members. During the last year $8,795 was expended in state missions.

A great loss has been sustained in Texas by the death of Rev. James B. Sweeney of Gainesville. His first pastorate was at Leavenworth Kan., whence he went to Taylor, Tex., where he remained seven years, building up a fine congregation and erecting a new building. For three years he occupied the Bible chair at Add Ran university. At Gainesville he was pastor for two and a half years. Five hundred were added to the church during this short pastorate. His benevolent deeds were many.

The annual convention of Maryland, Delaware and the District of Columbia, had a preachers day program consisting of papers on leading preachers as Paul; Origen—form and substance of preaching; Athanasius — doctrinal preaching; Basil—ethical preaching; Augustine—consciousness of God a source of power; Peter the Hermit—earnestness in preaching; Bernard—goodness in the preacher; Savonarola—the preacher and politics; Carey—the preacher and heathen missions; Finney—the revivalist; Alexander Campbell—the reformer of reformers. The reports showed 576 additions to the membership of the churches in the whole district, making the present membership 4,628. Total amount raised for all purposes $37,694.92, of which $1,195.96 was for foreign missions.

The First church, Akron, O., has just had a most successful Sunday school rally. The attendance was 1,198 with a collection of $43.

Rev. J. P. Pinkerton has resigned his pastorate at Jefferson City to accept a call to the Forest Avenue church, Kansas City.

Through the energetic work of Rev. T. E. Cramblet, whose resignation of the pastorate we recently announced, the East End Christian church, Pittsburg, now owns property valued at $40,000. It has started two new congregations, one on Lincoln avenue and another in Wilkinsburg. The outstanding indebtedness of $3,250 has been met and at the farewell reception the mortgage was burned. Mr. Cramblet will enter at once on his new duties as president of Bethany college, Bethany, W. Va.

The New York Christian Ministerial Association was an interesting and profitable gathering. "The Field" was discussed by several speakers, after which Rev. E. O. Irwin spoke on "How It Looks to an Evangelist," and Rev. M. E. Harlan read a stirring paper on "New York State—a Field for City Evangelization." In the afternoon "The Place of the Disciple in the Twentieth Century" was considered. The chief feature of the whole session was the address of Lowell C. MacPherson of Havana, on "Cuba for Christ."

Episcopal.

At the annual convention of the diocese of Kansas it was unanimously decided to divide the diocese.

Prior to the departure of Rev. Thos. W. MacLean, rector of St. Mark's church, Minneapolis, as a deputy to the general convention, he was presented with a draft on San Francisco for $740 as an evidence of esteem from his parishioners.

The funeral of Bishop Whipple was very impressive. The Holy communion was twice celebrated in the morning and the burial service commenced at 2 o'clock. Bishops Grafton, Millspaugh, Hare, Morrison, Edsall and Tuttle took part in the services. Some forty Indians sang "Asleep in Jesus" in the Dakota language, and the girls of St. Mary's school sang the bishop's favorite, "My Ain Countree," after the committal and the choir's rendering of "I heard a voice from heaven." The remains were placed in a grave beneath the altar. When the recessional hymn, "Nearer, My God, to Thee," died away, the Indians out of doors sang a hymn in Chippewa. Then Bishop Tuttle, standing in the door, led in saying the Lord's Prayer, which was taken up by the congregation in the cathedral and by the great throng of people filling the cathedral grounds and the streets beyond; he then offered a prayer out of the fulness of his great heart, largely in his own words. The hymn "For all Thy saints" was then sung without accompaniment by the congregations within and without.

Methodist.

Some of the results of the Central Illinois conference are the transfer of Rev. C. O. McCulloch from the First church, Rock Island, to Macomb, and of Rev. R. B. Williams from Abingdon to the church just vacated by Mr. Mc-

Culloch. The First church, Moline, is to be in charge of Rev. M. V. Crumbaker.

The sudden death of Rev. William A. Spencer, secretary of the Church Extension society, removes from Methodist activities a most energetic and well known man. He was born in Rock Island in 1840. From 1875 to 1878 he was connected with the State street and with the First church of Chicago. In 1878 he was in charge of the Rockford Centennial church. In 1881 he was presiding elder of the Dixon district and in 1885 was again appointed to the First church, Chicago. To his high qualities as secretary of the Church Extension society, he added those of an evangelist.

At the Kansas-Nebraska conference of the African M. E. church, Bishop Shaffer said that this branch of the Methodist church has 700,000 members and 375,000 Sunday school scholars, with thirteen bishops, 5,500 itinerant preachers and 900 local preachers. It has ten well organized departments for general church work, and twenty-six institutions of learning in the United States.

Rev. Dr. P. A. Cool who has been pastor of the First church, Spokane, for four years, during which time the membership has grown until nearly 1,200 names are now on the rolls, took charge of the Fowler Memorial church, Minneapolis, last week. He is noted as a lecturer.

Rev. F. B. Cowgill who leaves the pastorate of the First Methodist church of St. Paul, after a four years' charge, was presented with a purse containing $500 in gold. He has succeeded in wiping out the church debt and adding to the membership.

Rev. W. H. Selleck who has been pastor of Grace church, Seattle has left for Juneau, Alaska, to take charge of the work of the M. E. church in that territory.

Presbyterian.

The Fort Dodge (Ia.) Presbytery includes fifty-five churches with a membership of about 5,000. During the past year more than 500 new members were added to these churches.

Revision of the English metrical version of the Psalms, carried on by a committee representing eight Presbyterian denominations of the United States and Canada, was advanced at a recent meeting of the committee in Toronto. At this session the work of recasting was completed as far as Psalm lxxxix, and the schedule of meters was agreed upon in advance to include Psalm cvi. The United Reformed Presbyterian churches initiated this movement in 1896, and Dr. E. R. Craven and Dr. S. T. Lowrie represent northern Presbyterians among the revisers.

At the Indiana synod of the Cumberland Presbyterian church the Committee on Education reported that James Milliken, of Decatur, has pledged over $500,000 for the establishment of Milliken university of Decatur, which is to be an industrial institute, Christian, but nonsectarian, that will give complete instruction in any trade or profession. The endowment will be over $1,000,000, and will be increased by the annual income of $65,000 from the Milliken estate. The Indiana synod will give $30,000 from Indiana Presbyterians. The university is to be completed by September, 1902. Professor S. R. Taylor, late president of Kansas state normal, will be president. Lincoln university will be under the same management and both will be superintended by the Indiana, Illinois and Iowa synods.

President Stewart of Auburn Theological seminary will undertake an itinerary of some six months in which he will endeavor to get the clergy, the eldership and the laity together in effectual united work along evangelistic lines. The holding of prayer conferences or retreats will be encouraged.

The Los Angeles Bible institute, under the direction of Rev. A. B. Prichard, has begun work. The attendance is encouraging. The work of issuing the marked Spanish New Testament is about complete.

In nine months Rev. R. B. Taylor has received 112 into the First church, San Diego, Cal.; forty-one of these were on confession.

The New Hope Presbyterian church at Coal City, Ill., was reopened Sunday, September 22. The sermon was preached by Rev. Willis G. Craig, D.D., of McCormick seminary, and an address was made by Rev. George P. Williams, superintendent of home missions. A lecture room has been added, with folding doors opening into the main audience room, thus increasing the seating capacity to about 300. Stained glass windows replace the old, and a corner tower gives character to the outer appearance. The total cost was $1,600, which has all been raised, the offering that day bringing an excess of $180 over the amount required. A pleasant feature of this occasion was the adjournment of services at the M. E. church and the coming of the whole congregation to join in the rededication. The pastor, Rev. A. J. Van Page, has done excellent work. He has accepted a call to the church at Marengo, Ill.

General.

A handsome steamship to be used on the Mississippi river is being constructed at Clinton, Ia. It is for mission work by the church of the Christian Brethren. More than 100 people will make their homes on the boat. Wherever a landing is made, a big tent will be pitched for religious work. A fine band will be constantly on the boat. All of the principal towns along the river will be visited.

Since March 1 the missionaries of the American Sunday School Union in the Northwestern district have organized 443 Sunday schools, having 1,475 teachers and 14,025 scholars. They have reorganized 287 schools, having 8,885 scholars. They distributed 3,025 Bibles and Testaments and made 65,749 visits to families.

The state convention of the Christian Endeavor society, which met at Danville, Ill., October 3-6, was well attended and had a good program. The sessions were held in the Christian and Presbyterian churches. The reports showed excellent work done during the year. The secretary of the United society, John Willis Baer, was among the speakers, also Rev. Chas. Ransom, missionary in Africa, and Rev. W. S. Ament of China. Dr. H. L. Willett of the University of Chicago spoke on "The Place of the Bible in Modern Thought." One of the best addresses was that on "The Joy of Service" by Rev. Cleland B. McAfee.

Foreign Missionary Notes.

The seventeenth annual report of the work of the Disciples in Japan shows 697 communicants; baptisms, 83; Sunday school scholars, 912; churches and chapels, 10.

The United Presbyterians have five large girls' schools in Cairo, Egypt, with an enrollment of over 1,500 pupils and over 750 women taking lessons in their homes. At Assyuet there is the largest day school for girls in Egypt, with an attendance of more than 300 girls. It is supported by a rich native family, but is under the care of the mission. At Damanhour, in the Alexandria district, the girls' school has just been closed for lack of money to carry it on. The town contains 40,000 people and this was the only evangelistic agency for women in the neighborhood.

In the Punjaub, India, according to returns from the last census, the Christian population has increased nearly four and a half times as fast as the population, during the last decade. The population has increased 7.6 per cent, while "the Christians show the remarkable increase of 32.6 per cent, in spite of the absence of many British troops at the time of the census." The total number of Christians is very small as compared with the total, only 71,084 out of 22,455,819, but the movement is in a direction which should be very encouraging to faith, as to the ultimate result.

"Another boy, living still further

The annual report of the Congregational mission to Austria announces a gain of $340 over last year in the contributions by the people, the total, $3,800. There have been 1,871 Bibles circulated; 8,582 Testaments, and 9,568 portions of the Bible distributed among the people; in other books the number reaches to 15,000, and tracts, papers, etc., to 140,000. One hundred and eighty-nine have been received into the churches during the year, and the average congregations in the thirteen churches are 2,332.

BOOKS

The Blessed Life, by William A. Quayle. Jennings & Pye, Cincinnati, O., publishers; price, $1.00.

This is an unusually good book. While it is a series of sermons by a prince among preachers, the thought of the entire book is so related as to give system and solidarity to it. A glimpse at the "Contents" will whet the appetite of any thoughtful student. "Christianity's Point of Power," "Christianity's Increment of Power," "Christianity and Law," "The Centrality of God," are a few of the subjects treated. The thought is scholarly, but warm and fresh; the style is clear; the language chaste and vigorous; the Christian conception throughout the book is evangelical and vital. The author says: "My object has been to help Christians, especially young Christians, to lift up their eyes and behold both terrestial and celestial aspects of a holy life, and to enforce the solidarity of Christian experience, so as to make the heart beat high in sane exultancy at what we are and are to be, 'whose life is hid with Christ in God.'"

He finds Christianity's point of power in the individual, but treats of the religio-social instinct as clearly as he states the responsibility of the individual. The last two chapters, on "The Blessed Life" and "The Immortal Society," are classics. Here is a book warmly evangelical, vitally spiritual, broad in its scholarship, and, while severely scientific in its conclusions, deeply poetical in its thought and language. The preacher will profit by reading it, the layman by studying it.

There are a number of brief original poems in the book of a fine quality. As the author says: "Poems are necessary when one talks of heaven, because the poets, being seers of visions and dreamers of dreams, will say the greatest things in the noblest fashion, and see the noblest truths in their right relation."

Now — The Missionary Watchword for Each Generation; or, The Principle of Immediacy in Mission Work. By Rev. Henry C. Mabie, D. D. Fleming H. Revell Co.

This booklet of thirty-two pages is one of Revell's popular religious series. It is an earnest plea for an advance movement in mission work. The following extract will give a good idea of the spirit and style of the book:

Some one will ask: "Is not your plea for the immediacy and universality of duty respecting the missionary enterprise just as valid for near-by home interests as it is for foreign?" I answer, undoubtedly; although the functions are different, yet there is no proper antithesis between home and foreign missions. The same God is over all; obligation to one involves duty to the other; both classes of service are to be performed in the same spirit, and, in a profound sense, at the same moment. But it is this matter of simultaneity and immediacy of claim with respect especially to work abroad that is commonly challenged.

Miss Belle M. Brain is becoming well known as an author of books for missionary workers. Her latest and, it is thought, her best work, entitled "Fifty Missionary Evenings," is soon to be published by the United Society of Christian Endeavor. The book devotes considerable space to ideal missionary meetings and to material for missionary programs, but the most important part is that devoted to outlines for fifty missionary programs. Here are found complete programs for meetings upon nearly all mission fields and upon all phases of the missionary subject, together with suggestions, facts, and information that will help to make the meetings more instructive and helpful. A book of this nature has long been wanted, and all missionary workers will hail it with delight.

Missionary Readings for Missionary Programs, compiled and arranged by Belle M. Brain. Fleming H. Revell Co. 235 pages. Price, 60 cents net.

This is an excellent idea excellently wrought out. The twenty-five selections in this little volume cover a wide range of subjects. Some of them have been condensed to bring them within the time limit of an ordinary missionary meeting. They are of varied interest, but all of them are suited to the purpose for which they were chosen.

The test of the real value of a book descriptive of a country or a people is the reception accorded it by them. Judged by this standard "Latin America," by the Rev. Hubert W. Brown, published by the Revells, is a decided success. The public press in Mexico, even papers in no way identified with missionary operations, commend it in the warmest terms for its accuracy and fairness. It should do much to bring the two countries closer together.

Charles Ferguson, whose recent book, "The Religion of Democracy," has been discussed with so much enthusiasm by critics, and reviewed more extensively, probably, than any book during the last decade, has just finished his new book, "The Affirmative Intellect." It will be published in October by Funk & Wagnalls Company.

The third volume of "The Encyclopedia Biblica" will be published by The Macmillan Company in October. The work on the fourth volume is also well under way for publication early in the spring of 1902.

The title of Gorky's now famous novel, "Foma Gordyeeff," means "Thomas the Proud," Foma being the Russian form of the English name Thomas, and Gordyeeff signifying proud.

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of any kidney disease or be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Saw Palmetto Berry Wine will be sent free and prepaid to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly, to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from bladder and prostrate inflammation and from catarrh, rheumatism and backache; if you desire a full supply of pure, rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly and permanently with only one dose a day of Vernal Saw Palmetto Berry Wine.

Any reader of Christian Century may have a sample bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh, indigestion, constipation of the bowels, congestion of the kidneys, inflammation of bladder, and enlargement of the prostate gland.

There is no trouble and but a trifle of expense to cure the most stubborn case. Write for a free bottle.

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THE HOME

A Prayer.

"'Send me good speed this day!'
Sacred revealings;
Earnests of life to come,
Tender instealings;
Calm 'mid the rush of life,
Peace 'mid afflictions,
Storm-voices tuned to breathe
Low benedictions.
E'en though to me denied
Joy's effervescence,
Stillness of joy in Thee
Grant with Thy presence!
So dark and cloudy days,
If Thy smile speed me,
Best shall show forth Thy praise.
Father, thus lead me!

"Then, when the night is nigh,
The rough march over,
Lights in the Father's house
Let me discover;
Hope into visions fair
Fond mem'ries wreathing;
Voices of paradise
Hymn-welcomes breathing;
And sweet and low and clear
One 'Voice from Heaven'
Whisp'ring, 'Forever Mine!—
Ransomed!—Forgiven!'
His who through life's long day
Loved, guarded, fed me,
Unseen was in the way
While the Lord led me!"

—Selected.

My Little Man.

It was the month of January, the very worst time of the year for intercourse or travel between the different parts of the great Siberian continent. In the spring and the early summer it apears that the air is balmy and delightful, and the country quite picturesque in places, with its wealth of verdure, its pleasant plains, its huge quietly rolling river; but words will not come that can adequately describe the utter desolation of the winter time, the wail of the piercing frost-laden winds, the gloom of the heavy hostile skies, in which, as I toiled along beneath them, I rarely saw either the sun by day, or the moon and stars by night.

There is a part of the route which leads through the steppe. Whether it still does so I cannot say. But there was absolutely no level track, and the sledges had to cross it on the snow, and with difficulty make out their way by means of signposts erected at intervals between the relay stations, which are placed at about every twenty or forty versts from each other, according to the state of the ground. Once, as we were midway between two stations, a fearful snowstorm came on, and almost blinded us. We had to make our path as we went, and the sharp pins of ice cut our faces till they bled. My guide, a splendid fellow, with nerves of steel and muscles of iron, almost lost heart for this the only time on that difficult, impossible journey, when telega, steeds, and driver sank into a drift, and our plucky little horses, their fetlocks galled and bleeding, tried with all their might to break through the ice-crust formed on top of the snow.

However, through this and trials indescribable, we came out in the end victorious. Everywhere, my passport and credentials obtained for me the utmost politeness and consideration. But I will not tell you now any more of the details of that journey. It suffices to say that, sometimes having to stop traveling for a week at a time, yet on and on through tempest, storm, and snow, we went, till, almost at the farthest limits of the habitable land over which the Russian Eagle spreads his mighty claws, at last we saw Yakoutsk.

Late in the dusk of a March afternoon, as with infinite pains we had reached the top of a stiff ascent, below us in a plain with mountains all around, lay a grim, grey, snowbound place, which when Ivan saw, he shouted in extremest joy:

"It is there, there! Yakoutsk! Yakoutsk!"

Not till then, I think, did I realize the full horror of the fact that he, my friend, an Englishman of birth and learning, who, at Rugby, Oxford, in court and county society, at home and abroad, among simple and great alike, had everywhere been loved and honored, was lying in that far-off frozen spot, sick unto death in the cruelty and ignominy of prison. And for no other cause than having sheltered a man supposed to be a Nihilist, and of having, as they called it, stimulated discontent against the government by helping the destitute. At least, this much I had gathered from Count Orloff in St. Petersburg.

It was late when we arrived. I was ushered into a long, low room. The walls were bare and whitewashed. There were a few wooden stools, a table, some glasses, and the well-known samovar, or teakettle, the most important article in eastern Russia. This was the private room of the officer in command; yet of books, pictures, magazines, papers, and of such simple things as lend grace to the meanest apartments, I saw no sign. As a matter of fact, the few educated officers whom a harsh destiny has placed in these inhospitable regions, become in time so deadened, from the eternal sameness and solitude, that they have scarcely any interest left for what goes on in the great outer world. I noticed, too, a curious mixture of apathy and severity in the way they perform their duties. They seemed to specially cultivate the latter in order to balance their natural and increasing propensities for the former.

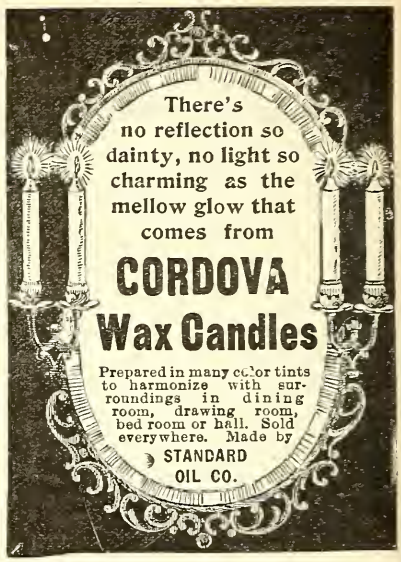
Captain Romstroff received me graciously enough; my potent passport was sufficient voucher for that; but to my eager request to be taken to Allan at once, he replied that he was afraid it would be too late to make a visit that night. However, he said he would think the matter over, and ordered food to be brought. Together we discussed it, each seated on one side of the samovar, which was bubbling and steaming cheerfully. Perhaps the monotonous uniformity of his own dull lot, and the daily contact with those whose keynote of life was despair, had so blunted his perceptions as to make it appear impossible to him that anyone in the world could be possessed by such a thing as an overwhelming impatience. For there he sat smoking, asking me trivial questions about my journey, pressing his hospitality down my unwilling throat, and pouring climatic statistics of the country round into my unlistening ears. The only remark of his that I caught on to, was to the effect that Yokoutsk ranked as the coldest town in the world, the ground being frozen to a depth of 400 feet.

"A place indeed to live in!" he muttered.

Thinking of Allan, I replied, "A place indeed to die in!

"Tell me," I continued, "is it true that my friend is dying? Surely, if it is so, I may see him at once?"

"There are sixty-five political prisoners at present under my supervision. Of these at least twenty are dying—possibly more. It is the journey that knocks them over. You have traveled with comparative speed and comfort, and yet the hardships have seemed enormous to you. Imagine, then, what they must be to those compelled to march for month after month, often with bare and bleeding feet, for their shoes drop off and they have no means of replacing them. Then, at nights they must either camp on the ground or they are huddled together en masse in a small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space of the ostrog, or prison-house, for the use of convicts en route. Of the last batch forty died on the way. It was a wonder your friend was not of the number."

"Why?" I asked, as he stopped indefinitely and puffed away at his pipe. He spoke in a light cold way; and yet I fancy humanity was not a dead-letter in his book of life.

"Oh, well!" he answered, "each man for himself, if ever it is a justifiable motto, is more than so for Siberian prisoners en route. Your friend appeared to think otherwise. I chanced to hear some account of him from the officer in charge. One day a halt was made, and the wretched exiles flung themselves on the ground for half an hour's rest. There were three women in the batch, and one had a baby with her. By the way, the women are usually provided with seats in the carts. It was chill and damp, and your friend, noticing that the child was shivering and sobbing with cold, took off his coat and gave it to the mother to wrap around her baby. Then, overcome with fatigue and half-clothed, he lay down on the wet ground and slept The rest speaks for itself. Such fanatic conduct is its own reward. He has been in the hospital ever since his arrival here. A week's working in the mines would have done for him. Only his immense vitality has enabled him to linger on like this. It seems absurd to talk about being attached to a prisoner, but this Englishman inspires all who come near him with the feeling that any service done him confers an honor on the doer; and the hard conditions inseparable from the life to which he had been condemned, have been mitigated considerably, I can assure you. Lately he has been sinking rapidly, and the doctor gives him now another month at the outside, so perhaps it is well that you have arrived. You greatly care to see him tonight? Ah, then I will see what can be done."

So saying, he left the room.

Half an hour later an official came to me and informed me that I might follow him. He led the way down the grey, silent corridors, across a courtyard, by paths cut at angles through the snow, and by a low iron door at the far end of the quadrangle we entered into another part of the building which I learnt afterwards, was the hospital ward. My heart beat with a quick and painful dread, as I followed my guide through the low, dismal doorway. "What wonder if those who enter here scarcely cling closely to life?" I thought. "Beyond them lies, perhaps, a world of pain—but still of laughter and of loveliness as well, of charms and dearest joys, of labors and ambitions, of hopes and passions. But here, inside these cold thick walls, where there is nothing left to fight for, to conquer, or to win, the warm red life-blood freezes slowly, surely, drop by drop, a hideous gloom sinks into every life, and in dim, bleared, washed-out eyes those who run may only read a stony hopelessness, a dumb defiance, a perpetual plaint, most pitiful, most awful."

—*The Quiver.*

(To be continued.)

Husband Study vs. Child Study.

This is an age when motherhood is extolled extravagantly and when "child study" classes rival the Browning classes as "fads." The education, physical, mental and moral, of our children is the constant theme of both preacher and teacher, and the whole alcoves of books in our public libraries are devoted to this interesting and absorbing branch of science. Mothers' clubs are almost too numerous in our large cities, and even in our country villages the youthful son and heir may be discovered learning "swear words" at the village store while his devoted mother discusses learnedly on Saturday mornings at her mothers' club the various stages of child development. But if the baby does fall down stairs and break her arm while her fond mamma is taking a course in "child study" at Clark university or attending the mothers' congress at Washington, her mother's journey nevertheless is considered absolutely necessary if it be in the interest of "child study," for never in the history of the race has so much thought of a serious nature been given to the training of our children.

There is, however, one indirect and unfortunate result of overmuch "child study," which injures our home life and which therefore it does seem wise to point out. Is not motherhood in the present day being exalted at the expense of wifehood? and are not the needs and ambitions and tastes of the father of the family too often neglected and deemed of little consequence?

Marriage, if it is to be permanently happy, must mean a growing friendship, and a friendship cannot be maintained without a relation of mutual dependence and companionship. A woman cannot live absorbed in her children for twenty years and then re-assume her old relations with her husband. If she has developed intellectually and grown away from him it is quite as much her fault as it is his If he has degenerated and now cares for little but his dinner and his club, could she have prevented it? Many a self-sacrificing mother finds when her sons and daughters come to the age when they leave her to go out into the world that she has lost the power to charm and interest the one human being whose duty it is to stay by her side until "death do us part."—Mrs. Bradley Gilman in Good Housekeeping.

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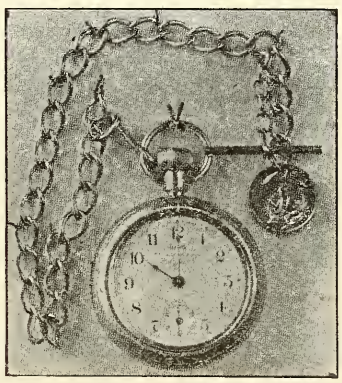

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"It is, certainly," returned Uncle John, "but what a pity it is that he is blind."

"Blind!" exclaimed grandmother, and the number one boy looked up, too, in wonder.

"Yes, blind, and a little deaf, also, I fear," answered Uncle John.

"Why, John! what put that into your head?" asked grandmother, looking perplexed.

"Why, the number one boy himself," said Uncle John. "He has been occupying the one easy chair in the room all the afternoon, never seeing you, nor his mother when she came in for a few minutes' rest. Then when your glasses were mislaid, and you had to climb upstairs two or three times to look for them, he neither saw nor heard anything that was going on."

"Oh, he is so busy reading," apologized grandmother.

"That is not a very good excuse, mother," replied Uncle John, smiling. "If 'Number One' is not blind nor deaf, he must be very selfish indeed to occupy the best seat in the room, and let older people run up and downstairs while he takes his ease."

"Nobody asked me to give up my seat nor to run on errands," said "No. One."

"That should not have been necessary," urged Uncle John. "What are a boy's eyes and ears for, if not to keep him posted on what is going on around him? I am glad to see you fond of books, but if a pretty story makes you forget all things except amusing 'Number One,' better run out and play with the other seven-year-old boys, and let grandmother enjoy the comfort of her rocker in quiet."—Youth's Evangelist.

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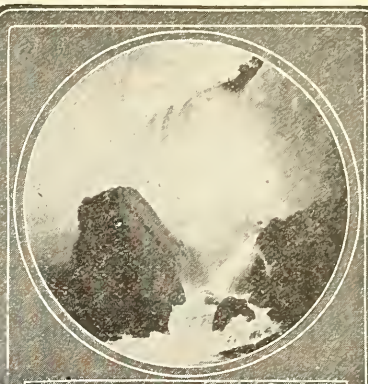
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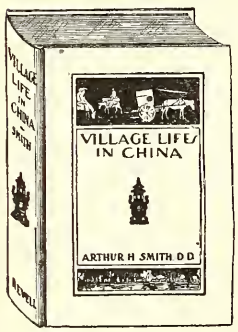

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EDITORIAL

STATEMENT OF PRINCIPLES:

The Christian Century is published in the interests of essential Christianity. It is the organ of no party; the advocate of no ism. While welcoming the ascertained results of modern Christian scholarship, it stands for the great evangelical verities which are the foundation stones of the Christian system. It seeks to be tolerant in spirit, practical in aim, and warmly sympathetic towards all the present day problems of religious thought and life. It also aims at being at once a clearing house and medium of communication between the different denominations, so that they may by free and fraternal expression of opinion become better acquainted with one another and may be led to join forces in more aggressive work for the advancement of the Redeemer's Kingdom.

THE NEW LIFE IN CHRIST.

IT has been said, and needs repeating, that the call of the Master is not to acceptance of a creed, obedience to an outward form of service, or identification with an external organization. It is far more imperious than this. It is a call to himself. He is greater than creed or ordinance or church. If the call of Christ was merely to these it would be far less compelling and alluring than it is. This is the reason why its true significance is likely to be lost by three sorts of people. One is the dogmatist, who reduces religion to a formula. The correct definition of truth is of first importance to him. His articles of belief are logically impregnable. He is prepared to define and defend the faith with precision and courage. Yet his may be but an intellectual and barren nature, in which light indeed is present, but is only half itself because it has never wedded with love, and is forever deprived of that paternity which begets the gentle graces of the Christian life.

The second is the formalist, who defines religion as compliance with a form of worship or obedience to a commandment. This form may be an order of service, or a method of work, or an ordinance of the church. It matters little in which field it lies. If the chief emphasis is placed here, then life exhausts itself in one limited channel, and fails to find its true enrichment. Let it be freely granted that the order of service is beautiful and has proved its value through generations of worshiping and rejoicing saints; that the method of work has produced the happiest results, or that the ordinance is of divine origin and finds explicit sanction in the Word of God, yet the issue is the same. The man who gives his supreme thought to the advocacy of the form, whatever it may be, and however approved of the Bible, is essentially a formalist, as certainly as the one who devotes himself chiefly to the defense of a doctrine (no matter how true it may be, and capable of Scriptural proof) is a dogmatist.

The third is the builder of an organization, the promoter of a plan of getting people into a visible body with a definite and fixed method of procedure. The man with this passion is a mechanic, even though the mechanism he is constructing should bear the name of a church. Wherever the creed, the form or the organization becomes in the thought of its advocates an end instead of means to the greater end of Christian life, it is but the apparatus of a dogmatic, formal or mechanical religion. It was not to such things that Jesus called men, but to himself, the Creed of creeds, the divine Substance of which all forms are shadows, the ever-living Head of the church. Every Christian will have a creed. It may have many articles or only one. It may be held as a test or as a testimony. But when the creed performs its perfect function, it points always to Christ, and obscures him never. It has value only as it links the soul with its Lord. Every Christian will have methods of worship and work. They may be simple or elaborate. In worship, public or private, the essential thing is not time, place or manner, but the spirit which impels. The words of Jesus at the Samaritan well reveal the one necessary element of worship, whether it is as simple as the Quaker service of silence, or as elaborate as the most gorgeous ceremonial of the Roman Catholic—"they that worship him must worship him in spirit and in truth." The form is nothing in itself. It is the ladder up which the soul climbs to God. But if it lead no whither, and be only a means of satisfying a sense of duty, or of gratifying an æsthetic taste, it is worthless and hollow, sounding brass and clanging cymbal. Similarly every Christian will desire to observe the ordinances prescribed by our Lord. These he finds very few—only two, baptism and the Holy Supper—and very simple in character, directly related to the most vital experiences of the soul, birth into the kingdom and nourishment upon the Living Bread. He will wish to give these ordinances their true place in his program of obedience, and his only thought will be to conform as nearly as possible both in outward act and in spiritual attitude, to the will of Jesus and the customs of the apostles. When thus observed the ordinances possess their true value and become not only tokens of obedience but means of grace, the consecrating acts in which

the believer meets his Lord in loving submission and fellowship, and claims the full redemptive virtue of the Master's life. Yet even these deeply significant rites may be wholly devitalized by a disregard of their purpose, and an absorbed attention to their mere performance. In such an atmosphere they wholly lose their significance. For a disregard of their informing spirit and purpose, no correctness of outward procedure can atone. Both must be observed in like degree, for even the form here has meaning, as an appointment and observance of our Lord. But it is himself of which they evermore speak, as the source and sustainer of the true life of the soul.

Once more, every Christian will wish to associate himself with those of like precious faith, and thus the worshiping and working community, the church, becomes the normal expression of the new life in the world. While it is true that Jesus but once mentioned the church, and spoke constantly of the kingdom, yet it was of a kingdom that should become, in part at least, visible in the church, and should, through the church as a means, come to its full realization in the world. Thus it was that the apostles gave unremitting attention to the growth and culture of the church, through which the kingdom was manifesting itself, and thus the church is to-day and evermore a divine organism, the visible embodiment of redemptive forces among men, through the power of the indwelling Christ. Yet it not infrequently appears that the church itself becomes the end rather than the instrument in the thought of some earnest and devoted people. The development of the local church becomes a passion, with no thought of the true service it was intended to render. It becomes a close corporation, into which there is an enthusiastic effort to bring new members, not so much because they need or will thereby become possessed of the regenerate life, or that by this means the church may render the community in which it is set the service it owes, or that it may contribute more adequately to the evangelization of the world. The problem is rather that of enabling the church to "succeed," and this success is interpreted in terms of material equipment and popularity. Such a church has never heard the call of the Master. It has never set him in the midst. It is saving itself and not the world, and is doing that in the most material and commercial sense.

Jesus called men to none of these things as objects and ends. Neither a belief, a ritual, an ordinance nor an organization is the essential thing, but a new life in Christ. Possessed of this life one believes in him with an unwavering faith which scarcely knows that it has a creed; worships him with a loving reverence which is never conscious of a formal service, runs to him with the happy cry, "Lord, what wilt thou have me do?" and regards the ordinances of his appointment as delightful expressions of loyalty to him, never reckoning them as hard or unnecessary; finds in his church the fellowship of kindred spirits and the opportunity of redemptive effort for the world, hardly aware that there is a formal organization for the very joy he feels in the fellowship of the people of God. In such an atmosphere, belief, ordinances and organization are overshadowed completely by the consciousness of the new life in Christ. They are never absent or neglected, but are like the unconscious functions of the body in normal and active health. They have no speech or language; their voice is not heard. But silently and persistently they perform their duties in the well-ordered life, and leave the man free to render in full and happy activity his service to the world. Man does not live to breathe, nor eat, nor have red blood in full ebb and flow; these are the silent aids to a life left free for higher purposes. The soul does not exist in order to believe, or observe ordinances, or enter an institution; its end is the possession and highest use of the divine life. And these are the ceaseless helpers, the unsleeping warders, that nourish that life and guard the fair domain where the soul keeps tryst with God.

THE REAL ASSASSIN.

BY THE VISITOR.

THE events of the past few weeks have served to illustrate strikingly the rapidity with which great emotions subside. The assassination of the President was the signal for an uprising of popular feeling such as has had no parallel in our national experience. The scene on the grounds of the Pan-American Exposition immediately after the tragedy occurred could hardly be put into words. The fierceness with which men, who a moment before had been dignified and leisurely individuals, fought for an opportunity to tear in fragments the wretched creature who had fired the shots, was a forcible reminder, if not a convincing proof, of the brute survivals in the human race. The Visitor has never seen so appalling a sight as he witnessed when the mad crowd about the Temple of Music caught sight of the assassin, brought out by a group of detectives and guards, in a wild dash to get him away in safety. He hopes never to see the like again. Few perhaps realized the awful danger, not to the man, but to the republic. If in a land believing in law and its upholding, within sight of the greatest mechanical and artistic triumphs of the western world, the law-abiding and orderly instincts of an enlightened people could not be trusted to leave the execution of justice to the authorized tribunals, how could any one expect lynch-law to be stayed in the remote and unpoliced regions of the land? But we were saved that calamity at least, and for that we ought to be grateful.

Yet how soon has that frenzy of indignation died away! Perhaps the passion of resentment and grief was too fierce to last. One instinctively thinks back to the destruction of the "Maine," and recalls the wild blaze of anger, and the rapid obliteration of the whole incident from the minds of all save a few whose dead did not come back. But there are some things which ought not to be allowed to pass from mind. One is that the President, whoever he may be, ought not to be exposed in needless ways. Democracy demands and appreciates a suitable accessibility on the part of the

chief magistrate of the land. Yet who that has ever attended a public reception of the President, even in the White House, where reasonable provisions can be made for his safety and comfort, did not feel that it was a purposeless infliction upon human nature to compel a President to shake hands with a seemingly endless line of people whose only motive is curiosity. One needs only watch the face of the victim toward the close of the ordeal to see how unnecessary and wasteful of vital energy is the practice. But when the scene is changed for a public gathering like that at Buffalo, the excuse for the infliction is reduced to the minimum. The President had done his work on the previous day. His address had been delivered, the grounds and buildings visited, and that should have sufficed. One of our party said on the forenoon of that fatal Friday, without thought of the coming tragedy, "How strange that the President should be brought back for a public reception after so full a day here as was yesterday." But we learn by experience. Such a mistake will hardly be made again.

It is fortunate that the assassin himself has so quickly fallen from public notice. With the exception of the anarchistic press and the sensational yellow journals, no notice is being taken of him, and the oblivion of forgetfulness is already settling over him, even before the last scene is played. This is right. No one wishes any mock heroics. The danger lies, however, in forgetting the spirit that sent him to his work. It is of small moment whether or not he was deliberately chosen to perform his wretched part in the President's taking-off. It remains true that his act was applauded by those who do not shun declarations of sympathy. These people and their utterances should be watched. They need not be persecuted. That only makes martyrs of them. But they need watching and care. Not the sort of watching and care which the police give, for that goes but a short way. Rather they must have the watch care which the church alone can give, for their worst possession is not anarchy, but atheism. No anarchist was ever yet a believer in God. When you put Christian faith in the heart of a man, you remove the very foundation and soil of anarchy. And there is no other way to do it. Neither force, persecution, denunciation nor half-reforms can do it. A regenerate life alone can solve the dark problem.

But a factor little thought of, yet more responsible than all others, was the sensational journalism which curses our cities, and Chicago as much as any. The particular example of yellow journal which disgraces Chicago is perhaps little regarded by respectable people. You are not surprised when you see it in the hands of a certain class, those who want sporting news chiefly, or scandal, or even ordinary events served up with a sauce of sensationalism which gratifies a perverted taste. But you always form your estimate of any one who is seen with that paper in his hand. It is noticeable how rarely a woman is seen with a copy. The reason is not far to seek. She avoids it as she would familiarity with a depraved creature of her own sex or the other, or as she would a smirch upon her reputation. When a respectable-looking man has a copy in hand, you look at him with a certain shock of surprise, as you would if you discovered by his unkempt hands or disreputable linen that he was only pretending to be a gentleman.

This is the journal that persistently taught the doctrine, through articles and cartoons, that the President was the foe of the poor and was committed, now as master, now as servant, to organizations whose function it was to oppress and defraud the artisan and small tradesman. Intelligent people smile at the caricatures and even slanders of public men, but the ignorant, among whom such journals have a large and eager reading, take them with a seriousness which poverty and misfortune turn to hate. We should be appalled if we knew how many readers of the yellow press applauded secretly the act of the assassin, feeling that at last their wrongs were avenged. Yet we denounce anarchy, and allow the far more dangerous and less sincere yellow journal to go on undisturbed.

If such a paper was consistent with itself, it might claim some mitigation of criticism. But this is never its way. After months of uninterrupted persiflage, slander, falsehood and ridicule directed at Mr. McKinley, the assassination was the signal for a complete somersault, and such fulsome, lavish and flamboyant eulogies of the dead statesman were not to be found in any other section of the public press. This cheap, chameleon-hued journalism is the most serious menace to the republic today, and no number of contributions from so-called popular writers who have sunk to this level, or ex-congressmen who report pugilism and other sporting events, or professors, or poetesses, or preachers who for reward link their names with the list of contributors to such a sheet, can make it respectable, or relieve its readers, when discovered, from the odium which must attach to them. Fanaticism is dangerous, and may lead a man to the most fearful crime; anarchy is to be dreaded and watched and eradicated as the natural offspring of atheism, and likely to lead to fanaticism and assassination; but more to be feared and loathed than either is the yellow journal, posing as a friend of the poor, yet building up fortunes as colossal as any trust could produce; claiming to search out the truth at all costs, yet dealing in slander and defamation in every issue; professing interest in religion and the higher ministries of life, yet using these only as a cloak of respectability to cover a foul and conscienceless career; and though lifting its hands in well-feigned astonishment and indignation at the fall of a President, and covering his grave with a profusion of pious and laudatory phrases, yet in reality the malign cause of distrust, hatred, plottings, anarchy and murder; in a word, *the real assassin of the President.*

ONE-SIDED PROSPERITY.

MOST people are engaged in the mad pursuit of material things. Carlyle's bitter words were never truer than now, "The hell of these days is the infinite terror of not getting on, especially of not making money." We are now having prosperous times, the wealth of the country is rolling up with wonderful rapidity. In this general prosperity we all in some degree share. It becomes us to pause and take an inventory; asking ourselves on what side we are prospering. Is our prosperity one-sided, or does it include the higher as well as the lower, the inner as well as the outer side of things?

These two kinds of prosperity are not incompatible. There is no reason why the man should sink when the merchant rises; there is no reason why outward prosperity should produce leanness of soul. But there is a danger in this direction, and hence the warnings of Scripture. Matthew Arnold told us with characteristic

frankness that as a people "we were too beastly prosperous." He thought that we were in danger of moral deterioration and that we needed a taste of adversity to toughen our moral fiber. Prosperity has its dangers as truly as adversity. Many a man has passed through deep trial, coming out of it purified and strengthened, but when prosperity has come his religious life has wilted. But there have also been those who have withstood the peculiar temptations of prosperity. They have not become top-heavy, and lost their balance; they have not grown earthly-minded or dull in soul; they have not become purse-proud or self-sufficient. They have made friends of the unrighteous mammon so as to make it minister to their highest welfare; they have made wealth their servant instead of being its slave; they have carefully cultivated the habit of liberality so as to increase their giving in proportion to their gains; they have looked upon the increase of wealth as the increase of opportunity in the service of humanity.

The accumulation of wealth is not an end in itself, but is merely a means to an end. Material prosperity is bought too dear when it is bought at the expense of spiritual prosperity. "A man's life"—his *true* life —"consisteth not in the abundance of the things which he possesses." A full mind is better than a full purse; big hearts are better than big crops. Better have less in the larder and more in the library; better put less on the body and more on the soul. Not that it is wrong to seek wealth or the things that wealth brings; but it is wrong to be absorbed in money getting; to toil and strive for money as the summum bonum of human life, saying:

> "Get money, money still
> And then let virtue follow if she will."

"Lay not up for yourselves treasures upon earth, but lay up," that is, lay up *now*, "treasures in heaven." Accumulate the coin of the spiritual realm. Cultivate spiritual aspiration. Give some part of your labor for higher things. Provide for the soul.

Nothing is surer than this, that a life lived upon the material plane is unsatisfactory. "All the labor of man is for his mouth and yet his appetite is not filled." Happiness and unhappiness are subjective qualities. Some people are worried because they have too much property, others because they have too little. We see how much a man has and we envy him; did we see how little he enjoys we should rather pity him. The main cause of the unrest and dissatisfaction of the present day is found in the undue absorption in material things. Never was there so much outward comfort, and never was there so much discontent. Men are spending their money for that which is not bread and their labor for that which satisfieth not. They are laboring for the meat which perisheth while they leave untasted the meat which endureth. We need a revaluation of things. We need to see that material prosperity is but an empty shell unless it be accompanied by spiritual prosperity.

The wisdom of life is to do a thing and have done with it. Try to do the best, rightest thing you can—but then leave it. It may not be the very wisest thing possible. Probably it will not be; you are not infallible. Why should you expect to make no blunders? But if you have honestly tried to make out, in the time given you, what was the best to do, and have done it, that is all you have to do. Go on to the next.—*Rev. Brooke Herford.*

NOTES AND COMMENTS.

Religious War in France.

THE three months of grace given by the new French law of associations having expired, all religious confraternities which have not applied for, or have failed to receive, authorization, have been dispersed. The Jesuits, Assumptionists and other orders which knew they had not the slightest chance of obtaining authorization, did not apply for it, and they have already left French territory. But a large number of orders which have not applied for authorization intend to resist the law on the ground that they are associations and not religious orders. Many religious orders declare that "authorization"—entailing as it would the right of government officials to enter monasteries, examine the accounts, inquire into the sources of income and the disposition thereof, and even to interfere in acts of the chapters—would make it impossible for them to live according to their vows. A large number of these orders have taken refuge in England. Some of the scenes, as they left their native land, were pathetic in the extreme. The Romish church is a strong and subtle foe; and it is the general conviction that France has entered upon a long and bitter struggle, the end of which it is impossible to foresee.

The Episcopal Convention.

The Episcopal triennial convention at San Francisco has had before it many subjects of interest. The proposal to change the name of the body from the Protestant Episcopal church to "the American church" did not meet with general favor, the main objection to the proposed change being that it would give offense to other religious bodies, implying as it would that the Episcopal church is the only American church. The tendency of certain religious bodies to assert that they are "the whole thing" does not, to say the least of it, savor of modesty. The burning question has been that of divorce. The position which has finally been reached that no man or woman divorced for any cause whatever shall be married again by an Episcopal clergyman, notwithstanding that the person desiring such remarriage shall have been the innocent party, is one from which the Episcopal church will have to withdraw, for there is nothing in reason, and certainly there is nothing in Scripture, to forbid the innocent party to a divorce granted on the ground of infidelity, marrying again.

Union of Methodist Bodies.

One of the first stages in the union movement will be union of separate bodies who have the same general policy or doctrinal position. All the different varieties of Presbyterians, or Baptists, or Methodists ought to have little difficulty in coming together. Considerable advance in this direction has already been made among the Methodists. The various divisions in Canada and Australia have effected a complete union. In these countries there is but one Methodist church. In England the movement toward organic union has been greatly accelerated by the recent ecumenical conference. In this country also there is similar tendency toward the union of the many branches of the Methodist family, and although in the south the race problem stands in the way, that must

finally be surmounted, for nothing can hinder the ultimate union of all God's people.

Should the Public Schools Teach Religion?

This ever-recurring question has recently been brought before the people of Cleveland by the action of the school council in passing a resolution providing that the Lord's Prayer, the Ten Commandments and the twenty-third Psalm should be taught in the public schools of the city. No question that has come before the people of Cleveland for a long time has aroused so much interest or provoked so much discussion. One of the fallacies to which some disputants cling is that the Bible is a sectarian book. It may be interpreted after a sectarian fashion, it is true, but it is the universally accepted authority in things moral. Besides, it is surely worthy of a place in the curriculum of every school and college as the greatest classic of all time. But the questions involved in this discussion are too wide for a brief note.

The Pan-American Congress.

On Oct. 21 the international conference of American republics begins its sessions in the City of Mexico. All but Honduras and the Dominican republic have selected their representatives to this Pan-American congress, and it is expected these will be appointed before the sessions begin. The conference will thus represent nineteen republics, including that of the United States. The significance of this gathering is found not alone in the knitting together of the American countries in closer commercial relations, but in the impetus which it will give toward the larger ideal of "the federation of the world." In ways we little dream of commerce is the handmaid of religion and reciprocity in trade means reciprocity in higher things.

CHICAGO NOTES.

There has been a falling out among local politicians, and startling revelations have been made regarding the peculations of city officials. It looks as if the Augean stable was about to be cleansed.

The perplexing problem in Chicago, says the *Philadelphia Record,* is how to keep up municipal appearances on the valuation which property owners put upon their holdings for taxing purposes. The motto of Chicago seems to be: "Millions for speculation; mills for assessment."

There is prospect that the John Crerar public library will soon be erected on the lake front. The building is to cost a million dollars. Steps are being taken to secure the consent of the property owners fronting the lake, and legislation granting control of the park property to the city.

Rigorous measures are to be adopted to keep tramps out of the city the coming winter. The heads of the organized charities are urging the authorities to provide a municipal lodging house; and Miss Jane Addams of Hull House utters the warning that care must be taken to separate the sheep from the goats even among the "hobos."

The grand lodge of the Independent Order of Good Templars is now in session at the Washingtonian Home in West Madison street. This society, which did excellent service in the cause of temperance, seems to have become moribund. It needs to be born again. At the present session the grand chief templar recommends that the gospel temperance work of the order be especially extended among Scandinavians and negroes. It is to be hoped that the recommendation will be carried out, and that the work will not be confined within these prescribed limits.

At the meeting of the Marquette Club on the occasion of the thirtieth anniversary of the Chicago fire, Mr. Booker T. Washington uttered these wise words: "The central idea that I wish to impress this evening is that this nation will be strong in its citizenship just in proportion as in its growth it lifts up the nearly ten millions of black people. It will grow weak in proportion as it yields to the temptation of neglecting or degrading these people of African descent."

One of the forthcoming events which is being looked forward to with special interest is the meeting of the American Missionary Association at the First Congregational Church of Oak Park, Oct. 22d. This society is doing more than any other organization in the country for the uplifting of the despised races. Its work is principally among the colored people, the Chinese, and the Indians.

At the Christian convention held in the Chicago Avenue church, a distinctly revival spirit was manifested. Among the subjects discussed were: The need of a general revival, the revival in the days of Jonathan Edwards, the great revival in Ireland in 1857-8, the revival in the days of Whitfield and Wesley, and the need of an outpouring of the Holy Spirit in the United States. The desire for a revival grows more intense, and of that we are glad, but instead of waiting for an outpouring of the Holy Spirit the churches ought to receive the spirit already given, and work in the fulness of his power.

The National Purity Convention was in session last week in the First M. E. Church. One of the main objects of this society is the abolition of the state regulation of vice. Maurice Gregory of London, who represents the English societies engaged in this movement, said that the most effective way of suppressing the evil was by attacking the landlord who rented his property for immoral purposes. Mrs. E. M. Whittemore of New York, founder of the "Door of Hope" rescue homes, recited a number of her experiences in the rescue field. She declared that preventive work was as necessary as the labor in which she is engaged. She deplored the conditions which made it necessary for young girls to work at what she termed starvation wages in the big cities.

Mr. Drummond has a fine figure which puts his conception of the New Testament, and of apostolic teaching in its relation to that of Christ, very suggestively. Development, he says, is "a spiral round Christ, and mounts higher by returning upon him." If this figure could be reduced to prose—if it could be demonstrated by exhibiting in their places the facts which trace this curve—if it could be put beyond doubt that the return is really to him, a great service would be done to the Church and to theology.

CONTRIBUTED

NOT AS I WILL

Blindfolded and alone I stand
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid
by some great law unseen and still
Unfathomed purpose to fulfill,
"Not as I will."

Blindfolded and alone I wait,
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers on the road,
And joy is weak and grief is strong,
And years and days so long, so long;
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless law are ordered still,
"Not as I will."

"Not as I will;" the sound grows sweet
Each time my lips the words repeat.
"Not as I will;" the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will," because the One
Who loved me first and best has gone
Before us on the road, and still
For us must all his love fulfill.
"Not as we will."

—Helen Hunt Jackson.

THE PROPERTY OF CHAPTERS.

HERBERT L. WILLETT.

THE later portions of the Old Testament reveal the growth of an astonishing enthusiasm on the part of the Jewish community for the written Word of God. When the national experience had passed into the ecclesiastical phase; when the exile had wrought the dissolution of all political independence and the Hebrew nation was giving place to the Jewish church, there began to appear this element of reverence for the Temple and the Torah, the Building and the Book, which colors all the subsequent life of Judaism. The law-givers emphasized the necessity of brooding over the Word of God. The wise men reflected upon its contents. The prophets urged the people to its study and the psalmists portrayed in elaborate richness of phrase the satisfaction of losing oneself in the mysteries of that Word, which was "a lamp unto the feet and a light to the path." There can be no question that life under the law was in many respects happy and rewarding, and that the Word of God as it was gradually taking form proved the delight of many Jewish lives. Whatever may have been the pedantries into which Scriptural study fell in the days just preceding the Christian era, and which tended to make all Jewish use of the Old Testament formal and mechanical. certain it is that the Jewish family of the late Old Testament time found in the study of the Scriptures a satisfaction which nothing else could yield. The honored precept commending the statutes of God to the attention of parents was literally and lovingly obeyed, and children and parents became alike versed in the lore of the sacred writings. That great text needs still to be pondered: "These words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

The same diligent study of the Word of God is found in the early Christian communities. The Old Testament was the norm of instruction among the churches, for the reason primarily that all the first Christians were Jews, and that as the church spread the Scriptures which had become sacred to believers of the inner circle became also the welcomed companions of even Gentile converts to the new faith. Family life was enriched by the study of the Old Testament. Timothy and other children were taught the Holy Scriptures. The Psalms were the hymnbook of the early church. Christian thought was saturated with quotations from the Old Testament. The proofs of Christian doctrines were found in these older writings. It is not strange, therefore, that as the Holy Scriptures reached completion toward the close of the first and in the beginning of the second century, the Old Testament handed over to the Christian church however reluctantly by the Jewish people who had thrown themselves around it like a protecting wall of fire, and the New Testament coming into being, part by part and book by book in the different places where Christianity had its being, this library of sacred books, this *biblia* or Bible, became a treasured possession of the church, to be held in hand, in head and in heart as the Word of God, "which liveth and abideth forever."

The place of the Bible in the church through the centuries has been most conspicuous. Everywhere it has been regarded as the source of appeal, even in those sections of the church which did not permit its popular perusal. It has been the basis of every reformation and revival. Its preservation has been no less wonderful than that of the church, and its vitality is like the ever-unfolding life of its Master. Where the Bible has been prized, there life and liberty, scholarship and progress have appeared. Where the Bible has been suppressed, numberless evils have beset the pathway of the race. The Bible is a pillar of fire before the advancing host of Christ.

One need not urge the importance of the Bible in Christian circles, nor its beauty where those who read it have the slightest acquaintance with literary form. Nor need one refer to the successful issue of the Bible out of whatever dangers have threatened its life; dangers of persecution, of suppression, of ridicule, of rationalism. There is one danger, however, which it cannot complacently face, and that is the danger of neglect. Its foes are of its own household. There is no power from without that can do it harm, but it is subjected to the bitterest of all discredit when it is neglected; and this is the crying sin of the present age. For this sin parents in Christian families are largely responsible. An earlier generation promoted the study of the Bible in the home and in the common schools. Children were taught to learn from day to day verses

from the Holy Word and to lay them up in store as literary and religious treasures ministering to a furnished and resourceful life. Children were unconsciously given the formative principles of character through the committing to memory of Holy Scripture. The Psalmist exclaimed, "Thy word I have hid in my heart that I might not sin against thee," and the safeguard of multitudes of lives has lain in the possession of paragraphs, the property of chapters, which this practice of learning the words of Scripture has promoted.

Today the Bible suffers from neglect of this very custom. The family life is too hurried to permit of the morning worship, and the parents are too busy with other things or too indifferent to provide their children with that knowledge of the Scriptures which the public school does not even undertake. And yet no book makes stronger appeal to children than the Bible. Its stories are their constant delight, and if left to their own choice they would prefer these to the most interesting narratives provided by children's papers. There is great need of the revival of the practice of memorizing Scripture in Christian homes. The Scripture reading of John Ruskin and his mother is a story that needs to be recalled by Christian people. Daily that mother and son gave time to the study of the Bible, going straight through from Genesis to Revelation. The result was that the child was furnished with the thoughts and words of Holy Scripture until he became not only the master of English prose style, but the possessor of an enthusiasm for social service which resulted in the whole social settlement movement of the present time. Such an experience is worth keeping in mind. Every child ought to have the privilege of being taught consistently and continuously such parts of the Bible as have approved themselves to the generations as most beautiful, suggestive and inspiring. A child who has come to years of discernment without a property of chapters, which includes such psalms as the eighth, nineteenth, twenty-third, seventy-second; such prophecies as Isaiah fifty-third, and such portions of the New Testament as the Sermon on the Mount, many of the parables, the Psalm of Love in First Corinthians thirteenth, and other parts of the Bible which experience will suggest, has been defrauded of an inalienable right, and will scarcely be able to recompense himself by whatever diligence he may show in future years. The imperative duty of Christian parents in this period is the teaching of the Bible to their children in the home.

Missionary work is essential to the working out of the eternal purpose of redemption which has been developing throughout the ages. To bring to fulfillment the predictions of the past concerning the kingdom is the end of all the varied activities of the Church. The Holy Spirit is now moving upon the Church to bring her into step with the march of God's advancing purpose of redemption. In the progress of the kingdom there is no stopping place. Every forward movement is preparatory to a still larger one. The times are pregnant with destiny. Faith in the old religions is fading out; walls of separation are crumbling; barriers of race prejudice are breaking down; sealed empires are being opened up; the ends of the earth are being brought together that "the door of faith may be opened to the nations." All things seem to be preparing the way for the coming of the kingdom. The air is tremulous with the approach of a mighty spiritual movement in which the glories of the kingdom are to culminate.

BRITISH CORRESPONDENCE.

WILLIAM ADAMSON, D. D.

THE sad blow which has fallen on the people of the United States in the foul murder of its Chief Magistrate has been keenly and sympathetically felt by the inhabitants of Great Britain. They have been shocked—for a while stunned—and made to mourn with a genuine sorrow. Never before, perhaps, was it so manifest that blood is thicker than water, and that the two Anglo-Saxon nations are one in the common feeling which has surged through the great heart of the British and American people at this time—a feeling which has deepened the consciousness that both are united in the bundle of a common life. The unspeakably sad and lamented death of President McKinley will be overruled for good and one of its fruits will be the making one of the two Christian nations, whose mission is to add to the religious, moral and civilizing forces of the world as well as to promote its material advancement.

All classes have joined in the universal mourning, from the king on the throne to the arab on the street. All churches have held memorial services where prayers have been offered for the bereaved wife, the relatives and the republic. Nor have the new President and his associates in office been forgotten. The meetings were large and solemn and in many places the scene was of the most impressive description. The

Memorial Services in London.

were particularly striking. I have been in the great city on days memorable in connection with the death of great men. I was there when Tennyson was buried in the grey Abbey of Westminster and the whole city was called upon to mourn the passing of the nation's poet. I was there when the news of the departure of the honored and beloved Gladstone was announced, and it was a privilege to be in the city on the day when President McKinley's body was laid in its last resting place. At each event there were signs that the inhabitants felt the solemnity of the occasion, and no less on the last occasion than on the previous ones. An American said, "When I walk through the streets I am led to think, by the many signs of grief, that I am in New York." The numerous flags were half-mast. The innumerable omnibuses had either their little flags half-mast, or the drivers had their whips draped. Many shops were shut, others had one shutter on, and while the services were being held the bells tolled their solemn dirge. Westminster Abbey was crowded with the elite of the nation, statesmen, ambassadors and representatives of royalty. St. Paul's was packed with upwards of eight thousand people and thousands could not gain admittance. The City Temple was crowded by representatives of the Free churches, whose leading ministers took part in the service.

The address was delivered by the Rev. Dr. Parker, who had broken his holiday for the purpose of being present. After touching in a tender and eloquent manner on the murder of the President, his virtues and ability, and how closely the common sorrow had bound the two peoples, he considered the genesis of anarchism and the relation and duty of the Church thereto. The President was not struck down as an individual, but as representing society. In his person law, order, and government were aimed at, and the attempt made to produce social chaos and universal confusion. This spirit was abroad in many relations and manifested it-

self in many forms. It might be traced back to the nursery where disobedience to parents was laughed at and irreverence treated as a mere joke. The want of reverence is itself anarchy and disthrones God, seeking to put the devil in his place. This state of mind is more common than many imagine, and when fully developed brings forth murder, no respect being given to goodness, patriotism or religion. The better the ruler the more likely would the anarchist seek to destroy his life. It had been so in this instance. President McKinley was a man who feared God, loved his country and sought to secure the interests and the advancement of the race and he was struck down as if he had been the veriest tyrant who ever lived. The Church of Christ had a mission in the direction of destroying the spirit of anarchy and this could only be done by the preaching of Jesus Christ and holding forth the glad tidings which tell the sinner and the lost of his love and cross.

As the discourse proceeded, many were deeply affected and a solemn stillness pervaded the vast assembly as it stood while the grand organ sent forth the impressive notes of the "Dead March in Saul." The reading and prayers were chosen as suitable for the occasion. Altogether it was a service which will not be soon forgotten by those who took part in it as speakers or hearers.

The readers of "The Christian Century," I think, will forgive this brief notice of how the death of the American President touched the hearts of the British people. In the good providence of God it has already made those on this side of the great sea realize that the well-being of their brethren on the other side is the well-being of both, and the sorrow of one enters into the heart of the other. "One touch of nature makes the whole world kin." One touch of sorrow unites hearts which have been attuned to the heart of God our Father and his blessed Son.

Windermere, England.

THE OKLAHOMA STUDENT.

WM. H. MATLOCK.

IN denominational circles there exists a certain prejudice against state educational institutions. There is a popular belief that such schools are given over to evil influences. Religious partisans denounce them even as irreligious. There is doubtless much exaggeration in these statements. It is hardly probable that infidelity and immorality are as common in schools under state control as over-zealous friends of the Church would have Christian people believe. That a certain element is in attendance at state universities that would never be found in a denominational school is easily understood. On the other hand, that a bad element should give character to any institution of learning under the patronage of the state, is plainly the fault of the good people living in that commonwealth; for they might easily change the conditions by sending the hundreds of Christian young people kept isolated in church seminaries and Bible colleges to the state school. Are they not the property of the people? Why should they be abandoned by the Church? especially the Protestant church? To this interesting question I wish to contribute some observations of the past year in the Territorial University of Oklahoma.

The example is a good one. The case is extreme. The conditions politically and socially in a country so recently settled were, and may yet be, considered unfavorable. Who could expect a high standard of morality to prevail on the Indian frontier? Who could expect public schools to equip in a single decade young men and women for the freshman class of a university? Who could expect a university to exist at all in a country as new as Oklahoma and where the settlers of ten years ago met financial distresses season after season? But as early as 1892 the Legislature passed an act founding the University of Oklahoma and provided for its maintenance by a general tax of one-half mill on each dollar of valuation on the assessment roll of the territory. Section 13 of every township in the Cherokee Outlet was reserved and is now leased to furnish additional resources for the higher institutions of learning in the territory. Not only a territorial university but an agricultural college and several normal schools have been founded and are prosperous. The material equipments have been increased. The Board of Regents has been authorized to expend the present year $90,000 in new buildings for the territorial university at Norman. In spite of drouth the enrollment for the current semester is greatly increased.

The young people who present themselves to the Committee on Freshman Studies come mainly from within the territory. They have received their training in its public and high schools, or in its normal colleges. Some bring their credits from the states. The native student does not suffer in comparison. Many receive their training for college work in a three years' preparatory course conducted at the Territorial University.

The intellectual capacity of these young people, who in very many cases have not had good advantages, is certainly surprising. One might almost conclude that their minds are clearer for not having been overschooled. No matter, they do work worthy of the classes in more settled communities where the regular courses have been pursued the usual term of years for college entrance. And they do it enthusiastically and easily; they do it willingly. It so happens that the entire faculty is in favor of extensive library research in all the courses. The amount of this done here by the students, especially the college students, is truly remarkable and gratifying. To speak only of the students who have come directly under my control, their fidelity throughout the year has convinced me of their character and of their ability. Drones there are, but they fail. The bees abound.

Moral worth is a strange virtue. What is the most favorable environment for its growth? Why should one expect to meet with it at the centers of civilization sooner than on the border? We do. Should we? Is the educated, cultured man, or community, more likely to be morally worthy than the uneducated man or community? Are they? Always? Everywhere? Moral worth is older than culture. The history of the world reveals on every page a moral character in the human race independent of culture; but to be sure not opposed to it in any way. In every case, this splendid quality shines resplendent on the border as well as at the hub of the universe. The border hero is about as common as the border ruffian. They may both be strangers to the rule of three.

Perhaps this may be allowed to account for the fact that only twenty-nine out of 400 students enrolled last year have no church preference. Careful investigation shows that seventy-five are Northern Methodists, always zealous in the evangelization of new countries; sixty-one are Baptists, fifty-eight are Disciples, fifty-

six are Southern Methodists, forty belong to the Presbyterian church, ten are Cumberland Presbyterians, eleven are Catholics; while several other churches are represented by one or two each. Church membership means a great deal. A daily voluntary chapel service brings seventy-five per cent of these students regularly to worship God. This formal expression of religious conviction would count for much by itself; but after a year in the midst of these young people I do not hesitate to vouch for the sincerity of their lives. They compare favorably with any company of young people I have ever known. Fifty young men attended the Y. M. C. A. meeting last Sunday afternoon in spite of the heat. There was no special meeting to attract them. Sterling worth was never more plainly to be seen on human faces than right here on the Indian border.

College practices are good indicators. New students are never hazed. They are met at the train, rooms are found for them, every kindness is shown them. While all kinds of athletics are in vogue yet the college "scrap" is unknown. Rowdyism is absent from all student gatherings. In general, a quiet, joyous, industrious life prevails throughout the college year. The students stay in the homes of the people and are respected by them. The faculty is Christian. Nearly every teacher, instructor and tutor is a member of some church. There is not one who is not morally and religiously qualified to occupy a chair in any denominational college. The Territorial University of Oklahoma is a Christian institution. President Boyd is a Christian, the professors are Christian gentlemen, the students are Christians, the life of the school is Christian. Why should the churches ever abandon it by withdrawing their sons and daughters? Why should it ever fall under the influence of irreligious men and students? Who would be to blame if it did? It is Christian now. Why should it ever become atheistic?

Norman, Okla.

FORMATIVE INFLUENCES.

G. B. Van Arsdall.

THE problem of the young people and their relation to the church is one for which the church has not as yet obtained a satisfactory solution. The fact that a considerable proportion of the young people, who receive the influence of the training and culture which the church offers, are still lost to any large usefulness in the church would seem to indicate inadequacy in the work and influence of the church. By this it is not meant to imply that these young people receive no practical benefits from the church. On the contrary, they are immeasurably better because of their contact with the church, although the final result in character may be far from satisfactory. But still I think the majority of pastors feel sensibly the loss which the church sustains because of her inability to carry more of the young people over from the period of adolescence to Christian manhood and womanhood. It is unquestionably true that the church does her best work at this very period, but here she also often misses her greatest opportunity. This is only the statement of the problem; its explanation and solution are more serious questions.

The unquestionable explanation of the indifference which so often manifests itself in young people at this time is that it is the period of most rapid change and development, and other formative influences become more effective than the church. Wherever the fault may be, no one can deny that this is just what transpires.

It would seem, too, that this very explanation of the fact suggests also at least one element of the solution of the problem. If it is true that the developing process of this period makes it easily possible for formative influences to become effective, is not the church missing her great opportunity in her failure to give to the young people lines of study and work that will serve their actual development? There are many illustrations of this. In their high school and college work the young people grow because they receive training which develops their mental powers. Are not the unpedagogical methods of our Sunday schools largely responsible for the lack of interest on the part of those boys and girls whom the church most needs? We cannot solve this problem by simply prating about the follies of young people. The church must study the problem of their development and give them food for growth at each time of need.

The first and most important business of the church is to teach the Word of God. A thorough acquaintance with the Word of God is a chief safeguard of character. With the education which the youth receive in present-day schools and colleges has come the imperative demand that our biblical instruction should be thoroughly systematic, a genuine process of development. Nothing less will hold the young people. Do you say this is taking hold of the very roots of the problem? I grant it. But nothing less will give us a permanent solution. The fruits will justify the labor. This reference to the importance of systematic Bible study is only one illustration of the need that the church should make her influence upon and use of the young people an actual process of their development. But it is primary and fundamental. May the Lord help us to face the whole problem with earnest hearts and guide us in its solution.

Peoria, Ill.

NOT A FAILURE.

W. J. Lewis.

Was John the Baptist's life a failure? No—if character means anything, a thousand times No! It was not a failure any more than Christ's life was a failure. Yet that life ended on the cross.

In the memory of a bold and courageous witness for truth and righteousness in the world in his fearlessness and unshrinking devotion to duty, he is a standing example to each of us, an ever-living incitement to truer living.

He was the forerunner of thousands of whom the world was not worthy, who would rather lose their heads than their consciences. His spiritual progeny, who can tell? We see the martyr spirit of this same John the Baptist in Chrysostom and Huss and Jerome of Prague and Luther and Wickliffe and Latimer and Ridley. No life can be called a failure if it is lived for God, Truth and Duty.

Let us go forward to the duties of the hour with inspiration gained from this man's life, strengthened in some degree by entering into his spirit, less enamored of the world's pleasures and foibles, with a truer insight into its sin and its folly, above all with a firmer determination to do the right, to trust in God, and to be fearless in performing our duty.

A STUDY IN CHARACTER.

HOW JOHN WELLMAN COMMENCED THE TWENTIETH CENTURY.

CLARENCE A. VINCENT, D. D.

Chapter iv Continued—A Life.

At a subsequent meeting the committee was organized, with Mr. Wellman as chairman and with the leading merchant as vice-chairman. As soon as it was known who constituted the committee the whole city was stirred. Politicians were frightened. The mayor had a spasm of virtue. Good citizens were interested, for they said that a new day had dawned. It is not necessary to give in detail the struggles and work of this company. It would require a volume to rehearse the many things that a few weeks brought forth through the purer tone of public sentiment and the wider activities of good citizens. Two million dollars a year, in one contract, was saved to the city through the influence of the committee. Saloons were closed at 10 o'clock. The police suddenly discovered that gambling dens and other places of vice were in existence, and these were closed. Already the press of the city, with few exceptions, were friendly to the new force. It was generally understood by the politicians that as long as men of such character and influence were actively interested in public matters, only good men could hope for election. Already one of the most forceful and public-spirited citizens is mentioned for mayor. The public is beginning to see that when men of large capacity, following the Golden Rule, give to the public good the same ability and attention they give to their daily business, the cities will be purified and become to America a strong defense and not a menace.

The influence of this movement in Chicago was soon felt throughout the nation. In Cleveland, Buffalo, Cincinnati, Minneapolis, Baltimore, Boston, Philadelphia, and in numberless smaller places, the men of executive force were impressed with their responsibility to the public and took up the work with wisdom and determination. The young men and women in the schools and colleges began to discuss the moral civic problems with a new interest. The women of influence began to give their club meetings a practical bearing and dead intellectualism became a living ministry. Commercialism was glorified by taking its place as secondary to the public good. Men of brains and character were elected to the city councils to take the places of low foreheads and lower hearts. State legislatures heard the murmur of the rising tide, and jobbery and trickery wore frightened aspects. Governors were taught that appointments are to be made in view of the public need and not upon the demands of political greed. The moral awakening started in Chicago by John Wellman, like the fires that once started on the prairies where the city stands, has swept on until much that is vicious and destructive in national life is burned up and new moral and spiritual growths are springing up to bless the people.

Early in the year Mr. Wellman's mind had turned to the church which he attended and where his wife was a member. It seemed to him that something ought to be done. It was made up of members of wealth. They paid large salaries to the pastor and to the different singers and always gathered something for the benevolences of the denomination. About the church lived many others of common means, but they were never seen at the services. They were not wanted. The pew rents were high and the pride was higher. Mr. Wellman had heard the pastor say one day, a year or two before, that thousands lived within a few blocks who never set foot within a church. The saying came back to him now. "Our church is only half full in the morning and less than that in the evening; is it good business, to say nothing of religion, not to reach those that in God's providence are in our field?" thought he. He discovered that with all the machinery, the money expended, and hundreds of members, the additions on confession of faith during the past five years had been one, seven, three, nought, five. When would Christ's command be realized at that rate? What will become of America if its people grow up without the purpose and ideals for which our churches stand? Such thoughts as these led him, at last, to the pastor. He told him frankly all he had in mind. He felt it was his need and duty to join a church and to help make it an aggressive force in its neighborhood. As Mr. Wellman went on, the pastor's eyes filled with tears. He had longed to see the church enter into such a broad ministry. He had urged the matter often, but none of the leading members gave him support, but frowned upon it. Thus they went over the matter. At the next communion Mr. Wellman came into fellowship. He had been a trustee for some years and all had a profound respect for the man who could make millions.

One day all the official members of the church and its different societies received a written invitation from the pastor to meet him the next evening in the parlors of the church for a luncheon. No one could imagine what it meant, but nearly all were there. After a pleasant hour the pastor arose and said that he had called them together to consider the interests of the church, and to receive suggestions for its wider usefulness. He would ask Mr. Wellman, who had recently joined, to say a word. He arose and spoke with his natural simplicity of what his recent step meant to him, and gave just a hint of what had changed his life. All were moved by his words. Then he spoke of the numbers and strength of the church, the needs about them, and what he would like to see done. He would have the men and women of the church unite in a wise and determined effort to reach the people about them. He would have an evening service that would be a blessing to the many who should come. Rooms for reading, social gatherings, classes in the study of the Bible, social problems, cooking, and other things as they found need. Entertaining and instructive lectures and concerts should be given. Kindergarten teachers should train the neglected little ones. Healthy games should be furnished the older boys and girls. Debating clubs should be organized. A bank might encourage the young and those older to save their earnings. Some thought it could not be done, but the majority were pleased, and heartily said so.

Another meeting was called, to which all interested in the larger usefulness of the church were invited. Committees were appointed to welcome the people, to get addresses, to plan ways of ministering to the children, the young people, and the mothers. A neat invitation was prepared to be put in the homes within a few blocks, inviting all to the church and to a people's gospel service. A chorus choir of the young people was organized. The first Sunday night saw the church half filled with people, many of whom were strangers. The pastor preached with a strange, new power. The congregation sang the old hymns of the church with

animation. A new spirit filled everything. Sunday night after Sunday night saw the congregation increase until the great auditorium was crowded. An after-meeting was held. It filled the pastor's heart with joy to see men like Mr. Wellman quietly inviting some attendant to remain. The rooms of the church were busy places during the week. The people came in numbers and with glad hearts.

In two months after the first meeting was held came the May communion. It was a great day for the church; thirty-one who came by profession and twenty who came by letter were given the hand of fellowship. Thias Cliff, the old drunken shoemaker on the corner, was with them, clothed and in his right mind. Tom Hall, who graduated first in his class at the university last year and who was thought to be an infidel, came. He told the standing committee that "if this transformation which I see in John Wellman and in this old church is Christianity, then I want it." John Williams, a man of wealth and the only trustee who opposed at the beginning the change in the church, with two of his sons, received with the rest the hand of fellowship, and was giving his money like water for the work. Women and children from every walk of life, with illuminated faces, stood before the altar that May morning. With great simplicity and power the pastor gave a personal word to each one and appealed for a larger ministry on the part of the church. Every department of the church felt the quickening of the new purpose, and all, except a half dozen whose pride and selfishness could not discern the coming of the Lord, were happy.

But what of the influence of these few months upon Mr. Wellman? The face, 'tis said, expresses the man within. The hard, stern expression of that fateful day when Mr. Wellman gloated over his profits has softened down. The lines of strength are there, but love has touched them with a living radiance. Several times this year he has visited his early home and talked over his plans with the dear old mother.

During the last weeks, when Mr. Wellman has been close to death's door, it would have done you untold good to watch the strange, strange things that happened. He has realized his danger, but his thought has been of his loved ones, of his men, of his beloved church and city. "My only regret in leaving, if God wills it so, is the laying down of the work he has given me here. But if he has work for me elsewhere, it is well." It touched him very much to know that in his mills and in the church the people had gathered of their own accord to pray for his recovery. Slowly he is coming back to health, and a few more weeks, his physicians say, will see him well again.

This is only a glimpse of what one man, with the love of God in his heart, has wrought in a few months; what he shall do in the years to come, we can only imagine. The great need of our Nation and our churches to-day is men who, having received the kingdom into their own hearts, go forth to put their first strength and ability to bring the world into the kingdom. The fields are already white for the harvest, but the laborers are few.

[THE END.]

The courts of our God are the place where the trees of righteousness flourish. The waters of the sanctuary are the means appointed of God to cause his people to grow as willows by the water courses. Come to these wells of salvation, not to look at them only, but to draw water out of them.—*Thomas Boston.*

PLEASANTRIES.

Charley Bragg: "Yes, Miss Brightly, it costs me ten thousand a year to live." Miss Brightly: "Oh, Mr. Bragg, do you think it's worth it?"—*Boston Traveler.*

When little Ada, aged three, had been told the story of Lot's wife being turned into a pillar of salt, she asked her mother anxiously, "Is *all* salt made of ladies?"—*Children's Sayings.*

Eric had said his text, "But now I am a man I have put away childish things," and remarked, "I think it was too bad of Paul to put away his childish things, auntie: he might have given them to another little boy."—*William Canton.*

A burglar who had entered a minister's house at night was disturbed by the awakening of the occupant of the room he was in. Drawing his knife he said: "If you stir, you're a dead man. I am hunting for money." "Let me get up and strike a light," said the minister, "and I'll hunt with you."

An eminent Scotch divine was once asked how long he would require to prepare a speech. "That depends," said he, "upon how much time I am to occupy in its delivery. If I am to speak for a quarter of an hour, I should like a week to prepare; if I am to speak for half an hour, three days will do; if I am to go on as long as I like, I am ready now."

The professor, according to a London newspaper, had taken a few of his pupils to the Zoo. While the lions were being fed he remarked to the keeper, with a view to his pupils' instruction at first hand: "If one of these gigantic and ferocious carnivora should contrive to emancipate itself and should hurl its prodigious strength into our midst, what steps would you take?" "Bloomin' long uns, sir," said the man, whereat the boys tittered.

An English clergyman once preached a sermon on the eternal fate of the wicked. Meeting soon after an old woman well known for her gossiping propensities, he said: "I hope my sermon has borne fruit. You heard what I said about the place where there shall be wailing and gnashing of teeth?" "Well, as to that," answered the dame, "if I 'as anythink to say, it be this: Let them gnash their teeth as has 'em—I ain't!"

When pastor of a church in one of our mining towns where there were a large number of Cornish miners, says a writer in the Homiletic Review, I was called upon to baptize an infant at the close of our Sunday school session one afternoon. That there might be no misunderstanding I carefully inquired the name of the child, and was assured that it was Anna Belle. Thus fortified, when the subject for baptism was presented I proceeded with all confidence to perform the ceremony. When I said, "Name this child," the father responded quite clearly "Anna Belle," and everything passed off smoothly. But after dismissal an American neighbor came to me and inquired why I used the pronouns she and her in baptizing that child, and informed me it was a boy. "A boy!" I gasped; "impossible! Its name was Anna Belle." "Oh, no, it wasn't; it was Hannibal." That fatal "H" had betrayed me.

AT THE CHURCH

OUR PULPIT.

THE TOO LATE RECOGNITION.

GERALD H. BEARD, PH. D.

Matt. 27:54—Truly This Was the Son of God.

THE place was the mountain of Calvary, just outside Jerusalem. The time immediately after the death of Jesus. The speaker the Roman centurion, or military captain, who had charge of the crucifixion. In the mouth of this Roman soldier, accustomed to the heroes of mythology, the giant sons of the gods, it has been thought that the exclamation must have been, Truly this was a son of a god. Perhaps so. The Greek does not decide. And Luke's phrase, Certainly this was a righteous man, gives color to the supposition. But the charge against Jesus had been that he claimed to be *the* Son of God, in the higher Jewish sense; and the Roman centurion very likely was familiar with that charge, and now was convinced of the truth of the claim on which it was based. In either case, the meaning put into the phrase would not be the full spiritual meaning of our own thought. In either case, the words were a recognition of the divine character and significance of Jesus the Messiah.

All through Jesus' life men had been blind to his divine personality; or they had hated it and refused to acknowledge it, because of their own deviltry. Daring to assault him on the very threshold of his conscious holiness and power, it is with malign hatred of that holiness and power that the spirit of evil, in the temptation of the wilderness, tempts Jesus with the selfishness of the senses: If thou art the Son of God, command that these stones be made bread; tempts him with the selfishness of fame: If thou art the Son of God, cast thyself down. Encased in their churchly traditions, and stung to resentment by his divinely disturbing message, the Jews take up stones to stone him, and justify their conduct with the countercharge of blasphemy: Because that thou, being a man, makest thyself God. Defeated at every point of truth and right, at last they press this charge before the courts: We have a law, and by that law he ought to die, because he made himself the Son of God. And now, by means of mob arguments, they have won their case. Now they are exulting and jeering at the foot of the cross: He trusted on God; let him deliver him now; for he said: I am the Son of God. But now, too, before more than a brief hour had sped by, one of their representative worldlings, embodiment of the cruel theory that might is right; impersonation, by reason of his office, of the great Roman empire, is forced to the utterance of a truth beyond his own understanding of it: Truly this was the Son of God. Because of the earthquake, says Matthew; because of his masterful spirit in death, says Mark; because of all that was done, the gloom of nature and the peace of the Crucified, says Luke; because of all this, perhaps, the veil of selfish hatred was dashed aside; truth and right became conquerors even on Calvary; and, *too late,* the world said: Truly this was the Son of God.

Too late! Too late, very often, is our recognition of God in the glories of the present age. God is coming to us, interpreted by Christ, in the truths of our times and in persons of our times. What if too late comes the soul's awakening that is necessary to receive the revelation?

Our poets and prophets and national heroes and best friends, we fancy, belong to the hallowed past. The good times are gone. Things are growing worse and worse. Oh, this is the most hurtful heresy, the most blighting blasphemy, the most fatal infidelity—this disbelief, let us not say in God, but in goodness; in the genuineness of purity and honesty and all the unselfishness of love; this pessimism which, when men are living and at work, sees, as so many newspapers see, only the fraud, the intrigue, the corruption, the filth of daily life, and leave unmarked, unreported—because so common, so unsensational—nearly all the truth so fearlessly and fully told; nearly all the generous gifts not given by millionaires, nearly all the kindly words not spoken by dying lips, nearly all the noble, self-denying deeds, which are to the bad as a thousand to one. Distrust, skepticism, detraction—not only our newspapers, but our practical men of affairs pride themselves on their shrewdness in judging men, until in some hurricane of national calamity or private loss, our selfish suspicion, our partisan blindness, are swept away, and, in the flashlight of death and the after-hush of the night of grief, we become ashamed that we had ungenerously assumed all unselfishness to be at heart selfish, all purity surface propriety, all goodness politic profession.

Men and brothers, this moral skepticism is the one sort of skepticism that every man ought to be ashamed of. The intellectual skepticism that questions the current theological creed does not compare with it. It is base enough, and mean enough, to detect a sinister motive in the splendid achievements of every hero in our army and navy, in the candidature and service of every civic official, in the devotion of every church member. It sneered at William McKinley last autumn, when he was living and grappling with mighty responsibilities, and labeled him openly hireling, weakling, sordid materialist, would-be imperial tyrant. It honors him and laments over him this autumn, with all the phrasings and the trappings of woe—since he is dead. Thirty-seven years ago the same spirit of suspicion and detraction sneered at Abraham Lincoln as despot and buffoon, and today joins in his praises. It called Washington, Napoleon and Cromwell madmen and traitors, and then built monuments and mausoleums to their memory. It crushed and crucified Jesus of Nazareth, and then, when his body hung dead on the cross, cried out, Truly this was the Son of God.

Hallowing be the memories of the past, mighty and mightier ought to be the inspirations of the eternal future; but truth for us is truth here and now, or it is empty; righteousness is the righteousness that lives today, or it does not exist. He who was the Son of God is with us still the Son of God, or he was not. And faith, responsiveness, sympathy, co-operation, are for us matters of present duty, or they are nothing.

The Recognition of Truth Today.

Let us look at that more closely. The beginning of the too late recognition of God is in moral blindness to present truth. Knowledge is not wholly a matter

of fate, or of circumstances over which we have no control. The recent awful events have been teaching us what some of us have in times past scorned the Church for insisting on—the close, and sometimes tragic, connection between belief and act. To a degree men are responsible for the truth they accept or reject. The pity-born prayer of Jesus on the cross—Father, forgive them, for they know not what they do—has back of it that piercing lament of his, as he stood face to face with the Pharisaism and hypocrisy that afterward slew him—"O Jerusalem, Jerusalem, which killeth the prophets and stoneth them that are sent unto her! How often would I have gathered thy children together, as a hen gathereth her chickens under her wings; *and ye would not!* Behold, your house is left unto you desolate." Paul's comment on that is the true one: "Had they known"—with that wisdom that comes to the man that chooses God—"had they known, they would not have crucified the Lord of glory." And with what depth of regret the sympathetic heart of the Great Teacher himself sees this too late recognition, we see, we feel, as, drawing near to the city of his nation's pride, he weeps over it saying, "O that thou hadst known—O that thou hadst known, in this day, even thou, the things which belong unto peace! But now these are hid from thine eyes." And then he peaks of that defeat and destruction which was to come, and did come—"Because thou knewest not the time of thy visitation." Because thou knewest not!

The student of life and history sees that this pitiable conflict, in which truth has had to first fight its way against the hosts of ignorance, prejudice and fear, mars all the centuries. It is only afterwards, and for both truth teller and truth hearer, often too late, that it has received the recognition and reverence which, as truth, it deserved and might have had. Alas! the nineteenth century did not escape from this wretched wrong. The murderers of Jesus have had their descendants. Charles Edwards and Harrison Thornton preach the gospel of righteousness in Alaska; Pitkin and Clapp do the same in China; and in both countries, under utterly diverse civilizations, these men are murdered. The sense-bound passion of the West, the custom-bound prejudice of the East, will not hear them. George Haddock fights illegal saloons in lawful ways in Sioux City, Iowa; and the saloon power, enraged that the truth about itself should be told, shoots him dead in the dark. Go a little further back. Lovejoy, Garrison, Beecher and the rest of the anti-slavery heroes, speak and write and work for the freedom of men, and thousands of men, supposed to be free, will not hear them. Instead, they hoot at them, slander them, sling missiles at them, and, so far as they dare, kill them. Now the deeds of these warriors for the truth are enshrined in the nation's history.

And still the truth is being told, and money interests and fashion and appetite and theological prejudice and stupid mimicry of ancestors and petty personalities, and worldly selfishness, worst of all, are either dull and dead to it, or else infuriated against it. And still the call comes to every soul to recognize the heavenly guide before it is too late—before it is too late to yield the discipleship and obedience of reason and love to him who said, "I am the truth," and who proved himself, even to the Roman executioner, truly the Son of God.

The Personality of Truth.

Truth is not to be detached from personality. Truth is truth only when it is believed by some one, and to be vitalized must be lived. What has been said, then, with emphasis on the truth, repeats itself with even deeper significance in respect of persons Friendship, with its kindliness of heart and loving deeds, is pleading against a too late recognition. How it must have grieved the mother-heart of Mary, in after years, to remember that she at first misunderstood her divine Son, and that his brothers did not believe in him. How regretfully Peter and John must have looked back in thought to that night in Gethsemane's garden, when, in answer to the gentle request of friendship, "Watch ye here, while I go yonder and pray," they had been so dull as not to sense the precious privilege, and instead had fallen asleep. "Sleep on now and take your rest." It is too late for watching now. "Behold, he is at hand that betrayeth me!"

Yes, all through his life there were those who believed on him, but not fully; those who reverenced him, but not openly. Nicodemus was one of these; he who came to Jesus by night and wondered at the teaching of the new life; then spoke a cautious word in his defense; and then, at last, brought the personal care of loving hands to the dead body of the "Teacher come from God." Joseph of Arimathea was another; he who was "a disciple of Jesus, but secretly, for fear of the Jews," "boldly" begged possession of the lifeless corpse—when his friend and Lord was gone. And there were many others. "Upon the murdered man," says one of the historians of the life of Jesus, "was poured a swift tenderness—offered to him, as it is to many a sensitive and deserted soul, too late." All of these who did this and who might have been so much to Jesus when he was teaching his truth, pleading for self-denying love, fighting his hard, almost overwhelming fight against wickedness high and low—all these, with a pang of remorse they could never quite forget, shared in the miserably untimely conviction of the centurion: Truly this was the Son of God.

We had been talking of ideal womanhood in a company of school teachers, and a friend said to me: "I had two years to teach here in this school. This is the end. I've enjoyed it all. But, oh, I do wish I could live these two years over again. I see so much now that I might have done differently." But it was too late.

One after another got up and spoke words of heartfelt praise and gratitude, as the many friends he had loved and served gathered in the church about his coffin. It seemed that they could not say enough. But the widowed woman who sat by the utterly worn-out and now silent form could hold back the piercing question no longer, and cried out: "Oh, if you thought all this of Edward, why didn't you tell him so when he was living?" Then it was too late.

His mother was on her death-bed—almost gone—and the rough and thoughtless boy, now grown to manhood, bent over her thin, pale face and kissed her lips and said: "You've been a good mother to us." The dying lips had little strength left, but they whispered, "You never said that before, John." It seemed too late.

O friends, *now,* while we live and are strong; now, while the day lasts and we can work; a present welcome for the truth; a present recognition of divine and loving souls; a present sympathy and co-operation; our own soul's awakening; a response to God now!

He—this Christ of God, who is coming to us in these daily ways—was not known, understood and *then* rejected. He was not loved with the soul's de-

votion and rejected. He was not lived with in thought and deed and rejected. He was despised—overlooked, estimated of no account—he was *despised* and rejected of men. And still, in every golden opportunity of truth and service and all personal consecration, the old announcement reaches our ears: Jesus of Nazareth passeth by.

"You will know him, when he comes,
Not by anv din of drums,
Nor the vantage of his airs;
Neither by his crown,
Nor his gown.
Nor by anything he wears;
He shall only well-known be
By the holy harmony
That his coming makes in thee."

Do you recognize him, friend? Do you know him? Even if you do not now, you will then. "Behold he cometh . . . and every eye shall see him; and they who pierced him." *And they who pierced him.*

Burlington, Vt.

BIBLE SCHOOL.

JOSEPHAN D HIS BRETHREN.

Lesson for Oct. 27, 1901, Gen. 45; 1-15.

Golden Text;—Be not overcome of evil, but overcome evil with good—Rom. 12:21.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

ELIAS A. LONG.

Time and Intervening History.

THE time is reckoned at B. C. 1707. It is twenty-two years since Joseph had been sold by his brethren as a slave. The intervening history since the last lesson in Chapter 41 may be divided as follows: First—The seven years of plenty ending with Ch. 41: 53. Second—The two years of famine in Egypt and including Canaan. Ch. 41: 54; 42: 1, 2. Third—Jacob's sons' first trip to Egypt to buy corn. Ch. 42: 5. Fourth—The first return to Canaan with corn, Simeon remaining behind. Ch. 42: 26. Fifth—Second trip to Egypt, Benjamin in the company. Ch. 43: 15. Sixth—The disclosure of Joseph to his brethren.

The Lesson on Forgiveness.

Pharaoh was right in estimating Joseph as "a man in whom the spirit of God is." Ch. 41: 38. Nothing more clearly indicated the divine nature in Joseph than his spirit of true forgiveness. As Christ, while we were yet sinners, died for us (Rom. 4: 8), so Joseph while his brethren were wicked and with murder in their hearts, yet loved them and sought their good. This is seen, first in his loving act of reproof (Ch. 37: 2); then in the long journey as a lad bearing them goodwill (Ch. 37: 17); and at last by the events in Egypt in part recited in to-day's lesson. Did ever man have better grounds for ill-will against brethren? Yet Joseph's history shows that naught but forgiving love, and that in return for the most monstrous evils against him, was entertained. He truly overcame evil with good. Even when needfully testing his brethren through feigning roughness of manner, it was from a tender heart and for their good. Today's lesson is most helpful to the end that we may lay aside all feeling of ill-will against those who have harmed us.

V. 1. Joseph' Love Prevails. "Then." After hearing Judah's unselfish, eloquent appeal in his brother's behalf. Ch. 44:16-34. That time had wrought changes in the hearts of the brethren is shown in Ch. 42:21-23. * * * "Joseph." Joseph now had been Egypt's ruler for nine years, the seven of plenty and the two of famine. * * * "Could not refrain himself." Ch. 43:31. His tender heart (Ch. 42:24; 43:30; 46:29; 50:17) is so moved by Judah's painting of the home conditions, and by the father's sorrow, that he throws off the mask of the inflexible ruler and gives way to natural emotions. He had held out only until the proof of the brothers' repentance was complete. * * * "He cried, Cause every man to go out." From an occasion of state the scene changes to one of family affairs, hence all attendants are dismissed. * * * "Made himself known." Joseph's words which here follow, together with Judah's appeal, form one of the most thrilling narratives of family affection in all history.

V. 2. Paroxysm of Grief. "Wept aloud." An excessive manifestation of grief such as is not uncommon to people in Asia. See Acts 20:37. * * * "And the Egyptians." Joseph's emotions were manifest even to those outside. * * * "And the house of Pharaoh." Doubtless the report of the weeping ruler, whom all loved, had been carried to Pharaoh's house. V. 16. Pharaoh personally became much interested in Joseph's family. Ch. 47:5-10.

V. 3. The Great Disclosure. "Joseph said: I am Joseph." He said this in the Hebrew tongue to the intense amazement of all present. The words fell with stunning effect, as the brethren vividly recalled Joseph, the victim of their wickedness many years before. So Jesus spake when he came to Saul. Acts 9:5, Matt. 14:27. * * * "Does my father yet live?" His words, kindly now, referring to that which lies closest to his own heart and to the hearts of his brothers, showing his tender remembrance. * * * "Brethren could not answer." The first shock was overpowering. They were dumb-founded at the strangeness of the situation. Like the guest at the wedding feast, they were unprepared, hence were speechless. The exalted position of Joseph amazed them, while their own guilt cut them to the quick. It was some time before they could utter a word. V. 15. * * * "Were troubled." They found that the way of the transgressor is hard. Their sins had found them out. They were like Peter when he said to Jesus "Depart from me; for I am a sinful man." Luke 5:8.

V. 4. Love's Reconciliation. "Come near to me, I pray you." This is the voice of love and in strange contrast with Joseph's previous language as he was testing them. Chapt. 42:7. It was the voice of forgiveness, showing that he was reconciled to them. * * * "And they came near." Drawn by that loving command which could not but beget trust in him. * * * "I am Joseph, your brother." Like our Joseph of the Gospel, he was not ashamed to call them brethren. Hebrew 2:11. Here begins a speech extending to V. 14 that very nearly matches in pathos and interest that of Reuben's in the preceding chapter. * * * "Whom you sold into Egypt." To establish his identity, he brings to mind the wicked occurrence on those plains of Dothan when the brothers sold him as a slave for twenty pieces of silver. Ch. 37:28. The words cut to the quick, yet Joseph upbraids them not beyond stating a fact to make clear that he was their brother. By realizing the greatness of their sin, they could the better realize the greatness of the forgiveness. It is a duty to tell others of their faults under right circumstances. Matt. 18:15.

V. 5. Forgiveness. "Be not grieved." The words imply the manifestation of marked grief by the brothers. When Jesus reminded Peter of his great sin he was grieved. John 21:15-17. Sin is the source of endless grief, but Christ has come to take away the grief of sin by taking away the guilt. * * * "God did send me." Instead of Joseph being left in the desert pit to die (Ch. 37:18), a caravan providentially appeared that way to prompt the idea of profit to the brothers by selling Joseph, and thus he was saved alive and came to Egypt. This made their guilt none the less. God makes even the wrath of men to praise him. Ps. 76:10. Men plot evil, but God makes it turn out "for good." * * * "To preserve life." Not only did he send Joseph, but according to the Psalmist's poetical expression, "He called for a famine in the land." Ps. 105:16. In their case the preservation was to the end of procuring national life.

V. 6. The Prediction. "There were yet five years." The brothers were painfully aware of two years of famine just passed through, but of five years yet to come as predicted to Pharaoh they doubtless were ignorant. * * *

"Shall neither be earing nor ploughing." "Earing" is an old English word which means ploughing or seed time. Deut. 21:4.

V. 7. "A Great Nation." "God sent me to preserve you a posterity." As God had called Abram out of Haran to make "a great nation," so he continued to shape events by not permitting Joseph to perish in Canaan, but designs him to become an initial link in that great nation whose formation now was to take place in Egypt. * * * "To save your lives." To save them, as fathers of the new nation, from famine. Had Joseph perished in the pit, his brethren doubtless would have perished from famine, for it was Joseph the saver of grain that saved the life of men. * * * "By a great deliverance." Thus the chosen family was delivered, that it might increase into a vast multitude. But it was Christ's mission, as it is that of each one of us, to proclaim an even greater "deliverance from the bondage of sin." Luke 4:18.

V. 8. Giving God Praise. "Not you that sent me hither, but God." Their design was selfishly wicked. God turned it to a great salvation. Often that which seems an evil is turned by God to the best practical good. To boastful Pilate Jesus declared that he could have no power "except it were given him from above." John 19:11. * * * "A father to Pharaoh." He was as a father in giving counsel. Pharaoh had said, "There is none so discreet and wise as thou art." Ch. 41:39.

V. 9. Speed the Gospel. "Haste ye." The first and last word of this verse speak of haste. Good news cannot too soon be told to sorrowing hearts. Gospel means good news. Thousands now wait with unhappy hearts for the good news of Christ's salvation from sin. * * * "And go and say." A command from Joseph the ruler. They quickly obey. When the Ruler who has all power in heaven and earth commands us to go and proclaim the Gospel to every creature, do we promptly obey? * * * "God hath made me." Joseph in every way gives praise to God for his elevation and usefulness. See V. 5, 7, 8. The brothers in their wicked conduct, the Ishmælites, Potiphar and his wicked wife, Pharaoh, the famine, all good and bad were only agents used of God. Job 12:16-25.

V. 10. Settlement in Egypt. "Dwelt in the land of Goshen. In the land of Rameses. Ch. 47:11. It lay between the eastern part of the ancient delta and Canaan. It would seem from the next verse that this was to be a temporary home. * * * "Near unto him," showing the keen family affection. * * * "All that thou hast." The removal was to be complete. It was to be permanent as effecting their own lives. All that remained of the connection with Canaan was summed up in a prediction of their ultimate return. Ch. 50:24.

V. 11. "The Fatted Calf." "I will nourish thee." Why should Joseph provide for those who had so despitefully used him? Because the love of God was in his heart. Like the parable of Luke 15, nothing was too good for the restored prodigals. Joseph had compassion on his brethren, pitying them for their past wickedness. He was ready to overcome evil with good. Had he returned evil for evil, that would have added to, instead of lessening, the evil of this world. What is our attitude towards those who may misuse us, be it ever so little as compared with that which Joseph endured? * * * "Lest thou, and thy household." In verse 18 reference is made to their "households," showing the separate camps of Jacob's sons. * * * "Come to poverty." How thoughtful Joseph is of their comfort. Notice the continued contrast between the goodness of Joseph in return for the evil of his brethren. He did not say "well they deserve poverty."

V. 12. Recognition Confirmed. "Behold, your eyes see." You see for yourself all I have told you and this will amply convince father. * * * "Eyes of my brother Benjamin." Benjamin was the full brother of Joseph, the others were but half brothers. Jacob would the more readily be convinced by Benjamin's eye witness. * * * "It is my mouth that speaketh." In the Hebrew tongue. In earlier interviews Joseph avoided his native tongue and interpreters were employed.

V. 13. Glorious Story. "Tell my father of all my glory." It would greatly delight and encourage the parent who, through all these years, had been mourning for Joseph. When he would first give glory to God, there could be little danger in his stating the truth regarding his own advancement.

V. 14. The Two Brothers. "Fell upon Benjamin's neck." Benjamin his only full brother. When Joseph first saw him, he could not resist making a great feast, yet hiding his identity. Ch. 43:16. Now that he revealed himself, the signs of affection were very touching. Benjamin was younger than Joseph. He had had no part in the sale of Joseph as a slave.

V. 15. The Silence Broken. "Kissed all his brethren." Instead of rebuke for past wrongs, there are kisses of love and forgiveness. Where sin abounded, grace, in Joseph's heart, did much more abound. Rom. 5:20. The same spirit was shown by Joseph that Christ revealed when he forgave his tormentors. Luke 23:34. The brethren were punished by darts of anguish in their consciences; "but if ye do not forgive, neither will your father in Heaven forgive your trespasses." Mark 11:26. * * * "Wept upon them." He could not but observe the continued confusion and shame of his brethren, yet the forgiving spirit will go still further in expressing love and emotion. * * * "After that his brethren talked." At last their silence is broken. Joseph's loving spirit completely won them. Now they could answer his many inquiries about the father and the old home.

FIVE MINUTE SERMON ON THE GOLDEN TEXT.

PETER AINSLIE.

ERE is a divine recipe that everybody knows is right: "Be not overcome of evil, but overcome evil with good" This is perfectly clear—the basest will tell you that this is right. All classes will rise up and say that that is the way to do. This heavenly maxim needs no argument to prove that it is true. Heathen sages have taught this and philosophers of all ages unite on it as true philosophy. All this is true, and further, I might call up the world's worthies and ask them to testify of its beauty in practical application. A thousand pages could be filled with names and volumes could be filled with illustrations. You will say all that is true—you do not doubt for once that this maxim of my text is both heavenly truth and heavenly beauty, but what are you doing with it is the chief question? Has it become a part of your life? Are you really putting it into practice? Tell me now, what are you doing with this heavenly teaching? No, do not tell me, but go to your closet and tell your heavenly Father what you are doing with this chief principle in Christian living. To fight evil with evil is not wise, for then the very thing we are fighting gets the mastery over ourselves. Our position in life is to be a conqueror. We are crying for freedom like a caged bird. We must have freedom and victory belongs to us by all the God-given rights. For this condition not to exist declares on its face that we are not using the privileges given to us by God. Evil must be overcome. It is our enemy always and everywhere. The weapon we must use is goodness. We do not stop to inquire the where or the how or the why. Here is the fact. Evil must be overcome and the order is "overcome evil with good." Then it is to practice doing good, practice it freely and from the heart. It is not that we do not know, for we know better than we do. It is a matter of doing, and doing with all our might. The rule has no exception, but there may sometimes be a question as to what is always goodness, but in the light of your own knowledge insist on doing good—just that goodness that Jesus practiced, and do it in the fear of the Lord. He will guide you.

Our Father, we bless thee for all the knowledge that thou hast given us, and we ask for grace to do as much as we know. Amen.

The perseverance of the saints is made up of ever new beginnings.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

READING THE BIBLE EVERY DAY.

Topic Oct. 27; Ref. 2 Tim. 3: 1-17.

IF the Endeavor movement did nothing more than put emphasis upon the reading of the Bible every day it would deserve well of every lover of the old Book and the old way. It is true, doubtless, that many of us read the Bible in a perfunctory way with little gain in knowledge or growth in spiritual life. Yet there is always a real gain in any sort of systematic work. The poorest student of God's Word who will really be at pains to read, ever so little or listlessly, can hardly help getting some information and inspiration. The Gospel is like the good seed. It falls into the heart in the silences, and brings forth fruit in quietness and peace. This is the blessed thing about the "Quiet Hour." And the great number who cannot from the press of household or business cares, keep thus the quiet hour of devotion, but who snatch a bit of Bible truth in the pauses, while they wait in the whirl of the world's restless energy, may still find strength and assurance, and catch a breath of that "Peace beginning but to be." For this I thank thee, dear Master, while my life is hedged about with the narrowing bounds of daily toil, with all its hustle and bustle, with scarcely a breathing spell during the long burdened day.

The great apostle gives a strong reason for daily Bible reading in the first part of this chapter: "This know also, that in the last days perilous times shall come." And thereafter follows an awful list of the sins that harbor in the hearts of men who are "ever leaving and never able to come to the knowledge of the truth." The thought of this language is that we need to get

Anchored in the Word of God.

This is the sore need of the age. This is the especial need of young men. It is an appalling fact that the vast majority of our young men in this goodly land, with all our opportunities, religiously, are terribly ignorant of the Bible, its history and its deeper spiritual truths.

"President Thwing selected from the poems of Tennyson twenty-three allusions to well-known passages in the Old and New Testaments and asked thirty-four freshmen of Western Reserve College to explain them. Later he submitted the same questions with one exception to a class of fifty-one at a woman's college in the East. One young woman answered every question correctly, one missed but one, and a third missed but two. Yet the percentage of correct answers was only 49 for the women and less than 43 for the men. None of the allusions would be considered recondite by any one even fairly versed in the English Bible and English literature, and most of them, it would seem, ought to be answered correctly by any average Sunday school scholar of 12.

"Out of the eighty-five students examined one-fourth knew nothing of Christ's crown of thorns or of the manna provided for the Israelites in the wilderness. About thirty could not explain Jacob's ladder, his wrestling with the angel, or Moses' striking of the rock. About forty were ignorant of the brand of Cain, of Esau's rough hands, of Ruth in the cornfield, and even of the angel which was seated in the risen Savior's tomb. Sixty could not tell of the sheet let down from heaven in Peter's vision nor of Joshua's moon on Ajalon. Seventy-five failed on Hezekiah's shadow, which was one of the hardest questions. But sixty-six were stumped by Jonah's gourd, although several of these thought the allusion was to Jonah and the whale."

Atheism and anarchy go together. And ignorance, especially of the Word of God, is the mark of these twin brothers of the evil heart. The description given by Paul in this chapter is just as true to-day as when he wrote to the young man Timothy, warning him of the perils of the last days. Whether we have fallen upon these times, I know not; but this I do know, that with the general neglect of the Bible, perilous times will come.

"Thoroughly Furnished."

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Here we have the chief reason for daily Bible study. To get anchored in God's Word: to be rooted and grounded in the truth; built up in love: thoroughly furnished unto all good works, these are the glorious privileges of Christian Endeavorers.

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

BY THE REV. ALEXANDER SMELLIE, M. A.

JOSEPH SOLD INTO EGYPT.

And the patriarchs, moved with envy, sold Joseph into Egypt; but God was with him."—*Acts* 7. 9.

Monday. Genesis: 37. 1-11.

IN the sweetness and saintliness of his whole character, Joseph suggests Jesus, holy and harmless and undefiled and separate from sinners. I see him; a boy at home, in communion with God. I see him visited in the night-time by dreams which have their birth in heaven. I see him extorting the wonder and admiration of his father. Other Old Testament figures have a sublimer grandeur; Moses unquestionably has. But about Joseph, from first to last there is a singular beauty, a pre-eminent charm.

But my Master, in the "whiteness most white," of his human character, stands peerless, unapproachable, alone. All high and heavenly qualities mingle in him. And I shall be most sinless, if I set him habitually before me, morning by morning, and minute by minute; if I seek from him the gift of his sanctification, as well as the gift of his pardon; if I throw open my nature unreservedly to the inflow and energy of the Spirit, whom he possesses without measure, and gives without stint.

It would be a desirable attainment to be like Joseph. It is a better blessedness, and a possible one, too, to be like Christ.

Tuesday. Genesis: 37. 12-22.

Joseph is a remembrancer of my Lord in this, too, that he was perfected through suffering. The archers sorely grieved him, and shot at him, and hated him. What tempests, what troubles, what tears, there were in the course of his day, as well as what sunshine and

warmth! But the hard discipline ennobled him marvelously. It taught him faith and courage and sympathy and prayer and hope in God. It educated him for the kingly part he had to play. "The arms of his hands were made strong by the hands of the Mighty One of Jacob."

And Jesus suffered. He was the very Captain in the vast army of sufferers. There never has been, and there never will be, sorrow like his sorrow. But it is the teaching of the New Testament that, as my Kinsman and Savior, he was benefited by his griefs. They were wholesome, if they were keen. His distresses acquainted him with my distresses, and qualified him to sympathize with me, and trained him to lean and plead as I must do, and prepared him for his reign as my Brother on the Throne.

I have the same thorny road to travel. I must drink of his cup and be baptized with his baptism. And it comforts me to know that, by the fellowship of his sufferings, I am ripened and matured in grace.

Wednesday, Genesis; 37, 23-36.

Joseph found soon that the path to the fulfilment of his dreams was not a smooth and easy path.

No more is mine, to the holiness of which I dream and for which I pray. There are fears within and fightings without. There are turbulent temptations. There are fierce besetments of the enemy. There are heavy bereavements. There are storms of trial.

It is strange, is it not? It is by no means the spiritual history which I should have chosen for myself. But it is my wisdom and my safety to leave myself in the hands of my God. He brings clean things out of unclean. He gains his sapphires and pearls from the depths of the earth and the caves of the sea. He will transfigure even me into a townsman of his New Jerusalem, who shall not be out of harmony with the stainless city where I dwell. It will need much education, much patience on his part and on mine, perhaps not a little chastisement. But let me trust him.

In due time "all the golden fancies of all my golden dreams" shall have their realization. At length I shall be perfect even as my Father in heaven is perfect.

Thursday, Genesis; 39, 1-6.

The Christian, like Joseph, is a source of blessing to those who are strangers to his God and Savior.

He is so negatively. Is it not true that society is spared and the world continues, because in an evil generation the Father has his seed, the Redeemer has his disciples, the Holy Spirit has those who are his temples and homes? Take away the believing men and women from the earth, and it would soon be ripe for destruction. Often its citizens look with disparagement, sometimes with contempt, on God's sons and daughters; but they owe the saints an immense debt nevertheless.

But he should be so positively, too. I would do something, distinct, unmistakable, helpful, and saving, to benefit those about me. I would live a life high, chivalrous, kindly, spiritual, which will teach them that God can sanctify and sustain. I would speak to them, whenever opportunity offers, of the needs of their hearts and of the divine supply for them. I would lift up holy hands on their behalf day and night.

"Let your light so shine before men," says Jesus to me, "that others, seeing your good works, may glorify your Father in heaven." Let me not forget my Master's commission.

Friday, Genesis; 42, 14-22.

Sin always finds the sinner out. Let me look the humbling and momentous truth in the face. I am inclined to refuse to do this. I am disposed to prophesy smooth things to my heart.

But that is foolish, ruinous, suicidal. It prevents me taking home the consolations of God. I cannot know the comfort till I know the sadness. I am not meant to abide in the gloom for ever, but to pass out of its shadows into the sunshine. But I cannot enter the region of light and peace, until I have become acquainted with that of darkness and pain. Only then "the morning will awaken, the shadows will decay." Only then the weeping will yield place to shouting and joy.

If I wish to estimate the value of a remedy, I must contemplate the ravages of the disease which it cures. And I must walk through the hospital of my heart, I must unwind the bandages, I must view the ugly wounds; or I shall never feel the power of God's antidote and turn to God's physician. When I learn that I am sick unto death, the Healer interposes. When I discover like Sir Percivale, that I am out in a land of sand and thorns, the Good Shepherd comes and leads me into the green pastures.

Saturday, Job; 5, 6-17.

Affliction cometh not forth of the dust. Nay, happy is the man whom God correcteth. For the trial which comes from him enlarges and deepens my knowledge of truth. In these dark periods of my life I gain a special interest in the Word of God. I acquire a clearer vision of many a doctrine, about Father and Son and Spirit, about my work and calling, about immortality and the better country. I grasp with a firmer hand the precious promises. "On the one side," it has been said, "there is a darkening world; on the other side there is a brightening Bible." And I should welcome the gloom that leads to such an issue.

And the trial which has God for Author refines and purifies my character. Many a Christian has grown more Christlike in the school of suffering; may this upward growth be mine.

Ruben's picture of the Crucifixion has been criticized, because the painter has made Calvary a garden where you cannot see sculls for flowers. But that is true for every one that belongs to Christ who died and lives. His Calvary blossoms into flower and fruit.

Sunday, Psalm; 31, 1-15.

How great is the goodness which God has laid up! I make a foolish mistake if I imagine that he has given my soul all that it is to receive from him, when he has pardoned its iniquities for Jesus' sake. That is but the first chapter in the book of his tender dealing and nurture. That is but the threshold of his palace. That is but the opening day of my heart's springtime, and summer is all to follow—bright June, warm July, golden August.

What I should believe is that there is no limit to the gifts he will bestow, the deliverances he will accomplish, the victories he will achieve in me and through me. Every morning mine should be the expectation that his mercies will be new to me through the day; that some fresh revelation of his truth and love will be imparted; that increased holiness and purity will be given; that opportunities for active service or patient waiting will be multiplied; that the evening will find me singing a song of which I am ignorant now.

Some years ago Roman workmen, digging in the Forum, unearthed an old fountain, the Aqua Virgo, imprisoned for ages. And lo, the water burst forth into a sudden lake, strong as in the days of Consuls and Cæsars. Just as impossible is it to exhaust the fountain of health and vigor and progress which God lays up for them that fear him.

General & Church News

THE ITALIAN EVANGELICAL ALLIANCE.

In September last the Italian missionaries of different Protestant denominations in America were united into one grand organization and assumed the name of the Italian Evangelical Alliance. The objects of this alliance are declared to be as follows:

1. To secure spiritual, practical union among ourselves, and fraternal co-operation with the laborers of the different Protestant denominations.

2. To take counsel with each other respecting the needs of the evangelizing work among the Italians of the United States, and to devise the best means of meeting those needs.

3. To unite in our membership all Italian ministers of the Protestant faith in the United States, and to aid in finding suitable fields of labor for such of them as are unemployed.

4. To secure an annual reunion in the hope that such a reunion may not only be of practical value in itself, but may also be the means of promoting a revival of true religion among our countrymen in the city and vicinity where the reunion is held.

5. To do all in our power to promote good citizenship among the Italians of the United States, for the honor of Christ, the welfare of our adopted country and the good name of Italy whence we came. We hope also to have an Italian religious paper which shall be the organ of this Alliance. We pray that God will aid us in securing the necessary means.

A UNIQUE EXPERIMENT.

At Sunnyside, Wash., a Congregational church, a Methodist, a Presbyterian, a Disciples and a Progressive Dunkard, have all united in a local federation for the erection of a church building and the maintenance of public worship. This contract is to continue for a period of five years, at the end of which time any party to the contract has the privilege of selling its own or buying the interest of others. The financial interest of each denomination in the building and property determines its share of the time in the use of the pulpit. An advisory committee consisting of one from each of the six denominations controls the conduct of worship during the period of the contract. Each church expects to retain its own organization within the federated body, but each has united in choosing a president, secretary and treasurer of the larger body, from among the Congregationalists. It is a unique experiment, but in a population of about 1,000 within three miles, promises to work well. There is certainly economy in the arrangement and an avoidance of almost certain failure for some of the churches if continued in separate existence at what would necessarily be "a poor, dying rate."

SOUTH DAKOTA BAPTISTS.

Aberdeen welcomed this year the various Baptist representatives. The women had the first chance. Missionary interest was shown to have been well sustained in the several associations and local churches. The importance of missionary junior societies was emphasized. It was unanimously voted that the young women's societies for foreign and home mission work be consolidated, so far as agreeable to the local churches, under a single name, either "Light Bearers" or "Young Woman's Missionary Society." The former names have been "Farther Lights" and "What Can." That problem of the women's societies: "How to secure the quarterly or semi-annual payments of the apportionment?" was met with the suggestion of greater liberality of spirit, greater economy in personal expenditures and weekly rather than annual payments.

The Ministerial Union came next on the program. Practical and definite topics were chosen for discussion, such as, "Is the Change from Personal Testimony to the Discussion of a Topic in the Prayer Meeting a Good One?" Pastoral Visitation; Christianity and Social Problems. On the last topic a practical instance of cooperation of the churches with municipal struggles was given when a city caucus being called for Wednesday evening by corrupt politicians in order to shut out the "church crowd," the Baptist and Methodist pastors dismissed their prayer meetings, sending the women to the Presbyterian church and the men to the caucus. The liquor men found their scheme balked. Rev. C. S. Thoms preached the annual sermon, takiug for his text the first eleven chapters of Genesis. "Severing Pastoral Ties" and "Current Heresies and How to Deal With Them" were the subjects of two papers that brought out valuable discussion.

The state convention was not largely attended. Colportage and Sunday school work received considerable attention. An effort is to be made to support a colportage wagon like the one just given to North Dakota by Mrs. Modahl. Mrs. C. Malley, Rev. A. J. Finch, F. D. Hall, Rev. E. E. Duley and Rev. E. M. Stephenson were the speakers on Sunday school topics. Rev. W. W. Dawley, D. D., of Minneapolis, gave three fine addresses, the first being on "The Mission and Methods of a Modern Church." "State Mission Opportunities and Obligations" occupied an hour on Friday afternoon, followed by a session of the Young People's Union

At the business meeting the proposed legislation against anarchy was endorsed. The state appropriation of $2,400 was raised, as it usually is in South Dakota. Missionary and educational addresses closed the convention, Dr. H. C. Mabie's being specially uplifting spiritually. The convention was one of the best South Dakota has had.

BOXES OF GOLD.

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330 boxes of gold and greenbacks will be sent to persons writing interesting and truthful letters about the good that has been done them by the use of Grape-Nuts food.

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It is a profound fact that most ails of humanity come from improper and non-nourishing food, such as white bread, hot biscuit, starchy and uncooked cereals, etc.

A change to perfectly cooked, predigested food like Grape-Nuts, scientifically made and containing exactly the elements that nature requires for building the delicate and wonderful cells of brain and body, will quickly change a half sick person to a well person. Food, good food, is Nature's strongest weapon of defense.

Include in letter the true names and addresses, carefully written, of 20 persons, not very well, to whom we can write regarding the food cure by Grape-Nuts.

Almost every one interested in pure food is willing to have his or her name appear iu the papers for such help as they may offer the human race. A request, however, to omit name will be respected. Try for one of the 330 prizes. Everyone has an equal show. Don't write poetry, but just honest and interesting facts about the good you have obtained from the pure food Grape-Nuts. If a man or woman has found a true way to get well and keep well, it should be a pleasure to stretch a helping hand to humanity, by telling the facts.

Write your name and address plainly on letter and mail promptly to the Postum Cereal Co., Ltd., Battle Creek, Mich.

TWENTY YEARS OF CONGREGATIONAL WORK IN NORTH DAKOTA.

At the twentieth annual meeting of the North Dakota State Association, in Wahpeton, a review of the situation showed results of heroic endurance, self-sacrifice and wise statesmanship in nearly 100 churches established and a well-equipped college. About 160 men have had share in the making of Congregationalism in those parts during the past twenty years. The Home Missionary Society has put over $150,000 into the work, besides as much more in work for the Indians, church and parsonage building, Sunday school missionary work and the support of Fargo college. Nine churches have been organized since January 1—seven English and two German. The increase in the offerings to the Home Missionary work have increased ten per cent over those of last year. Twenty-five new Sunday schools have been started during the past twelve months and five schools have grown into churches. There is great and growing opportunity for work among the Norwegians; fifty Scandinavian churches might be organized if missionary aid could be slightly increased.

Steps were taken looking to the organization of a state Home Missionary Society. The women's societies reported over $600 contributed for the year. "Some Present-Day Aspects of the Sunday Problem" were presented strongly in a paper by Rev. H. S. Wiley of Hillsboro. "The Relation of the New Testament Teaching to Sociology" was shown by Rev. G. B. Denison of Cando. Rev. V. H. Ruring considered "The Relation of the Church to the Young People," and Rev. W. H. Gimblett of Hankinson spoke of "The Church for the Times." The presence of Dr. J. E. Roy and Dr. W. S. Ament gave enrichment to the meeting, the former spoke of congregational work in the West Indies. Dr. Washington Choate was also there, and was gladly welcomed as one known by his handwriting, but now seen face to face. He spoke of New England as the missionary field, $60,000 being expended there for missions against less than $8,000 for Dakota. Some pastors were missed, but spoken of with appreciation; many new ones were welcomed for the first time. President Morley told of good progress made by Fargo college, with the largest freshman class in its history, current expenses paid and new pledges towards endowment.

For Nervous Women

Horsford's Acid Phosphate.

Dr. J. B. Alexander, Charlotte, N. C., says: "It is pleasant to taste, and ranks among the best of nerve tonics for nervous females."

CHICAGO AND VICINITY

The Baptist Missionary Training School in Chicago has opened with a class of forty or fifty new pupils, who are about the best prepared of any class which ever entered this institution.

Seventeen were welcomed to membership Sunday, October 6, in the Woodlawn Park Presbyterian church, of which Rev. Dr. E. H. Curtis is pastor.

The Presbyterian pastors are preparing for the work of the autumn and winter with great energy. At an early date a meeting will be hel somewhat of the nature of a spiritual retreat and similar to that held in the Church of the Covenant last winter. The Austin church is holding a series of meetings in which the pastor, Rev. S. M. Johnson, is assisted by Revs. G. W. Wright, S. M. Campbell and W. W. Johnstone.

St Mark's Episcopal church has been much improved and beautified. Rev. Dr. W. W. Wilson has been rector for twelve years and the future growth of the church is very promising.

Special preachers at the University of Chicago for the quarter will be Rev. Principal Salmon of the Free Church College, Aberdeen, Scotland, and Rev. Simon J. McPherson, D. D., formerly of Chicago and now principal of the Lawrenceville school, Princeton, N. J. Each preacher will act for three weeks. The services are held in Cobb Hall chapel at 10:45 Sunday mornings.

The chapter of the Brotherhood of St. Andrew, for some time suspended in St. Andrew's Episcopal parish, has been revived and is doing excellent work. Some of its members assist in the city mission service at the county hospital, together with members of the Epiphany chapter, and also teach on Sunday afternoons at the Chinese mission.

The Rev. W. E. Toll celebrated his twentieth anniversary as rector of Christ church, Waukegan, on Sunday, Oct. 6. A very handsome new stone church was erected ten years ago at a cost of about $42,000. The parish has taken a prominent place in the diocese and has ever held a foremost position as a leader in good works.

The annual meeting of the Baptist Theological Union, which has in charge the Divinity school of the University of Chicago, was held October 2. The report showed 372 students enrolled, nearly every state in the union being represented and more than thirty denominations. Mr. Jesse A. Baldwin was chosen president.

Memorial Baptist church is entering on the winter with enthusiasm and earnestness. Nineteen were received into the membership October 6.

The total membership of the eighty-six churches in the Chicago Baptist Association is 20,955. There are 1,334 baptisms reported for the year, 343 more than last year. The figures reported in our last issue were incorrect.

Twenty-four were received into fellowship, sixteen on confession of faith, at the Evanston Avenue Congregational church Sunday, October 6. A very successful rummage sale the previous week put about $200 into the new church building fund.

James Mullenbach has been called by a unanimous vote to the associate pastorate of Tabernacle church, assisting Professor Graham Taylor. Mr. Mullenbach recently returned from two years of post-graduate study at the University of Berlin upon the Chicago Seminary fellowship awarded him upon his graduation in 1899.

Rev. Lloyd E. Newcomer has accepted a call to the Garfield Boulevard Christian church and the City Missionary society will augment his salary. His work at Humboldt Park and Garfield Park churches has been helpful.

Rev. H. H. Guy has closed his ministry at the Ashland Christian church. During the time of his stay they have grown in attendance and interest, secured and paid for a good corner lot, and expect to have their own house before the close of the year.

GOOD COFFEE MAKER.

Experience with the Berry.

"I have gained twenty-five pounds since I left off coffee and began drinking Postum Food Coffee in its place.

"I had become very thin in flesh and suffered tortures with heartburn, was a nervous wreck with headache practically all the time until one dreadful day when the good doctor told me I must quit drinking coffee, as he had nothing left to try, to relieve me.

"I could not drink tea and had tried everything else, even Postum, but put it by at the first trial, because it was tasteless.

Forced to it again, I determined to see if it could not be made palatable and found at once that when I followed directions and boiled it long enough, that I not only liked it but gave it to my husband for several days without his finding it out. I have the name of making splendid coffee, and we always used the best, but of late I have given Postum to guests many times in place of coffee and have never been detected yet.

Our four children have not drank coffee for three years, and all have gained health and flesh since using Postum. One son, who was always sick, has been greatly benefited by its use, and as above stated, I have gained twenty-five pounds since taking up Postum. I am healthier to-day than I have been for years and give Postum all the credit. Please do not use my name in public."

This lady lives in Burlington, Iowa, and the name will be furnished by the Postum Cereal Co., Ltd., Battle Creek, Mich., to those interested.

Baptist.

The German Baptist conference, comprising five central states, met in Detroit September 20-24. Forty-one churches with a membership of 4,718 reported a total expenditure of $69,783, of which about $60,000 was spent for home purposes, and $10,000 for benevolent purposes, about $14.67 per capita. There were reported 326 baptisms—one for every 14½ members; forty-three dismissals to English-speaking churches and a net gain of 213 members. Eight churches are without pastors. The Holy Spirit's presence was felt not only in prayer-meetings and preaching services, but through all the sessions. Rev. R. Janzen read an essay on "The New Testament Idea of True Discipleship." Rev. George Klipfel showed some dangers of the spiritual life of our times. Rev. J. Meier read a paper on the cultivation of family workshop. Rev. J. H. Merkel answered the question what is the highest success of a church? and Rev. R. Blaudau read an essay on the theme: "The Position of a Christian Toward the Temperance Movement."

The Women's Home Mission Society is about to open a mission among the Hopi Indians, or, as they are usually called, the Moquis. This mission will be planted upon two of the large mesas in New Mexico and appropriately called Sunlight Mission, as it is to be situated in a land of sunshine and is the direct result of contributions given by the Baptist Indians of Rainy and Saddle Mountains, Okla., whose title for their mission is "God's Light Upon the Mountain."

Congregational.

A spiritual forward movement was the thought that dominated the diamond anniversary of the Maine conference, which met in Bangor. The membership of the churches of the state was reduced during the year by a loss of 404, the gain was 386. The benevolences were $56,881 for the year; the home expenses were increased $26,000 over the previous year. "What can be done to deepen the spiritual life and power of our churches?" was the question for which an answer was sought. "The Point of View of the Twentieth Century Ministry" was the topic of an address by Dr. A. E. Winship. Four addresses considered "The Need of Recovering and Emphasizing the Distinctive Message, Mission, Aim and Work of the Church."

Plymouth church, Seattle, has a church missionary society of which the pastor, Rev. W. H. G. Temple, D. D., is president. It meets once a month in place of the prayer meeting and displaces entirely the Women's Missionary Society. No special offerings are taken for the missionary societies, the pledge and percentage plan being followed. Plymouth church has also a successful men's club of about 100 members, who dine together once a month. A paper on some practical home topic is followed by an address on some solid subject and at eight o'clock the meeting breaks up.

The pastor of the Congregational church at Oswego, Ill., Frederick W. Long, recently issued over a hundred invitations to the men of the parish to a "Reception to Men," as a fitting close to his fourth year of work here. The Ladies' Guild served the banquet in the Woodman hall. Toasts were responded to, Mr. Long acting as toastmaster. After singing "Nearer, My God, to Thee," the company was dismissed with a short prayer and benediction, all delighted and pleased, as well as stimulated to higher living, in the memory of an evening pleasantly and profitably spent.

Rev. C. A. Jones of Kane, Pa., issued an autumnal message to his people, calling them to a ten days' devotional service held September 26-October 6, "to promote deeper spirituality among members, effectual yearning for divine love in the congregation and consecrated Christian citizenship throughout the village."

The German Congregational church at Minden, Iowa, has received more than 100 into its membership during the year that Rev. Eugene Osthoff has been pastor. He preaches in both English and German.

One church in Illinois has arranged with great acceptability a family vesper service for two summer months. A part was assigned to every member of the family. Personal invitations were sent to the factories, inviting the men to come after a Sunday afternoon walk with the whole family to the church for one hour. Mothers left their babies with some of the ladies in the lecture-room; children under ten after thirty minutes received a Perry picture illustrating the sermon subject, and marched off for their story from one of the lay members. Boys and girls above the fourth grade in school gathered at the pulpit and read the psalm responsively; the elder ones sang and prayed and listened to a short sermon. Special choruses and orchestra assisted, making a helpful service.

Pastors' classes are frequently heard of. The Ottawa church secures best results through four week-day classes for a part of each year conducted by the pastor. These are divided among grade school boys, grade school girls, high school boys and high school girls, and meet immediately after school.

The old first church, Rockford, Ill., under the pastorate of Rev. F. H. Bodman, has some marked features. In the prayer meeting a half-hour of devotional service is followed by a paper by some member on a subject connected with church history, such as the lives of missionaries, hymn writers, reformers. This has done much to add variety and interest to the services.

In Spring Valley, Ill., the Congregational church stands as the only Protestant force among the 7,000 people, and it is a force under the

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EXPENSES.

Expenses are very moderate. Good table board can be had for $2.00 per week, club board for $1.25 to $1.75. Room rent for 50 cents to $1.00 per week. Tuition for four to five dollars per term for each study. The three leading items of board, tuition and room rent may be reduced to about $125.00 for the college year of 38 weeks.

INDUSTRIAL DEPARTMENT.

Under the anspices of the T. W. Phillips' Loan fund an industrial department is being established that will assist about fifty young people. It is believed that students admitted to this department may reduce the entire expense of the year, including tuition, to about $90.00, and those who do considerable work may reduce expenses to sixty or seventy dollars. Send for catalogue to E. V. ZOLLARS, Hiram, Ohio

skilled hand of Rev. R. W. Perdue. It is one of the few churches in the state that has a fully equipped gymnasium, with social rooms, library and baths. It is the ideal combination of church and Y. M. C. A. for a small city.

Since Rev. G. R. Wallace took charge of Westminster church, Spokane, the membership has been steadily growing, the income has nearly doubled and the small debt cared for. There is a large and enthusiastic men's club.

Rev. R. L. Marsh of Burlington, Iowa, has organized a Bible Study club, which aims to include the entire congregation. More than 100 names were enrolled prior to September 25. The course is that offered by the American Institute of Sacred Literature, which also serves as a basis for the midweek meeting.

The Montana association at its eighteenth annual session considered some very practical questions: How to raise money; how to get people to church; how to conduct revivals so as to win men to Christ. "What Constitutes a Holy Observance of the Sabbath Day?" was treated in one paper; "Christian Apologetics for the Present Time" in another. Several speakers took various phases of the topic. "The Congregational Church of the Twentieth Century;" its ministry, its terms of admission to membership, etc.

Pilgrim church, Cleveland, during the last ten years of effort along institutional lines, has increased its membership from 310 to 857. The expenditures, including benevolences, have amounted to $300,000.

The Disciples.

The American Christian Missionary society during the past year has assisted through the state and national boards in the support of 640 missionaries. These missionaries have organized or re-organized 277 churches. The number of additions to the churches by missionary effort is 24,535; 3,660 were by confession of faith in Christ and baptism into his name. Twenty-eight church buildings have been erected. The total receipts for the year were $213,921.50. The annual report says: "The amount of money entrusted to us for home missions is not in any measure a test of our ability as a people; it is the measure of our interest in home missions. Of our more than 1,000,000 members not more than 300,000 are giving as much as ten cents a year for the preaching of the gospel in this land."

The Kentucky Christian Missionary convention met at Cynthiana, October 3. Four speeches were made on the educational interests by President Burris and Professors Jefferson, Fairhurst and Hageman. A strong temperance address was given by George Gowen of Louisville. The total amount of money raised for state work was $16,395.04 and for foreign missions $12,951.88; church extension, $15,682.06.

The University Place Sunday school at Des Moines had its annual rally on September 29, with an attendance of 1,293.

The High Street church, Akron, Ohio, held a rally with 1,198 present and 336 in the pastor's class.

The Main Street church, Mason City, Iowa, has had a phenomenal growth. Less than ten years ago a church was organized there, with a little group of Disciples. Every year large accessions have been made until now the membership is 1,100. The church edifice has just been made over at an expense of $13,000. It contains thirty rooms. Its auditorium seats 1,000 people. The building was dedicated October 6. Enough money was raised to build a $500 parsonage, besides paying in full for the church.

At the Colorado Christian Missionary convention it was emphasized that earnestness and aggressiveness must particularly mark the church of the twentieth century.

Episcopal.

The Rt. Rev. Alexander Burgess, D. D. LL. D., bishop of Quincy, Ill., died in St. Albans, Vt., October 8. He had long been failing from old age. He was born in 1819.

All Saints' Hospital at South McAlester, Okla., has done a good year's work, having cared for 809 patients, with 11,369 days of hospital care. Of these eighty-two were free cases.

Miss Stockdell has begun work among the Lemhi Indians in Idaho, the first regularly appointed missionary among them.

The Cathedral Schools of Art opened in Cincinnati October 12.

HOW TO GET A JOB IN CHICAGO New book will be issued in a few days. Orders will filled in the order they are received If you are not interested hand it to a friend

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The work of colaboration by Herbert L. Willett and James M. Campbell. It has been widely and favorably reviewed in the religious journals of this country and Great Britain and is now in use in many classes organized in colleges, seminaries, churches and other groups of Bible students. Several pastors have written that they are using it in their classes on the study of the New Testament. Others that they are following their work in their prayer-meeting services. While from many quarters have come reports of the helpful use made of the book in family and private devotion and study. Price, postpaid, $1.25. Given free as a premium for four new subscribers to THE CHRISTIAN CENTURY.

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Many new departments have been added since last year, such as millinery, dressmaking, cooking, languages, basket-weaving, chair-caning and a department for mending clothing. There will also be started a "savings department." Altogether there are twenty-one departments in the school.

For a number of years the Church of the Holy Communion, at Sixth avenue and Twentieth street, Manhattan, in the heart of the retail dry goods district, has been open all day every day in the year. Entrance was secured through a small tower door, bearing an invitation to enter and rest. A fairly accurate record has been kept of those who accepted the invitation and seldom have more than twenty-five done so in a day. Last week, however, the main doors on Sixth avenue were kept wide open from morning till night each day; the increase in the number of vistors is remarkable. Instead of twenty-five, fully 200 has been the daily average, the interest thus shown having prompted the holding of a noon-time service every day.

Methodist.

The benevolences raised by First Methodist Episcopal church of Colorado Springs, Colo., for the conference year just closed, amounted to $7,498.

The Epworth League in the Methodist church is planning to concentrate its energy the coming fall and winter to advance the Forward Movement, which was favored with such success last season. Mr. W.W. Cooper, first vice-president of the league in America, says that the organization has been very active in the past summer, sending out student volunteers to visit the churches and interest them in the cause of missons. They have placed 1,000 missionary libraries, a new library having to be made up this year to supplement the one previously left in the churches. The general subject emphasized in league work this year is to be "Benevolences," and leaders aim, first, to increase information concerning missions; second to exploit and register Christian stewards, those who give one-tenth of their incomes to Christian causes, and third, to increase the number of those who make a daily systematic study of the Bible. The number of these systematic students is rapidly increasing in the league, fully two thousand being now engaged in the work. The Life of Christ is to be studied this winter.

The Milwaukee district made a good showing at the fifty-fifth annual conference of Wisconsin. In 1896 the churches had an indebtedness of $57,000 on real estate besides a considerable floating indebtedness. The $57,000 has been paid off with the exception of about $1,000 on the Park place church. Besides $15,000 has been expended on improvements to the churches. Since 1898, when the twentieth century movement began, the district has raised $42,000 on its indebtedness and about $12,000 for educational and other benevolent purposes.

Presbyterian.

There is still plenty of room for ministers and missionaries in this country. Recently a lady came from a remote district, ninety miles away, to Burns, Oregon, met the Presbyterian missionary and besought him to visit her section. She said she had lived there fourteen years and had never heard a sermon in all that time. A gentleman came to the parsonage from a district fifty miles away. He said he was not a church member, but his community needed a preacher, and he wanted to know how they could get one.

At the United Presbyterian synod of Illinois which met at Aledo, October 1, a practical address was delivered by Rev. William S. Owens, D. D., on "Some Present Day Problems for the Christian Church." He presented the problem of pastoral oversight in its relations to family religious instruction, pointing out the cessation of the old time pastoral visiting and the fact that nothing is taking i s place that reaches the same ends; the problem of the rural church; the problem of reaching the masses, not of slum dwellers, but of self-respecting wage-workers, who are so sadly drifting away from the church.

General.

In the reports made to the Massachusetts Sunday School Association it was shown that forty-one per cent of those in attendance at 1,020 schools are under thirteen years of age; twenty-six per cent are between thirteen and nineteen, and thirty-three per cent of the entire enrollment are above the age of nineteen. A special effort has been made to enlist the interest and service of college-trained men and women in local Sunday school work. In 669 schools there are 1,185 college alumni engaged as teachers. Besides these a force of nearly 900 are graduates of normal schools or have enjoyed other special teacher-training. The International lessons are used by 980 schools out of 1,284.

Rev. R. T. Stivers, missionary of the American Sunday School Union in Iowa, says that from his ten years' work more than 1,100 hopeful conversions have resulted and forty-five churches have been organized, thereby giving strength to eight of the leading Protestant denominations of this country.

Berea college, in Kentucky, is pushing its extension work among the mountain people. A large number of teachers' institutes have been conducted the past summer. This fall four parties in wagons will traverse the re-

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mote counties, holding a "three days' meeting" in a place, with stereopticon, attention to agricultural, domestic science, good citizenship, and the building up of the public schools. Through the generosity of author and publishers, 1,000 copies of Dole's "Young Citizen" will be distributed. These gatherings are an adaptation of the Chautauqua idea, and have proved very popular and useful. The extension work includes traveling libraries, and touches the Virginias and Tennessee as well as the mountain portion of Kentucky.

The Iowa Congress of Religious Education which met October 5 and 6 discussed such themes as the following:

"The Influence of Journalism on the Development of Character."

"The Agents in Character Building—What Are They and What are Their Relations?"

"The Value of the Present Family Methods in Building Character."

"The Value of Present Sunday School Methods in Building Character," followed by a symposium by three speakers.

"Social Conditions in Building Character."

"Political Influence in Building Character."

"Business Influence in Building Character."

"The Odds and Ends Gathered Up."

"The Needed Elevation in American Type of Character."

Foreign Missionary Items.

Among the conversions recorded in one of the city churches of Madura, India, during this year is that of an old woman aged eighty. She worshiped the Hindu gods Veerabudran and Mariamman, and while her husband and sons were anxious to know the Word of God, she proved a bitter enemy and cursed all who visited her house. Suddenly her husband and four grandchildren were attacked by cholera. Her husband died, though the children escaped, and the constant medical attendance of the missionary physician and earnest prayer for the lives of the children, opened the stony heart of this woman as that of Lydia in apostolic times and she volunteered to become the child of God. She and the two grown-up grandchildren were baptized under the names of Lydia, John and Grace. She handed over to the missionary all the vessels she had formerly used in her worship of idols. She is very firm in her belief and bold enough to preach the Savior whom she found, to her son and the people living close by.

A communion service in one of the stations in the Madura mission, India, the past year, presented a very unique sight; five persons from five different castes, high and low, stood in a row, their elbows touching each other, offering themselves as candidates to be admitted to the church. In recording this the writer says, "It actually seemed that the prophecy that the cow and the bear shall feed together had been fu filled."

A trip made by Mr. Wagner through the out-stations of the Hermosillo field in Mexico, in company with the native colporteur, showed him as never before how eager and hungry the people are for the Word of God. He cites many cases of persistent study of the Bible and adds, "The carrying of a pocket Testament is so general among the believers in Sahuaripa that one may say it is the fashion, and there has been such an increase in the number of Protestants in this district that two mail carriers, instead of one, are now required to bring the literature to that distributing point. Through the spreading of literature and the faithful work of the Bible agent and the scattering of believers, this field has been extended by the addition of three new circuits, and already Sunday schools have been organized in these places."

A school for girls, just completed in Samoa, costing $10,000, has been paid for entirely by the contributions of Samoan Christians connected with the churches founded by the London Missionary Society.

Mr. Moffett reports considerable progress in Pyeng Yang, Korea. The boys' school of the city has been divided and a new school started at some distance away, with 26 boys under a new teacher who gives good promise. Mr. Moffett visited a growing group about eight miles from the city, holding with them the first service in their new building recently purchased. Here fifteen were received by baptism and twelve as catechumens. During the trip of seven days with Mr. Bernheisel five groups were visited, 10 people baptized and 15 catechumens received. The groups in this section are growing, but are in need of more attention, while in counties just beyond are a number of groups calling loudly for a visit, which other work will not permit. In four distinct groups two new schools and two new church buildings have a place in this month's report.

The Rio Grande Training school was removed last March from El Paso, Texas, to Guadalajara, Mexico. Rev. John Howland says: "As soon as the opening of the school was announced, applications began to be made. From the extreme northwestern corner of the country several youths applied for admission. They were told that it would be impossible for the mission to transport pupils, but that a limited number of such as had satisfactory recommendations would be cared for if they could find a way to come. Two boys from the Fuerte district, in northern Sinaloa, having seen both of the directors when the latter visited that field, determined to get to Guadalajara in some way. By working, selling their tools, etc., they got a little money together and decided to start on foot on the journey of about 1,200 miles. A long and interesting tale might be written of their experiences during more than a month. Two days they accompanied the stage, riding most of the way by paying a little money and doing a great deal of work in whipping the mules, carrying the torches (the stages in that hot country make their trips by night), and aiding in other ways. Later they saved about two hundred miles by an agreement with the captain of a steamer. One of the two is a full-blooded Mayo Indian, and knows the language of his people. He is much interested in trying to put Gospel words and truths into that tongue, which has never been reduced to writing.

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BOOKS

The Witness of Jesus and Other Sermons, by Alexander Proctor, with a biographical sketch by T. P. Haley, edited by J. H. Garrison.

It was the pleasure of the writer of this review to listen to these splendid sermons more than twenty years ago. They made a profound impression on him at the time, giving him an intellectual and spiritual uplift, and the reading of them has been a great delight. Alexander Proctor was a great preacher. He was a giant intellectually and a little child in the sweetness and teachableness of his spirit. He had the mind of the Master. His great love for Christ and his appreciation of him thrilled through all his sermons. To have listened to his sermons through a protracted meeting and to have been associated with him and heard him talk at the fireside was almost an education. No review can do these sermons justice. They must be read, and reread. They must be studied. Alexander Proctor was a thinker. His sermons were not made, they grew. He was not a firstly, secondly, and thirdly preacher. He took a great thought and opened it up. You could see it grow, expand. It crowded out other things from the mind and took possession of you. Your horizon was pushed back, the heavens above you were lifted up and you seemed to be living in a larger world than you had ever dreamed of before. He dealt with great themes. The small had no place in his mind. The nineteen sermons in this volume are all on great subjects—The Witness of Jesus, Creation—Old and New, The Coming One, The Transfiguration of Man, Salvation and Retribution, The Three Rivers of Revelation, etc. They are modern sermons, and are alive with the brightest, freshest thought of the day. Alexander Proctor kept up with the procession. There were about his mind no signs of decay. He delighted in life, and these sermons pulse with life. I have said that I listened to them twenty years ago. But they are not old sermons. Alexander Proctor never preached an old sermon. He couldn't. Every sermon was "born again." The best, the newest, he had in him. He was not a man of one book, but of two. The Bible and nature were the two books he studied and loved. He never feared any conflict between them. The author of one was the author of the other. To him the Darwins, Tyndalls and Huxleys were God's prophets and interpreters and he welcomed every new truth they brought from nature's storehouse. He was in love with truth and he never discarded a truth because it was old or feared one because it was new.

The charm of these sermons is the Christ they hold. They are not theological, but Christological. It will be found that in every sermon Christ is central. All his lines of thought converge in Christ. This is the thread of gold on which all these pearls of thought are strung. No man was ever more fearless in presence of assaults against the Bible, or criticisms of it, than was Mr. Proctor. The secret of it was his boundless trust in the Christ. Upon this Rock he stood, and all the waves that rolled in from the stormy sea broke harmless at his feet. He was the confidence of the Psalmist when he said, "I will not fear, though the earth do change and though the mountains be moved in the heart of the seas, though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

It was a happy thought that put into this volume the "Remarks at the Communion Table." How tender and beautiful are these "Table Talks!" Mr. Proctor was not only a great thinker, but a boundless lover of the Christ, and in these "Remarks at the Communion Table" we see the great thinker aglow with love. Take this at the close of the sermon on "The Witness of Jesus." He had just been speaking of "the new creation, the new heaven and the new earth," and then at the Table he says: "The greatest power of which we can have any knowledge in this world in the making of things new is love. It is the vast, infinite renewer, like the sunlight, which is a symbol of love, renewing the heavens and the earth, as the old Psalmist, looking upon the earth, said, 'All nature changes and becomes new.' Now, all the new homes in the world, and the new lives, and the new joys that spring out of them, come from love; and when God wants to give us a taste of the new home, the new heaven, the new Jerusalem, he shows us his love. When he wants to fill the human heart with some anticipation of that which overflows, that new inspiration, he shows us his infinite love in Christ. And that is what this ordinance means. It comes to us once more, always in harmony with God's greatest thoughts toward us, renewing the soul from week to week, making it diviner, stronger, filling it with hope and light. And this is the effect of love, by which his own great heart comes into ours, his thought into our thought, as it is shown to us in Christ. This renewing is going on always, and this is what this institution means, that looking at this great, divine, infinite force in God's heart, this is to make you new in your hopes, joys, religious life, aspirations, energies, from week to week, through the pilgrimage here, with regard to a life to come." The volume of sermons concludes with an admirable biographical sketch of the great preacher by T. P. Haley, who knew, appreciated and loved him as a brother. The editor, J. H. Garrison, has done his work well. He is entitled to our gratitude. He has given us an invaluable treasure. The book is more than a gem. It is a seed. It is destined to bear much fruit. Here Alexander Proctor, though dead, yet speaketh, and his speech shall be a fruitful seed.

Thou must be true thyself
If thou the truth wouldst teach;
It is the overflowing heart
That gives the lips full speech.
Think truly and thy words
Shall the world's famine feed;
Live truly and thy life
Shall be a great and noble creed.

John W. Allen.

LITERARY NOTES.

McClurg & Co. have announced a book of verse called "At the Sign of the Ginger Jar." The author is Ray Clarke Rose. A very large proportion of the poems constituting the volume were written and appeared in The Record-Herald's editorial department, "Out of the Ginger Jar."

The third edition of Gen. J. H. Wilson's "China," recently issued by the Appletons, continues to attract attention. Charles Stewart Smith says, in a letter to the auhor: "I have visited China, and I consider that you have told us more concisely about that strangely complex country than all the other books I have read on this subject."

A. C. McClurg & Co. make the announcement that their publishing department will hereafter be under the full management of F. G. Browne, for the last twelve years business manager of the Dial. The department was from its beginning and up to the date of his death in April last under the immediate personal charge of General McClurg, and the high standards which he set will be zealously guarded and maintained.

D. Appleton and Company announce a new book by Garrett P. Serviss on "Other Worlds," in which the latest discoveries concerning the planets are presented from the point of view of human interest. It is many years since a book treating of other worlds than ours in a manner at once scientific and popular has appeared, and, in the meantime, there has been an immense advance in astronomical knowledge, so that Mr. Serviss' book seems calculated to meet a genuine and very wide demand.

The W. B. Conkey Company will issue this fall a new volume of verses by Ella Wheeler Wilcox under the title of "Poems of Power." In a prefatory note the author says: "The final word in the title of the volume refers to the divine power in every human being, the recognition of which is the secret of all success and happiness. It is this idea which many of the verses endeavor to illustrate." The work, which will be brought out in handsome style, will contain Mrs. Wilcox's latest productions.

A new book of fiction, promising much in point of freshness and inter-

est, is announced by the Scribners from the pen of William Allen White, the Kansas editor who leaped into continental fame a few years ago by the writing of a single editorial. Since his "What's the matter with Kansas?" Mr. White has, with painstaking effort, won his way to literary repute of a high order, and thousands of readers of his "Boyville" stories will warmly welcome his new book, embodying, as it does, the most important writing of his life.

Charles Scribner's Sons are preparing to issue, in conjunction with Constable & Co. of London, a new edition of the novels of George Meredith. The books, in the form known as "pott octavo," will have no other ornamentation than the author's autograph on the side. In view of the increasing popularity which Meredith's works have obtained after many years, and the fact that the old edition has long been out of print, this pocket edition is likely to be popular. The shorter pieces—"The Tale of Chloe," "Farina," "The Case of General Opie," and, in fact, all the short stories which Meredith has written—will be included.

A new book by Dr. Chapman is an event in the lives of multitudes of earnest Christians, and his latest book is sure of an eager welcome. It is entitled "Day by Day, or Meditations for the Morning Watch," and is published by the United Society of Christian Endeavor. The general theme of the book, as of all Dr. Chapman's works, is the winning of the higher life, the deeper communion with God, a putting away of the hindrances of the flesh, and a putting on of the freedom of the spirit. Dr. Chapman is especially strong in his use of anecdotes, but he is supreme in his suggestive and spiritual interpretations of Scripture, and his entire book is based upon a multitude of Scripture references.

George Kennan's unceremonious expulsion from the Russian empire has directed public attention to his book, "Siberia and the Exile System," which startled the world ten years ago by its revelation of the way political offenders were treated by the czar. As a serial in the Century the same material has caused a veritable sensation. Copies of the magazine circulated in the czar's dominions reached their destination with whole pages blocked out by the censor. The book has not lost its interest in the past decade, and even before Mr. Kennan's summary ejectment from St. Petersburg it had been selling better than for several years. It is understood that certain reforms have been effected in the Siberian penal system, the necessity of which was pointed out in this work.

Last spring the Scribners announced a new and enlarged edition of John Rae's "Contemporary Socialism," but it became necessary to postpone publication until fall. It is now practically ready. This new edition is the famous old edition brought up to date by adding a chapter recording the enormous strides socialism has made in Europe during the last decade, and the most interesting compromise on the part of the leaders by which the cause itself has been conserved at the sacrifice of many of the ideas that lay at the very foundation of their philosophy. Social reform has now become the immediate object of the party, ungraciously enough, but of necessity. Grudgingly accepted, at first as a mere bait for votes, it is becoming a substantial instalment of the amelioration that it is hoped the movement will ultimately bring forth.

"The Roentgen Rays in Medicine and Surgery. As an Aid in Diagnosis and as a Therapeutic Agent" is the title of a book to be published immediately by The Macmillan Company. The author, Francis H. Williams, M. D., is a graduate of the Massachusetts Institute of Technology; visiting physician at the Boston City Hospital; Fellow of the Massachusetts Medical Society; member of the Association of American Physicians, and a member of the American Climatological Association. There are about 300 illustrations in the book which embodies the results of the original work that has been carried on by the author during nearly five years, together with a careful study of the already considerable literature of the subject, chiefly that of Germany, France, England and America. The writer has had exceptional opportunity to study and test this latest addition to methods of diagnosis by the daily examination of patients chosen from the wards of a large hospital. Illustrative cases are cited and numerous tracings and photographs are reproduced.

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We call attention to the advertisement of The Natural Body Brace Co., Salina, Kansas, in another column. This is a company of very high standing, vouched for by leading banks throughout the country. Their home banks say the company's methods of doing business are all that a customer could ask. They prove by the most skilled physicians and thousands of wearers that their Brace is the best of cures for ailments peculiar to women and girls, and for abdominal weakness, backache, lung troubles or general weakness of either sex. It cures after everything else has failed. Their book of plain, common sense reasoning which is fully illustrated is sent free in sealed envelope to all who ask for it. They refund the purchase price to any who are not pleased with the Brace after 30 days' trial. We suggest that you write to them for full information at once.

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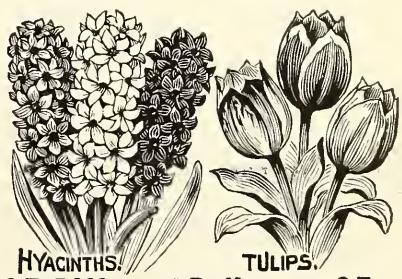

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THE HOME

Wish and Work.

The boy who's always wishing
That this or that might be,
But never tries his mettle,
Is the boy that's bound to see
His plans all come to failure,
His hopes end in defeat,
For that's what comes when wishing
And working fail to meet.

The boy who wishes this thing
Or that thing, with a will
That spurs him on to action,
And keeps him trying still
When effort meets with failure,
Will some day surely win,
For he works out what he wishes,
And that's where "luck" comes in.

The "luck" that I believe in
Is that which comes with work,
And no one ever finds it
Who's content to wish and shirk;
The men the world call "lucky"
Will tell you, every one,
That success comes, not by wishing,
But by hard work, bravely done.

—Eben E. Rexford.

MY LITTLE MAN.

CHAPTER II.

By Kathleen Watson.

In two minutes I was at his bedside—at the goal of the journey that had seemed as though it would never end at all. I grasped his hands, but could not look at him at once, or speak.

"Dear old Nell! I knew you would come. I knew you would," he smiled and said again.

Just the same old voice, with the same old ring in it; the voice that had more power and influence over me than any other voice on earth. In eyes, and words, and ways, just the same dear earnestness, the same dear carelessness; the same old charm of manliness, and now of perfect heroism; the same simplicity and the same quaint humor—nothing of good was lost in him; the waves of sorrow that had passed over his soul had swept no sweetness from him; torture had not paralyzed him; cruelty had not crushed him; nor the deprivation of the dearest things in life driven him to despair.

His face and forehead were scored and furrowed with lines so many and so deep that it seemed as though a red-hot tool had traced and burnt them in. His thick dark hair had turned to iron-grey. Behind the smiles there was a sorrow in the eyes—a sorrow that must have struck the coldest of those who saw. The face of a man who has gone down to the things of daily life with pluck and denial undreamt of, smiling bravely with the best of them, hiding deep at his heart the deadliest hurt of all.

Very far back into the past we went, I think. When he said, "Dear old Nell!" I was no longer in that distant prison sickward, I was back in the old school room at Rugby. It was the afternoon when the sunbeams came dancing and quivering through the high elms right on to my desk, to the distraction and destruction of Euclid and myself; when my head was hot and heavy with effort and rebellious thoughts; when some one came to me and set me right and helped me afterwards to keep my boyhood straight and clean—some one whose love had ever since been more to me than any other loves on earth. "And I can do nothing for you, nothing?" I asked him, frantic with the hopelessness of the thought of what might have been.

"Now, is it likely, Nell," he smiled, "that I should have so implored you to come across this awful distance, solely for the bliss of seeing at the end of it an old crock like myself?"

His eyes were strangely bright, he caught his breath at intervals when he spoke, and then a distressing cough seized and shook his wasted frame. His face, though thin, was not in any way distorted by illness; and, whether it was the influence of the old gay charm of manner or not, I could not bring myself to see in it the dread approach of death, or to believe that he was in the last ravages of consumption.

A great clock near struck ten, and we both knew that our interview for that night at least would very shortly cease.

Then our hearts beat quickly, and we laughed no longer merely to relieve each other.

"I believe," he said, "I really believe that I have kept myself alive by sheer force of will until you came; for I have to ask of you a thing, or even two things, which I never could have trusted to a letter, and to the mere chance of your getting it or not. For the last six months I have lived for this day. My continual prayer has been, God speed you here; and somehow I have always known that you would come, Nell."

Great beads of perspiration rose on his forehead; the veins on his temple swelled and started; he spoke eagerly and in agony, like one who realizes suddenly that he has so much to say, and so little time to say it in. He told me all the story of his arrest, the cause of it, and just how and when it happened. He was sitting in his study window, with his little boy on his knees, telling him one of the stories which, at the leisure hour of sunset, it was his wont to do, when the pitiless officials of the Czar came in and tore them asunder.

Slowly, in gasps, it might have been in sobs, as in one whose soul remembrance rends in twain, and whose grief is too great for utterance, he told me of that parting.

"He clung to me and I to him. We understood nothing but that we were to be parted from each other. Oh,

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Nell! I always see that small, white, agonized face as I saw it last—his dear blue eyes wide with terror, his arms outstretched to mine, which they had bound. Night and day there rings in my ears his last anguished cry, "Father, father, take me, too!"—'Listen, darling,' I said; 'you must be very brave. Father has to go away, perhaps for a long time. He cannot take you with him. It is too far and too cold. But he will write to Nell. And when Nell comes back from across the seas, he will fetch you and love you always. But you must be so very, very brave, that Nell, when he comes, shall find that father's darling has been the best and bravest boy in all the world. Tell nurse not to leave you. I will think what can be done.' But he only cried, 'Father, father, take me too,' till I thought I should go mad—mad—mad in my powerlessness and pain. Then for the last time I kissed him. 'Listen, listen, darling! If you are not brave, you will kill father,' I said, throwing out in my despair the sheet-anchor which I knew would never fail me. The gendarmes bade me imperiously come at once. I did not want my darling to see me dragged from him. We did not speak again. I left him in his seat in the deep recess of the window. Ah, to see his little face! When we got down to the street, I looked up. He was there. He had unlatched the window, and had pushed his head through the bars which I had put up for his sake, because he used to sit in his corner there and watch for me when I returned from the colleges. It was snowing, and the white flakes settled on his curls. Hours afterwards I remember wondering if he had stayed there. My sheet-anchor had not failed me. I saw his lips move as though they tried to say something; he waved a tiny pocket-handkerchief through the bars; and, Nell, he smiled—he positively smiled! Oh! that smile—that smile! To think that my darling should have

gone through his Gethsemane when he was but five years old."

After that he could speak no more for the torture of recollection, and I sat silently, with bowed head, by his side, trying to comprehend something of the awful strain that it had been his lot to bear through all those lonely months, comparing it with the even flow of my own careless, untroubled years; and in that distant, dismal sick ward, strange thoughts struck me concerning the changes and chances of this mortal life. Then they came and told us that our interview for that night must cease. I was lodged, not badly, in the governor's house. To pave the way for as unrestricted an intercourse as possible with Allan, I gave Romstroff a considerable sum to be expended in every possible comfort for Allan, feeling that if the dear boy got the benefit of half of it, it would be something.

The next morning before noon I was with him again. The March sun was shining bravely on the white land around; it streamed through a window at one end of the ward right on to his bed. He had passed a sleepless night of pain; and by the hard light of day, I saw clearly what in the hope and excitement of the night before I had not chosen to see—I saw that the prison walls of Yakoutsk would very soon hold him captive no more for ever.

Then I learnt why he had kept the promise made to me in the shadowy twilight way of Athens, why he had called me to him across the breadth of the desolate Siberian land:—

That he might leave in my keeping the most sacred charge on earth, so sacred that he could trust the message to no paper, post, or servant, so sacred that into my ears alone it needed to be told.

(To be continued.)

Woman's function in the world is not so much to be admired as to admire, to praise, to encourage, and to comfort. The woman who makes her life a search for admiration is abdicating her finest power over mankind. She is by right, as Ruskin put it, "the arbiter of praise and of blame." She sets the standard of her men folk high or low, as she chooses. What she shows a hearty contempt for is sure to lose ground as a social usage or opinion. Whatever laxity of manners or of morals she tolerates is equally sure to gain ground. If she lends her countenance to the lascivious theater, a low-pitched literature, a paganized art, men will never reform these evils. If she sanctions the living of an empty, idle, and frivolous life, then that will be the life of her male friends. But if she sets herself against these things, they will be disused and despised. Not childhood only, but the world at large, is plastic under her hands. If the bombshells of war were all to explode in her china-closets, Ruskin suggests, wars would soon cease out of the earth.—Sunday School Times.

How Bessie's Light Shone.

It was a very dismal day. The sun was hidden by clouds, and every now and then little gusts of wind blew the rain against the windows, and moaned and sighed through the pine trees.

Bessie Dean stood at the window of the old farm-house drumming on the pane. She looked disconsolate—yes, actually cross—and once in a while a tear stole down her cheek and fell on the glass, as if in sympathy with the storm without.

"I never saw such a dark, lonesome, gloomy day in all my life, never," she said. "Papa gone, mamma sick with a headache, baby cross, and here I am all alone. There isn't a single thing bright and pleasant, and I just think it is too bad!"

The tears fell very fast now, and the brown curls bobbed expressively up and down among the curtains.

After she had cried a long time, she became thoughtful, and began looking out of the window again. Presently she began to speak her thoughts.

"Grandma says when I cry and think that everything is awful lonesome, it is because I have forgotten something. She says if I would read my verses in the morning, and try to practice them all day I shouldn't have time to be lonesome. I did forget this morning, and I believe I'll go and read my verses now, just to pass away the time."

She quickly ran and got her verses, and sat down in the big easy chair to read them. As she read on, her face grew very sober, and she again indulged in her habit of thinking aloud:

"They're all about our being 'the light of the world,' and 'letting our light shine.' I wonder whether the lights are all gone out that makes this such a dismal day. I remember when the teacher gave us those verses she said: 'Now, children, remember, if the day is very dark without, you can make it very bright and sunshiny all day long.' I don't believe my light has shone a bit all day, and this day needs it more than most others. I'm going to try, right away, and see what I can do."

The little girl jumped up with a face far more cheerful than it had been a half hour before. Indeed, Bessie was like an April day, so full of changes was she, but after a little shower the sun often shone the brightest.

She didn't have to wait long to find something to do, for baby was crying pitifully in the sitting room. She went in and took baby in her arms, and sang to her until the tired little one had fallen asleep; then Bessie went into mamma's room.

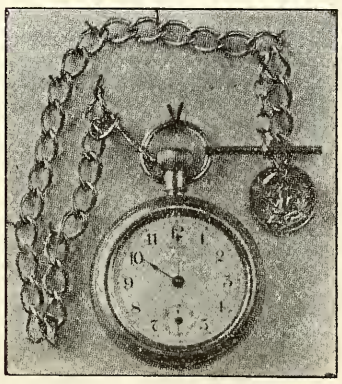
Mamma was wide awake, and suffering severely with her head, but her first words made Bessie glad:

"It was so thoughtful of my little girl to stop baby's crying when mamma's head ached so."

Bessie said nothing, but began bathing the aching head. Her little hands grew very tired, but she would not stop until she thought mamma was asleep; then, after pulling down the shades, she stole softly out of the room and down stairs.

The clock struck five just as she entered the kitchen, and, remembering that it was nearly tea time, she began setting the table for papa's supper.

When papa came home that night, and called her "Little Sunshine," and mamma awoke much refreshed, and baby laughed and crowed after her



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nap. Bessie thought the world seemed different from what it was a few hours before, and she could hardly believe it when she looked out of the window and saw the rain pouring down as steadily as it had in the early part of the afternoon.

"I guess it's because the lights are shining again inside that makes it so bright," she softly said.

"Ye are the light of the world. A city that is set on an hill cannot be hid. . . . Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:14-16.)—The Myrtle.

ANOTHER SOLUTION OF THE PUZZLE.

The following puzzle was given and solved in The Christian Century of September 5:

There was a groceryman who had an eight-quart jug full of vinegar. The grocer had an order for four quarts, but had only a three-quart and a five-quart measure in his store. He told his boy to get four quarts of vinegar for his customer and he was not allowed to pour out and waste any of his vinegar, and he had no other vessel to help him out but the two measures. How did he do it?

Here is another solution: Fill the five-quart measure from the eight-quart jug. Fill the three-quart measure from the five-quart measure. Empty the three-quart measure into the eight-quart jug. Empty the two-quarts left in the five-quart measure into the three-quart measure. Fill the five-quart measure from the eight-quart jug. Fill the three-quart measure from the five-quart measure. Remain, four quarts in the five-quart measure.

Here is a good puzzle from the Bible: Whose daughter was Noah?

How many boys and girls will send the answer to The Christian Century?

Harry Marschner.

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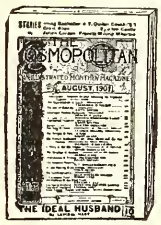

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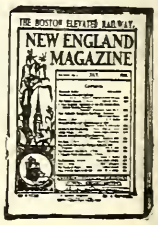

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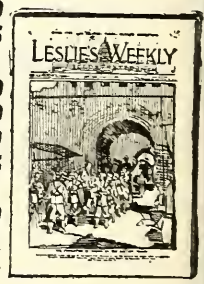

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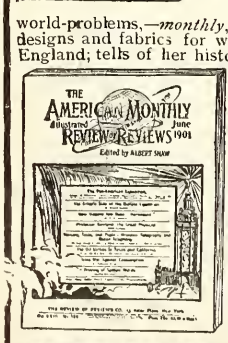

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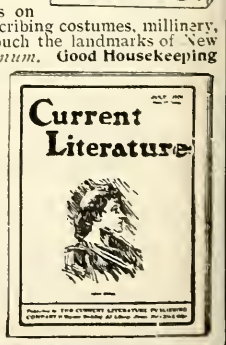

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THE CHRISTIAN CENTURY.

Volume I. Chicago, Ill., October 24, 1901. Number 23.

EDITORIAL

STATEMENT OF PRINCIPLES:

The Christian Century is published in the interests of essential Christianity. It is the organ of no party; the advocate of no ism. While welcoming the ascertained results of modern Christian scholarship, it stands for the great evangelical verities which are the foundation stones of the Christian system. It seeks to be tolerant in spirit, practical in aim, and warmly sympathetic towards all the present day problems of religious thought and life. It also aims at being at once a clearing house and medium of communication between the different denominations, so that they may by free and fraternal expression of opinion become better acquainted with one another and may be led to join forces in more aggressive work for the advancement of the Redeemer's Kingdom.

THE UNIFYING OF MANKIND.

DURING the last decade we have thought more definitely of the unity of the race than was possible in any previous generation. There is rapidly growing up that which we must call a world consciousness, which, if not entirely new, is assuming new proportions and powers. When Queen Victoria died the whole world united, scarcely one government being omitted, in the celebration of her praises. When the Chinese war broke out, the minds of men throughout the world were once more stirred to sympathetic anxiety and the feeling that all were related to each other. And just the other day we in this country were thrilled with the discovery that practically the whole world had heard the assassin's shot which laid President McKinley on his death-bed, and that the eyes of all the nations were watching his demise. Such events bring to the surface of our every-day thought the progress of a movement which has been for long ages spreading itself over the earth, but which has been identified only in these last days as its speed has increased and its glorious significance has begun to appear.

The unifying of the race of mankind began away back in history with the abolition of the tribal life and the creation of nations. During the nineteenth century we not only saw this older process go on, but a new one set in, in the binding of many nations into vast empires. All the great countries of Europe are really empires, for they have their colonies, and comprise therefore within their life the interests of various races and widely separated territories. Among these empires of the world we must not only reckon China, but now also the United States of America. As in private business the union of single firms into groups and groups into great trusts has been found to simplify business, abolishing much friction and saving much energy, so in the political world the creation of empires has made the relations of numerous peoples to one another less complex. And now we see growing up before us the problem of the relations of these empires to one another. They of course watch each other, oftentimes with bitter hostility, but always with mutual fear, and yet their existence is making war less frequent and peace more secure.

The forces which at present make for peace, and therefore the ultimate union of empires, may be summed up as follows: First, we have the influence produced by the kinship of European dynasties. It is true that the German chancellor not long ago declared that he would resign if he thought that his emperor's conduct in international relations was ever molded by family considerations; but no human being can in his heart believe that this kinship has no influence. The crowned heads of Europe cannot possibly meet as close relatives or correspond on imperial matters with one another, even through their chief ministers, without being influenced by that kinship. In the second place, we must reckon the influence of an ever-widening public education. If education cannot be said to create righteousness before God, it does at least exercise a negative force which holds men back from conduct whose folly or weakness it enables them to see. Yet another fact of enormous importance is the commercial interdependence of the great empires. It may be true that some of these are self-sufficient, in the sense that if they were for a time cut off from foreign trade they would yet find all means of livelihood within their own borders. But this is not true of all; and in any case the standard of prosperity in every land is much more severe than that of a bare livelihood, and in every country what the people desire is prosperity. No government can in our day dare to enter upon a great war without facing the question as to whether its people will make the inevitable sacrifices of comfort and luxury for the end proposed.

Yet further, it must be recognized that the average conscience of the world is becoming confirmed in its condemnation of war, and its approval of every means that can avert it and maintain peace. It is the Christian conscience which has given rise to the slow-growing and indefinite but supremely potent system of international law. Such law can be argued before no judiciary and enforced by no executive save at

the cost of international war; nevertheless, it is receiving the ever-widening approval of mankind and a constant homage from the leading governments of the world.

There is another side to consider. The main forces which, in addition to the vague ideas included in patriotism, help at present to separate the empires and make war possible, are of three kinds. First, there is the difference of language. No countries which use separate languages can ever understand each other so thoroughly or sympathize with each other so deeply as those which use the same language. We need not go far afield to discover the destructive force exercised upon the relations of the races to one another by their use of different languages. The second force is greed. The hearts of the nations are being centered upon the possession of wealth in a way altogether new in our world. The passion is being suffused through all classes. Their education is enabling them to cherish it by studying the means by which wealth can be attained, and watching all the social and political means which may prevent it. Undoubtedly it is in this direction that we must look for many of the events which in the future may bring even the greatest and most closely related empires to the verge of war. The third great force which helps to keep nations apart is religion. One is appalled to realize how much of the territorial ambition of Russia is caused by the undying claim of the Greek church to universal authority. It is notorious that one of the main causes of the age-long difficulty between Ireland and England is rooted in the attitude of the Roman Catholic church toward the British government. It is obvious, of course, that, while the Chinese war may not have been directly occasioned by the determination to exterminate Christianity, yet the religious spirit of the Chinese lies behind all other causes as the fundamental source of the Chinese policy. China cannot turn her eyes to the future without turning her back upon her gods, for the gods worshiped are the ancestors of every family. It is the past that is sacred; out of the past that the vital blessings come; in the past that their ideals live for the Chinese. Any invitation, whether by a missionary, an electrical engineer or a railroad surveyor, to take a step which would open the future to the Chinaman is an invitation to break with that attitude of supreme reverence for the past which informs all his worship and almost constitutes his religion.

Nevertheless, the great unifier is religion, and of all religions that one which will ultimately prove itself the light of the world, breaking down all middle walls of partition, is the religion of the New Testament. It is those upon whom the Spirit of Christ has come, and who look out upon the movements of the world in his name, who know, with that faith which is the highest knowledge, that the kingdoms of this world are destined yet to melt into one vast empire, to become "the kingdom of our Lord and his Christ."

AN EVENING TRIP ACROSS SIBERIA.

BY THE VISITOR.

IN days of rapid transit like these it should not be surprising that a journey should be made across that apparently interminable stretch of land with which we associate the horrors of the Russian exile system, and that it should take but a few hours. It was not made in a convict caravan, however, nor with the new airship, nor by means of Aladdin's lamp or Solomon's magic carpet, with their wonderful powers of transportation. The only vehicle needed was my easy chair, the only headlight my study lamp, and my only companions Dr. Francis E. Clark and the little party who recently went "A New Way Around an Old World" (Harpers, 1901). One who has only listened to Dr. Clark in conventions of Christian Endeavor might not imagine he would be especially interested in the small incidents of a transcontinental journey. But I had traveled with him to California once, not in the library fashion, but in reality, and knew him for a most delightful companion. So it was with pleasure that I started overland with him from Vladivostock, on the shores of the Sea of Japan, to make the long trip by rail and river across Siberia to St. Petersburg and London. I had the great advantage of Dr. Clark and his party, that I had to encounter none of the delays or inconveniences to which they were subjected, and landed at Moscow in no sort wearied with the way. I started with them at seven in the evening, and by ten was back home again, which shows how easily one can circumnavigate the world in this vicarious fashion.

The new Trans-Siberian Railway was only completed a few months since, just on the eve of the outbreak of the disturbances in China. Dr. Clark had attended conventions in both China and Japan, and as he was hastening to be in London for the international convention there, he chose the new route by land as offering promise of a more speedy journey. This great railroad is one of the latest means Russia has constructed for the realization of her enormous projects in the East. Nothing presents a more interesting study than the far-sighted plans of Peter the Great, and the marvelous persistency and steadiness with which ministry after ministry at St. Petersburg has adhered to them as the polar star of the national policy. Peter had two points in his mind toward which he affirmed it to be the sole business of his country to find approach—Constantinople and Pekin. Russia's plans have never wavered from that day. Step by step this purpose has been furthered. In the Russo-Turkish war the first of these objects was really gained, but Russia was deprived of her advantage by European diplomacy, and her officers rode into the capital of Turkey without their side arms. But she has never retreated, and in the East every contest with China has pushed the border southward. The construction of the Trans-Siberian railway is another step toward her final purpose, enabling her, as it does, to accomplish the double object of rapidly transporting her troops to the distant Chinese frontier, and of filling Eastern Siberia with peasant emigrants from her European provinces who will presently oppose to the teeming millions of China, on the Manchurian border, a population as dense as her own and far more powerful and effective.

The first stage of the trip was made from Vladivostock to Khabaroffsk, on the Amour River, a distance of some five hundred miles. One traces with interest the itinerary of this journey on the maps, most of which now show the route of the great Asiatic railway. The governor of the province, on whom Dr. Clark had called, made special efforts to secure favorable accommodations along the line of travel which had only recently been opened and where much was not to be expected in the way of luxury. The train was drawn by a Baldwin locomotive, with the flaring stack once used on American railroads in the days when wood was burned. The cars, of which there were about a dozen, were of the sort better known in Europe than this country, smaller in size, and divided into compartments, and ranged in the order of first, second and third class according to the price of tickets. Along the side of the coach runs an aisle which serves for the porters or conductors. As the distances are long and the rate of travel rather slow, the seats are so arranged as to afford room to lie down at night. The toilet arrangements are of the poorest, as is affirmed to be the case in most of the hotels, where a single small and filthy closet serves all the purposes of washing for all alike. Towels and linen appear to be rare and elusive articles. Water for washing is scarce, and for drinking purposes not to be thought of. The remark of a Siberian writer is quoted to the effect that "Englishmen have the bad habit of washing themselves all over every day. As a consequence of this habit their bodies emit an unpleasant odor." Apparently no such "bad habits" prevail among many of the emigrants Russia has sent to this country, as observation in the steerage quarters of ocean vessels and on emigrant trains proves. Of the dining car, Dr. Clark's own words are the best description: "Pullman would scarcely own the diner as an offspring of his invention. A long table down the middle, at which perhaps twenty people can sit at one time, and a bar at the end, at which all kinds of drinks, light and strong, are served, and toothsome delicacies dear to the Russian heart, like caviare, sardines and other little fishes "biled in ile," are eaten. At the long table, *table d'hote* meals are served, consisting of three or four courses, and one can also order what he chooses at a fixed price."

At Khabaroffsk the river steamer was taken for the trip up the Amour, and as the stream was ascended it became necessary to change to a shallower and less comfortable boat, and then to one still smaller and meaner, till the limit of endurance was nearly reached. At the beginning the first, second and third class passengers were provided for separately, and though the semblance of this arrangement was still preserved, the lines were less and less drawn as the lower levels of comfort were reached. To these inconveniences were added those of sand bars, on which the boats became lodged, till patience was an almost expiring virtue. At last, after twenty days of this wearisome river travel, the city of Stretinsk was reached, and the rail trip resumed.

Here, however, a worse fate was in store. On the train, which consisted of cars somewhat resembling the fourth-class coaches on German trains, and were about like box cars with windows, the forethought of the kindly governor had provided by wire a car of comparatively comfortable character for the Clark party, in which there were two ladies. Unfortunately many miles had not been traversed before the train was stopped by a burned bridge, and after long delay it was announced that all would have to take a train that was waiting beyond the river. This train proved to be precisely like the one left, save, of course, that all the coaches were of the cheap class already mentioned, and the situation of the travelers may be imagined, or rather cannot be imagined, in a car whose natural inconvenience and discomfort were augmented many-fold by its filth and occupants. The days spent on that train ought to be a vivid memory in the minds of that group. I found it much pleasanter to let Dr. Clark tell the story than to venture to take it myself. At last Irkutsk was reached, and after crossing the beautiful Lake Baikal and spending a day in the town, the comparatively comfortable *train de luxe* for Moscow was taken and a week more of constant travel brought the tourists to the home-like atmosphere of Europe. The trip from the Chinese frontier had taken thirty-eight days, and, as it turned out, it was the last that could have been made for many weeks, for the government was roused to instant action by events in China, and every mile of the road was pressed to its utmost capacity in the transportation of troops.

If one wishes to know something of the new Siberia and the methods now employed to develop it, of the prison barges and cars, and of the pleasures and perplexities of a journey from sea to sea, let him read Dr. Clark's most entertaining book.

NOTES AND COMMENTS.

Improvement in Literary Taste.

At the annual convention of the American Library Association the gratifying testimony was borne that the demand for better books is increasing, there being a growing preference for books of history, travel, science and other solid forms of literature. This is a good sign. It is true that the reading of fiction is enormous, many of the people purchasing the newer and more popular novels because of the inability of the libraries to supply them, yet the improvement noted by the librarians is something in which we ought to rejoice, inasmuch as the life of a people is largely molded by what they read.

President Roosevelt's Liking for a Literary Life.

Some years ago when President Roosevelt was being thrust into public service, writing to a friend he expressed his preference for a literary life. What he wrote then is doubtless true of him today. He said:

"My career is that of a literary man, and as soon as I am out of my present position I shall go back to my books. I may never be called to take another public position, or I may be; in any event, I shall try to do decent work while I am in office. I shall probably enjoy the life greatly while I am taking part in it, and I shall certainly be ready at any time to go out of it with a perfectly light heart."

The Feminine and Masculine Ideals in Religion.

At a recent religious gathering the question was discussed whether the Church is not emphasizing too much the feminine ideal of religion and too little the masculine. This was taken as equivalent to enquiring whether the emotional and passive sides of religion are not being emphasized rather than the virile and aggressive. One thing which lends support to the affirmative side of this question is the fact that of the membership of the ordinary church seventy per cent are women, and only ten per cent are men. One rea-

son for this preponderance of women in the church undoubtedly is that adequate efforts have not been made to win men. Too little demand has been made upon the vigorous powers of manhood. One of the speakers at the meeting referred to advanced the idea that even in the Sunday school there comes a time when women teachers cannot hold the boys. After a certain age they will not submit to the feminine ideal; and need to be placed under men teachers. When the perfect condition is reached the feminine and masculine ideals will be united; heart and head, tenderness and strength, being blended into one.

The Federation of Churches.

The Federation of Churches and Christian Organizations has just completed a canvass of the west side of New York, examining into the religious and sociological condition of its half a million of population. Some important results have been obtained. Twenty thousand families have been turned over to the care of the churches in the district. It was found that a very small proportion of Roman Catholics are unattached to any church, while the number of Hebrews who have broken away from the synagogue is very large. The unchurched Protestants are not as numerous as the Hebrews, but they are more in number than the Roman Catholics. The foreign Catholics especially seem to have a local root; they live in colonies, and are somewhat stationary; but the native American is a nomad. His unsettled, wandering habits often keep him from connecting himself with any particular church, even when he is religiously inclined. These strayed and scattered sheep need shepherding; and that is what the church is for.

Death of the Head of the Mormon Church.

The presidents of the Mormon church die, but the church itself lives on. Lorenzo Snow, the fifth president of this strange institution, has just passed away. He is spoken of as a broad-minded man who possessed many statesmanlike qualities. He was born in Mantua, Portage County, Ohio, on April 3, 1814. He came from good Puritan stock and received part of his education at Oberlin College. Coming into contact with Joseph Smith, when on a visit to Kirtland, Ohio, he became a convert to his teachings, and threw himself with apostolic zeal into the new cause. His missionary labors were abundant, and the privations and persecutions which he endured were worthy of a better cause. He went through the troubles at Nauvoo; and had a hand in building up Salt Lake City. He was elected president of the church on Sept. 13, 1898. He was a believer in polygamy, for which he suffered a year's imprisonment. He is said to have left a large family, the members of which are scattered throughout the world.

Harm Done If Not Meant.

Johann Most, an incendiary anarchist, has been sentenced in New York to a year in the penitentiary for publishing in his paper, *Freiheit*, an article entitled "Murder *versus* Murder," in which he advocated the right to kill political tyrants of all sorts, "through blood and iron, poison and dynamite." When his sentence was pronounced all his former bravado left him, and he whimperingly said that "he meant no harm." But whether he meant to do harm or not, he did it; and hence his sentence, which, according to the London *Times,* is "entirely inadequate for so gross an outrage upon public feeling." We have no defence to make of Herr Most, yet there is one incident in his early life which throws some light upon his hostility to existing institutions. When a young man he showed his independence by refusing to go to confession. The priest, believing that he could compel him to confess, tried to overcome his obstinacy by a free use of his riding whip. Since then he has never entered a church. Anarchy is often bred of a rankling sense of wrong and injustice.

Bi-Centennial of Yale University.

During the present week Yale University is celebrating her two-hundredth anniversary with religious services, addresses, torchlight processions and historical representations. The event is one of national interest. Seventy-five years before the independence of America was declared Yale was founded; and since then she has exercised an influence which is simply incalculable in molding the thought and life of the nation. Little did the ten ministers of Connecticut who met at Brandford, each bringing a number of books and laying them on a table for a foundation of a college in the colony, or Elihu Yale, whose first gift of a few hundred pounds gave to the enterprise a local habitation and a name, know whereunto this little matter would grow. During the last twenty years the growth of Yale has been remarkable, exceeding that of the one hundred and eighty previous years. During the present celebration new structures representing an outlay of $2,000,000, are to be dedicated. President Roosevelt, Secretaries Hay and Root, Chief Justice Fuller, Justice Brewer, William Deans Howell, Edward Everett Hale, George W. Cable, and numerous public and literary men, are among the guests of honor. A large number of college presidents are also present. Indeed, seldom has such a gathering of distinguished men been seen in this country. Old Yale has recently taken on new life, and this celebration will give to her added momentum as she enters upon the third century of her existence.

Bible Study Department of the Chicago Y. M. C. A.

Interest in Bible study is increasing. On every hand is seen a desire for more thorough courses after more intelligent methods. Nowhere has this desire been more marked than in the Young Men's Christian Association, and in no quarter has more encouraging progress been made. The International committee has outlined a plan for systematic courses in progressive study, which has been pursued by many of the associations in the United States and Canada. Following along this line the Chicago Y. M. C. A. has arranged three courses for systematic and consecutive study of both the New and Old Testaments and the history of the world's great religions. It is also the purpose of these lecture courses to provide in a popular form, studies which shall emphasize the great evangelical truths of the Scriptures, in the hope of not only increasing the knowledge and love of the Bible, but of deepening the spiritual life. These lectures will be

given on Fridays from 7 to 7:45 p. m. The following is the list of speakers and subjects:

1. Fall Term—October 4th to December 20th (12 weeks). "New Testament Book Studies," Prof. H. L. Willett, University of Chicago.

2. Winter Term—January 10th to March 28th (12 weeks). "Old Testament Book Studies," Prof. G. L. Robinson, McCormick Seminary.

3. Spring Term—April 4th to June 20th (12 weeks). "The History of Religion," Prof. Amos W. Patten, Northwestern University.

CHICAGO NOTES.

Rev. Robert McIntyre, D. D., of the St. James M. E. Church, has resigned his pastorate to devote himself for a season to literary work. He sees an inviting field of usefulness in the religious novel. His first venture, "The Modern Apollos," has just been sent out by the publishers.

When asked to address the students of the Northwestern University the other day, Bishop McCabe seized the opportunity to speak a few pointed and wholesome words on the subject of hazing. He said: "A hazer is a coward, and his acts should be amenable to law. Hazing is a brutal custom; and I sincerely hope that the authorities of the university will place upon it their stamp of disapproval."

At the Purity Convention Dr. J. H. Kellogg of the Battle Creek Sanitarium, spoke on the subject, "The Influence of Diet upon Character." He maintained that next to religion diet was the most powerful factor in the making of character. Dr. Kellogg, like all reformers, is an extremist, yet there is a great deal of truth in what he says; and while we would not go the length of those materialistic philosophers who regard thought as a secretion of the brain, and who say that "as a man eateth so he thinketh," still we believe that there is a great deal to be found out touching the relation of food to our mental and moral states.

The Rock River Conference of the M. E. Church, which has just closed its sessions at Evanston, had in it, as was to be expected, several occasions on which Methodist fervor boiled over. One of these was when Governor Yates was introduced to the convention. He said:

"Day after day men like myself stand where they hear, not, perhaps, the songs of the siren, but something as bad, and when I come into such a gathering as this it gives me the greatest pleasure. I am proud to say I have a good Methodist mother and was converted at the age of thirteen, and I have always had the greatest love and reverence for the ministers of this church.

"There is a blow for every one of us to strike. I want to say this especially to the young men. I shall try to strike my blow, and I am here to tell you that I shall endeavor to do so with Christian courage."

These are manly words. They are discounted a little, however, in the way the young governor has yielded to the pressure of political leaders, and has appointed unworthy men to office. But he will have plenty of opportunities to redeem the past in the three years of office still before him; and if he endeavors to do his duty with Christian courage good men will bless him.

The Citizens' Association has been inaugurated to do in state politics what the Municipal Voters' League has been doing in city politics. A movement "in behalf of purity, probity and correct methods," which will raise the standard of nominations for the state legislature, by breaking the power of the party machines, is very much needed. The war with the corrupt political leaders who have held in their hands the reins of power, and who have controlled the distribution of the spoils of office, will be fierce and long; but if the committee receive the support of all decent law-respecting citizens the issue will be in no wise uncertain. This is one of the movements in which the churches of the city ought to put the whole weight of their influence.

At the Congregational Ministers' Union last Monday plans were outlined for the inauguration of a new movement in the form of a training school for deaconesses, and other women workers. The training school will be in connection with the Theological Seminary, and the Deaconesses' Home, which is situated at 513 Washington avenue, will provide accommodation for all who are under training for every form of Christian work. The home will be opened and the classes will begin Nov. 1st. A large building at Dover, Illinois, has been donated to the committee who has this work in charge, for whatever object they may see fit to use it. To the Rev. George H. Wilson of De Kalb, the energetic secretary of the committee, is due the credit of bringing the work to practical realization. Miss Coleman, matron of the Home, will be pleased to answer inquiries, or to receive the gifts of those who may be interested in this good work.

Duke M. Farson, Chicago's banker-evangelist, is a breezy, interesting character. He has cut loose from the Methodist church that he may have more elbow room to work. He says that "the Methodism of today is too hide-bound and listless" to suit him. His specialty is "every-day holiness," a thing which we supposed all Christians were seeking to realize. He affirms that he has no difficulty in mixing business and religion and that his evangelistic work does not interfere with business success. He says, "Of course, if I devoted more time to thinking about bonds and less about the Bible I might make a few more dollars, but the credit account above beats all the bank surpluses you ever heard of. My creed," he says, "is John Wesley's teachings, Charles Wesley's hymns and the Bible." We would have liked his creed better if he had put the Bible first; we would have liked it still better if he had left the first and second articles out altogether, and kept to the Bible alone.

"Forenoon and afternoon and night;
Forenoon and afternoon and night;
Forenoon and afternoon—the empty rhyme
Repeats itself. No more? Yes: this is life.
Make this forenoon sublime, this afternoon
A psalm, this night a prayer, and life
Is conquered and thy crown is won."

CONTRIBUTED

Books.

By John Hall Ingham.

O silent volumes on my shelves,
That hold the deathless and divine,
Ye have but to reveal yourselves,
And I am yours, as ye are mine!

Mere ink and paper though ye be,
As shells wherein no life appears,—
If hand but touch and eye but see,
Then mind meets mind across the years.

Dante and Shakespeare speak once more,
Beethoven sings his soulful strain;
And in the unsealed tombs of yore
Wake all the passion, all the pain.

They are not dead, these silent ones,
Nor dumb, but eloquent with light,
And sparkle like the infinite suns
Beyond our reach, though in our sight.

Like melodies that once have thrilled,
And in the memory never die,
Those calm, majestic voices stilled
Come echoing from eternity.

CHRISTOLOGICAL TENDENCIES OF THE TIMES.

W. J. LHAMON.

No. VI. Representative Books.

WE mean of course representative books as related to Christian thought. We select three only, believing that they may be taken quite fairly as indices of the current thought about Christ, and therefore also about God and man. We forewarn the reader that the nature of our theme calls for liberal quotation from the chosen books, and the essayist makes little claim to originality in this paper beyond the general thought of it, and the appositeness and fairness of the selections.

1. Here is Dr. A. J. Gordon's book, entitled, "The Christ of To-day." This book is inductive in method, masterly in style, and perfectly unfettered in its presentation of thought. Some of its suggestions are far in advance of us yet, and it might be well for us if we never came up to them. But taken as a whole the book is an index, and as such it is highly significant. There is a passionate earnestness about it with which the live reader falls in love, and on the full current of the author's vivid and impulsive eloquence he feels himself all but irresistibly swept along.

Speaking of the new and enlarged ideas of the world that have come to us by the way of modern sciences, Dr. Gordon says: "The escape of our human world into the new spaces and the new times, the expansion of the material order to infinity and the extension of history to eonian periods, the gathering of the nations into the consciousness of a contemporaneous humanity, and the mighty growth of the kingdom of the spirit, are blessings for which it is impossible to be too thankful. Mankind have been brought out into a large place, and the daily vision is of broad rivers and streams. But unless Christ shall be installed over this new world, it will simply be a larger and more splendid corpse than the old. Over the total worlds of space and time and present humanity and the spirit he must be recognized as supreme; and these kingdoms with all their glory, if that glory is not to fade into a dream, and the highest hope of mankind is not to be blasted, must become the kingdoms of our Lord and of his Christ."

In a quite similar vein Dr. Gordon tells us that there is a consciousness in the world that Christ cannot be transcended * * * "that, as the form of religious thought, the inspiration to religious feeling, the ideal of religious character, and the mold in which the ultimate philosophy of the universe must be run, he is absolute for humanity."

And again: "Three great advances have been made in the intellectual appreciation of the Person of Christ. He is the acknowledged representative of humanity, the accepted revelation of the essential kinship of the divine and the human, and the guide to the ultimate meaning of nature."

But Christ must be more even than all this. This he might be and still appear to us as the Unitarian Christ. His identity with us must have its complement in his difference from us. We must be masters of his thought about God before we can know the richness of his nature and the fullness of his revelation. "Unless we obtain from Christ, in addition to a clue to the meaning of nature, an immutable morality and a conception of the divineness of man, a doctrine of God, we cannot be said to have mastered the secret of his character. His idea of an eternal Fatherhood in the Infinite is the heart of the matter. If we can retain that as the deepest reality in the universe, we have our guide to the remaining mystery in the life of Jesus."

Thus the thought of the Savior about God, and about man, and morals, and nature, and the kinship of the human with the divine—Christ's thought about these—is made by Dr. Gordon the norm of all thought upon such high themes. In other words, this representative book is thoroughly Christological in its view-point and method. Christ is its Alpha and Omega.

And now, dropping this work all too quickly, we take up one, a very recent one, from a bonny Scotchman. It is entitled "The Fact of Christ," and its author is P. Carnegie Simpson, M. A., minister of Renfield church, Glasgow. Even as a piece of flotsam this book would be indicative, we think, of the current of Scotch thought. But it is more than that; it is really a whole cargo of fresh and vigorous Christological thought steering straight to port. Mr. Simpson starts out upon "The Data of Christianity" in a point-blank, New Testament way. He goes directly to the 16th chapter of Matthew, and to the 16th verse of it. He says:

"When the greatest religious Master whom the world has ever known put one day to his first disciples a certain question, and, on receiving an answer to it, declared that on the strength of this he could build his Church, it is evident that here is to be found what he regarded as the critical issue for religion, and its proper point of departure. * * * It surprises us, however, when we look at what this question was. The occasion referred to is, of course, the scene near Caesarea Philippi, when Jesus asked his disciples, 'Whom say ye that I am?' The question is a notable

one, but it astonishes us that it should be treated as a fundamental one. The inherent truth of the teacher's message would always appear to be a more important matter than anything, however interesting, about the teacher himself. * * * But the question was not of this kind. It was not about God or about morals. It was a question simply about Jesus himself. It was neither theological nor ethical, but personal. And this was the question upon an answer to which Jesus declared, with energy and enthusiasm, that his Church would be built. This fact is a very remarkable one, and we cannot too carefully impress its significance upon our minds. This greatest of religious teachers forms his religion—for the building of his Church cannot be less than that—from his followers' convictions regarding himself. What appears to be an irrelevancy to religion—the personality of the preacher—he makes its very proof. * * * Jesus directed men to find the data for Christianity primarily and essentially in the phenomenon of himself."

Following this Mr. Simpson reminds us that no other teacher ever so put himself into the fore-front of his teaching. "Not Moses so spake, nor the prophets; not Plato nor the Buddha nor Mohammet, but Jesus spake thus. He did so habitually, deliberately, pronouncedly. * * * To the seeker after eternal life he said, 'Follow me.' Of one who would see the Father he asked, 'Hast thou not known me?'"

And so the author proceeds, finding in Christ himself meanings for "The Christian Character," "The Moral Motive Power," "The Foundation of Faith," "The Word of God," "The Reality of Sin," "The Problem of Forgiveness," and "The Principles of the Atonement." These are the headings of his chapters, and they are all fundamental. One may boldly hold up this book among others in vindication of the claim that Jesus is conquering theology.

3. The last book to be named here is that masterly work of Principal Fairbairn's entitled, "The Place of Christ in Modern Theology." To this work the author has brought a glowing enthusiasm for Christ, powers of mind that are rarely excelled, and an immense wealth of learning. Its Christological tendency will not be long doubted by any who will take the pains to turn over its pages even in the most cursory way. The first sentences of his opening chapter are decisive. The doctor claims that "the most distinctive and determinative element in modern theology is what we may term a new feeling for Christ." He insists that we "have recovered the historic Christ," and that "we feel him more in our theology because we know him better in history."

But he carries the thought back of the incarnate, historic Christ even to the consciousness of Christ as it is revealed in his life and teachings, and makes that the formative principle in theology. In one of his concluding chapters Dr. Fairbairn says: "The theology which starts from the consciousness of Christ finds that the determinative element in his idea of God is the paternal, and in his idea of man the filial. But this conclusion is only the premiss of a constructive or interpretative science, and all the positions evolved in the science are involved in the premiss." Throughout his work Dr. Fairbairn makes the formal source of his teaching the consciousness of Christ. He finds the primary fact in this consciousness to be the Fatherhood of God. "In the consciousness of Christ the Father is at once primary and ultimate, the normative and necessary principle; the filial feeling is dependent and normated. All he does is done because of the Father and for him. The Father sends the Son, works through him, abides in him, raises him up, and glorifies him. The Father is first and last, the cause and end of the Son's appearance and achievements."

"And so," he says, "the conclusion is inevitable; if we attempt to construct a theology which shall be faithful to the consciousness of Christ, the Fatherhood of God must be the determinative principle of our thought. It is the architectonic idea; out of it the whole system must grow."

But such theology is what we have all along been calling Christology. It begins with Christ, the consciousness of Christ; it proceeds on the one hand from Christ to God, and on the other from Christ to man. Ultimately, if we are to be Christian, Christ must dominate all our thought upon these high themes, and we must see both ourselves and our Father as revealed in his theanthropic person. Surely Christ is conquering this mighty realm of thought.

"SACRED MUSIC."

PROFESSOR CHARLES C. CLEMENS.

THE chief function of sacred music is not very difficult to define. Music in itself is not only a subtle form of speech; but, united with intelligent words, it transforms, intensifies and idealizes, and gives the power to vibrate human chords that might not be reached by speech alone.

The active agencies in the rendition of sacred music in public worship are: the solo voice, the quartette, the choir or chorus, and the congregation. We shall have ample opportunity to understand that I do not place the congregation last because I esteem its agency in any degree least in importance, in fact after some consideration I have felt a strong impulse to limit this address to matters directly or indirectly connected with the people's part in divine worship.

It we ask the question, "What type of music is worthy of association with sacred words in divine worship, or, what kind will have the happiest results in inspiring an atmosphere of devotion and praise in an assembled congregation?" the answer is not a very easy one.

There have been attacks recently in the press in different parts of the states on the hymns and tunes of the Moody and Sankey type, and many uncomfortable epithets have been flung at them. Much of this is probably due to the recent announcement, possibly an unauthorized announcement, that Mr. Sankey was contemplating the organization of some institution for the development of mission music of the type of which he himself has written so many well known examples. While I do not quite sympathize with the violence of some of these attacks, I do feel that anything in the shape of a perpetuation and development of this type of music for the church, mission or Sunday school would be deplorable, and ought to be altogether unnecessary.

Looking somewhat critically at the tunes of this type, what do we find? A grade of music hopelessly below the level of what would be expected in almost any other sphere of musical association. Must we accept this? Shall we encourage a grade of musical composition for the church and Sunday school which would not be tolerated elsewhere? All this is a mat-

ter of education. Shall we educate onwards or backwards? We cannot remain stationary.

Congregations in church or Sunday school must be taught *something,* and I am sure that the musical taste cultivated by association with the best of the old tunes, and by the full harmonies and intrinsically beautiful melodies of many of our modern composers, will not exchange this heritage for the mawkish insipidity of many of these gospel hymns which are unfortunately supposed to be American When a good type of tune has been learned, the people will not want to sing a lesser grade. But how do we determine the desired quality in good hymn tunes? What do we find in the tunes of the Sankey type? A musical structure of the very flimsiest character, weak melody, childish rather than childlike, monotonous rhythm, and a harmonic movement of the lowest grade. This indicates one of two things: either a mistaken pandering to a needlessly low estimate of the national musical development; or else, a lack of musical knowledge and originality on the part of the composers. Look at the picture on the other side: Intrinsic beauty of melody; freedom and grace of movement, not only in the treble but in the other parts; fulness of harmony, fine modulation and variety of rhythm. These are features we look for in tunes of the better type.

Next to the minister there is no official of a church whose duties place him in a more constant or in a more direct light than the organist, especially if he also happens to be the choirmaster. In the performance of his weekly round he may succeed in becoming a joy and a help to the minister in his spiritual duties, or it may be quite otherwise. Other things being equal, it is very certain that the organist and choirmaster who is ambitious to raise constantly the standard of efficiency both for himself and his choir, and who can keep in touch with what is progressing outside of the sphere of his immediate influence, will be likely to do a more useful work than one who has no such ambitions.

But what is the aim of all this? Is it merely that the people shall have the opportunity of listening to fine music when they go to church? If the efforts of the choir do not ultimately result in leading the congregation to an inspirited performance of *their* own function in the service then there is something wrong. A choir is, or should be, a selected body; and their mission is to lead, educate, and inspire the congregation.

We sometimes hear a remark that the average congregation sings so badly that it would be better if it did not sing at all. I remember one especial case. A gentleman complained that certain would-be altos in his congregation would insist on *making* their part instead of singing the right notes; also that some men would sing a kind of "farmer's bass." I do not quite understand all that this means or what the farmers had done to deserve the association, but probably it means that they sing the treble part one octave or perhaps two octaves below.

A little inquiry developed the information that this gentleman who complained possessed a bass voice of considerable compass, but that he never sang in church, he always listened. The conversation ended at this point, but I could not avoid the thought that there was something to learn from this. Here was a gentleman with a useful voice, with an ear sufficiently developed to detect the impromptu alto and the "farmer's bass"—*he* was delegating his reasonable duties and privileges to some one else; in fact, to anybody else.

There is a part alloted to every one in divine worship. That the minister has his part goes without saying. The choir, too, have their part. An old English rubric quaintly reads: "In choirs and places where they sing, here followeth the anthem." The anthem is the function of the choir and the congregation is not expected to take part in it. The congregation worships silently while the choir voice their praise and supplication, in the same spirit in which the minister voices them in his public prayer. The anthem is an available source of musical expression of great value. In the ranks of the choir we have, or should have, specially trained solo voices giving us another resource of somewhat more direct and personal emotional expression.

Sometimes the minister says, "Let us sing to the praise and glory of God" a certain hymn or Psalm. This is surely an invitation to all—not the solo voice or even the chorus. I have no records, but I cannot think that the Giver of all good things has withheld from more than three per cent of us the power to give a reasonably musical vocal utterance If the remainder would all sing, there would be room for the "farmer's bass," and even for the irrepressible alto, in the resultant diapason of sound.

As I view it, the congregation rightly has the ultimate and chiefest place in divine worship and nothing should usurp its function. Let the choir and solo voices be of the very best and let their training go on until it is easier for them to sing tunefully and well than it is to sing any other way. But let the congregation be encouraged and expected to take their full share in their own particular parts of the service and let the organist and choir gradually lead them on to a more intelligent and expression-like effort.

LETTERS TO THE BOOK LOVER.

THE LATE BISHOP WESTCOTT.

My Dear Friend: The world of Christian literature has recently lost one of its brightest lights in the death of Brooke Foss Westcott. His name stands in the front rank of those theological and religious writers who helped to create the modern scholarship of England and to keep it warm with religious purpose and the religious spirit. For fifty years Westcott's name has commanded the attention of all thoughtful theologians. His outward life has not been without change, although it was always passed amid surroundings and in occupations congenial to the scholar. After serving for a period as Fellow of Trinity College, Cambridge, he became a Master at Harrow School, one of the great schools of England. He returned to Cambridge and entered upon the brilliant period of his life, as professor of theology. He stood beside two other great scholars and most earnest Christian men, Lightfoot and Hort. This famous triumvirate made Cambridge the brightest center of theological life and work in Great Britain. When Lightfoot became Bishop of Durham, to the grief of many, including Dean Church, few could have expected that he would occupy the great position only a few years, and would be succeeded, as he was, by his most intimate friend and fellow-worker at Cambridge.

Westcott and his companions were remarkable for

their accurate scholarship, which did not disdain attention to the most minute particulars, as well as by the enormous mass of their learning, which counted no phase of church life or religious thought beyond their interest. One has only to run over the list of books produced by Westcott to stand amazed at the extraordinary diligence and self-sacrificing labor involved in their production. No less remarkable is the warm human interest which pervades them, and which at times found more definite expression in books of quiet meditation or inspiring public appeal. Those were no dry-as-dust accumulators of antique lore. They knew and felt the pressure of great religious problems upon the conduct and the destiny of human beings. Passion could be put into the prolonged search for historical truth, if it could be seen that this truth had some relation to the religious life of man today. Thus it is that the same man wrote a history of the Canon of Christianity when less than thirty years of age, who with his friend Hort spent about thirty years in producing the famous edition of the Greek New Testament, which will forever stand as a monument of patience, diligence and breadth of judgment; and produced also in his last years the book entitled "The Social Aspects of Christianity." Thus it is that the same man who wrote the famous Introduction to the Four Gospels, one of the first books in the English language to deal with that problem in a scientific spirit, also produced a volume of most tender meditations upon "The Appearances of Christ after the Resurrection." And thus it is that he who wrote the remarkable essay on "The Relations of Christianity to Art" also produced the earnest and original argument for miracles and the historicity of the Resurrection of Christ in his book entitled "The Gospel of the Resurrection."

It is of course in his Commentaries that we find these varied elements of Westcott's mind working together to perfect their finest fruits. His three commentaries on the Four Gospels, the Epistles of John, and Hebrews, stand in the front rank of commentaries in the English language. They were all the result of many years of closest study, labored reading of commentaries and expositions in various languages and throughout the course of Christian history; but they were also the result of that which many commentaries seem never to have come from nor lead to, namely, a devout, personal, religious interest in the book under discussion. Westcott's Commentaries deal much more than Lightfoot's did with theological questions, while they were no less full in their learning. They lack at important points the crystal clearness with which Lightfoot was always able to put his thought, for as we shall see Westcott's mind had a certain curious limitation of its own; but they lead us into the very shrine of religious experience. They are never characterized by a superficial tampering with fundamental questions, nor do they ever manifest a foolish eagerness for originality, even at the price of eccentricity. Original they are in the deeper sense of leading us frankly to the origins of Christian experience.

Westcott's cast of mind was, I suppose, what we vulgarly term "mystical." He would rather expound John than Paul, and would fain get behind all legal terminology, to find some underlying relationship between the Infinite and finite, which it only partially illustrated. Hence, as with all writers who partake of the mystical temperament, the reader is apt to feel at times as if he were moving in a haze, as if the light were shining through a mist. Once Westcott tried with great earnestness to construct a scientific Philosophy, when he wrote his defense of miracles in his book on the Resurrection. But that argument only illustrates the truth of what I am saying, for its attempt at systematic discussion is labored and its really powerful features appear rather in sudden bursts of light than as the result of logical processes. This tendency of mind also appears in his beautiful little book entitled "The Victory of the Cross," in which Westcott deals with the problem of the Atonement. The reader is at once charmed and disappointed. He is charmed by the suggestiveness of an argument, which would seek the ground of atonement, rightly, in the organic relations of Christ to the human race, but disappointment awaits him at the crucial part of the problem. Westcott simply shies off from all Pauline terminology or constructive Pauline thought on this doctrine and presents us with a doctrine which is not even Johannine, although in its mysticism it has affinities therewith. Hence, why forgiveness should reach me as a judicial act is never explained. As long as there is law and judgment, condemnation and acquittal, to think of, so long will mysticism fail to explain forgiveness.

It is delightful to remember that as Bishop of Durham, Westcott sought to be of use not only to the vast church system at whose head he was placed, but especially to the numerous population of northern England, especially to the miners in their struggles. His was not the heart of a mere recluse or a mere theorizer concerning Christianity. He had the courageous soul of one who would seek to apply the social aspects of the Christian religion to the social problems which for many thousands of his neighbors created a daily agony.

I lovingly lay this little tribute of gratitude to one with whom I seemed at times through his books to live in a speechless but real intimacy. Yours faithfully,

A BOOKMAN.

EUROPEAN LETTER.

QUINCY L. DOWD.

ACCORDING to tourist tradition, the season in Switzerland ends with September, but the indications are that one race of tourists will be succeeded by another, who may be styled "the long-timers." These make the biting, frosty mornings and dazzling days of October their favored period on this "playground of Europe." It is plain that America is felt here in Switzerland economically, not to say socially. What a transfer of wealth must be going on to warrant the erection of so many large, fine family hotels or pensions, as one sees them here in Luzern! Many new ones are in the early stages of building in preparation for next year's increased crowds of visitors. The Americans are coming; that is certain, whatever may be the course of the English and Russians. It is astonishing the number of fellow-citizens one falls in with at every place, many of them more than casual tourists, being here as business agents or for study and prolonged residence. And what of them, as individuals or a class? One is glad to see them, to hear them speak, and to observe their usual ways. Almost without exception it may be said of them, that in bearing and behavior among other people they do credit to their home land, not showing themselves the loud-voiced and obtrusive ones in any company, so far as the writer has had the chance to observe. It must be that a generation has arisen

that knows not Henry James, nor the *dramatis personae* of fiction after his American type.

But what can account for the new era of building in the large towns all over western Europe, even as far east as Old Prague, but noticeable especially in Antwerp and Brussels, in Amsterdam and Copenhagen, while such cities as Berlin, Dresden and Munich share richly in the same building furor? Some of the new commercial houses are of exquisite architectural design, and their exterior embellishment most artistic. It seems that a period has arrived similar to that when the old Dutch and German masters held sway, their genius allowed full expression by munificent burger or princely patrons. It is hard to give credence to prevalent reports of business depression in Germany in the face of such display of magnificence and enterprise as the cities everywhere show. Nor is this disposition to build larger and finer edifices confined to the secular sphere. It is also a period of renovation and restoration of churches in all the countries one visits. The religious feeling is lively enough in these ancient places to undertake even the building of splendid new churches like the great Dom at Berlin now nearing completion. The general effect of the Dom is that of St. Paul's, London. It holds a most commanding site on the left bank of the Spree opposite to the Royal Schloss or town palace of the Kaiser. What strikes one's notice even more than the lofty, refulgent dome of gold and the imposing statues surrounding it below, is the prominence of Scripture texts emblazoned on its front where all can read. These texts are from the German of Luther's Bible. One of them reads: "Our faith is the victory which overcomes the world." There are signs on every side that both Catholic and Protestant adherents are awake and alert in their devotion to their respective forms of worship. If anything it is the Catholic population who manifest the stronger, more genuine and faithful attention to their religious services. Not only are their churches open at all hours during the day, but they are also frequented by the people for prayer and the quiet hour, while the Protestant churches are as invariably closed at almost all hours, even on Sundays. Should a chance visitor wish to look at the place where Martin Luther and Philip Melancthon lie buried in the Schloss church at Wittenberg, he must first discover where the sacristan lives in an adjoining street, ring him up, wait for him and then fee him in order to get admission to what comes nearest to being our universal Protestant shrine or mausoleum.

It is good, however, to note how numerous and splendid are the monuments raised to the protagonists of the Reformation Evangel and the world's new era of religious progress. It is sufficiently plain that Christianity in its vital message and essence is among the regnant factors in modern Europe. Take it in small Denmark. Here is a land where the state church system is still predominant. Up to the present time the control of ecclesiastical affairs has been entirely in the hands of the government through the bishops and ministers. The laity has no voice nor management in church matters. The writer learned by conversation with prominent people in Denmark that the generality of educated men take little or no interest in religion as at present regarded in connection with worship and state confessionalism. While on a visit to Herlufsholm an opportunity occurred to converse with two gentlemen of exceptional ability to know and speak on this subject, the one, Baron Rudtz-Thott, the new minister of the interior in the king's cabinet; the other Hr. Prof. Bache, both of whom stated very emphatically that one of the first questions demanding attention by the present assembly and ministry of state is reform in the methods of handling ecclesiastical matters in the direction of more popular control and voluntary support. Outside of this circle also were heard the warmest expressions of praise and approval regarding the manner in which educational work is conducted in America. On all sides are the painful evidences that as yet religion and education are far from being popularized, either in England or on the continent; popularized I mean in the sense of being by the people and of the people, though ostensibly for the people to the fullest extent. The outstanding fact is that the people as such are not trusted, are not relied on, are not allowed to have the care of those very concerns and businesses which most of all are *theirs,* if anybody's, viz., the church and school. Possibly the people are not *fit* to do so; but why? Let them try or be tried, and see what comes of it! Churches and schools are beggarly or police institutions if the people do not value them enough to keep them up well. The real mischief over here is that a particular church and a particular system of government wish to control and use church and school for their own purposes, hence dare not let the people have and manage what is theirs, and what they would know how to treat to their best advantage. The great problem here and everywhere is to secure the democratization of knowledge and faith and rulership. Protestantism has doubtless in some respects made farther advance in this inevitable divine movement than has Catholicism, but there is painful lagging behind wherever king and bishop are still in the ascendant, and a large mass of the social extremes would have it so. Go into Catholic churches in the most enlightened towns of Germany, Belgium and Switzerland, one will see popular native shrines to Mary and the saints hung about with grateful testimonials or prayerful requests such as make special Faith Cure, Dowieism and Christian Science wholly superfluous in faithful circles of Catholics. Rome allows for all temperaments and provides for all psychological vagaries.

(To be continued.)

"OLE DADDY DU-FUNNY."

"Ole Daddy Do-Funny,
How you come on?"
"Po'ly, thank God, honey,
Po'ly this morn.
My ole spine, it's sort o' stiff,
An' my arms, dey 'fuse to liff',
An' de miz'ry in my breas',
An' I got de heart-distress,
An' de growin' pains dey lingers,
In my knee j'ints an' my fingers,
But I'm well, praise God, dis mornin'."

"Ole Daddy Do-Funny,
What cuyus talk!
How is you well, when you
Can't even walk!"
"Hush, you foolish chillen, hush!
"What's dat singin' in de brush?
'Aint dat dat yonder blue de sky?
Feel de cool breeze passin' by!
Dis ole painful back an' knee,
Laws-a-massy, dey ain't me,
An' I'm well, praise God, dis mornin'."

Ruth McEnery Stuart.

REVIEW OF BOOKS.

The Ascent Through Christ. By E. Griffith-Jones, B. A. New York, Edwin S. Gorham. Pp. 456; $1.50.

The sub-title states the purpose of this volume to be "a study of the Doctrine of Redemption in the light of the theory of evolution." The author confesses that the time has not yet come to make a statement that even approaches completeness. This is not his purpose. Rather the effort is made to give some reasonable explanation of the great truths of Christianity in terms chosen as far as possible from the scientific, especially the biological vocabulary, now so generally understood and employed. The question which devout minds are raising in these days appears to be this: We have been assured by a certain type of preaching and religious teaching that if evolution be accepted as a reasonable explanation of God's method in creation, then faith in the Bible must be given up. But we are to-day confronted by the practically complete circle of scientific authorities who maintain that evolution is an established principle of all scientific study, indeed the very foundation on which the structure of modern scholarship rests. Is Christianity then disproved, or is there yet a word to be spoken? Mr. Griffith-Jones undertakes to answer in behalf of both science and Christianity, not on the old platform of reconciliation, but with the confident assurance that the best possible approach to the problems of revelation is from the side of exact science. No one will accuse him of devitalizing the great truths of the faith. The rather does he appear to lay the strongest possible stress on the Incarnation, the Atonement, and the Resurrection. It is a satisfaction to find these great phases of the work of our Lord treated not only with fulness, but with an enthusiasm which, as it seems to us, no other method of approach could generate. The book is not solitary in the field of discussion regarding the evolution of man, and the relation of this fact to biblical teaching. Many others have traversed this ground in recent years. At this point the author adds little to current thought, beyond a fresh and vivid statement of an ever interesting theme, and the citation and classification of the greatest authorities upon the subject, from Darwin to Weisman, John Fiske and Alfred Russell Wallace. It is in the chapters on the Fall and the Incarnation that he is at his best, as we think. The adjustment of these truths to the thought of an age accustomed to think in terms of evolutionary science, so that they seem not only reasonable but an essential factor of human experience is happily and forcibly accomplished and in a manner that places thoughtful readers in debt to the author. The last division of the book, while duly following a line which may be traced by every student of the question, is, we think, less convincing and clear. At any rate, the interest is less sustained at the very point at which the climax might be expected. Perhaps other readers might find this the most rewarding portion of the volume, with its outline of Christ's redemptive program in the light and by the power of the Resurrection. At all events the book is worthy to be considered one of the notable publications of recent months, and we are glad to note that it is being widely read.

Great Religions of the World, by Eminent Authorities. Harper & Brothers, N. Y.; 301 pages. Price, $2.00 net.

Since the publication of Dr. James Freeman Clarke's epoch-making book on the "Ten Great Religions," about thirty years ago, no more important contribution has been made to the study of comparative religion than that contained in this volume. But whereas Dr. Clarke's book presented the standpoint of a single writer, this book is the work of a group of representative men, all of whom are qualified to interpret the religions which they describe. Moreover, the several writers have wisely aimed at giving not merely a history of the world's great religions, but also an estimate as to their present value as forces in the world's life. The subjects treated are: Confucianism in the Nineteenth Century, by Herbert A. Giles, LL. D.; Buddhism, by T. W. Rhys Davids, LL. D.; Mohammedanism in the Nineteenth Century, by Oskar Mann; Brahminism, by Sir A. C. Lyall; Zoroastrianism and the Parsis, by D. Menant; Sikhism and the Sikhs, by Sir Lepel Griffin; Positivism, its Position, Aims and Ideals, by Frederic Harrison; Babism, by E. Denison Ross; Jews and Judaism in the Nineteenth Century, by Rev. M. Garter, Ph. D.; The Outlook for Christianity, by Rev. Washington Gladden, D. D.; and Catholic Christianity, by His Eminence Cardinal Gibbons. Upon the general scheme of the book we have two criticisms to offer. In the first place, it seems somewhat absurd to elevate Positivism to the place of a religion. It is a philosophy, and not a religion. "Its creed," says Mr. Harrison, "is a synthetic philosophy resting on the general body of positive science; and its worship the expression of loyalty to humanity." To call the worship of the great god humanity a religion is a misuse of language. Our other criticism is that in such a work as this Christianity ought to have been looked at in its Catholic or universal aspects by a single writer, instead of being treated by different writers from the Protestant and Roman Catholic standpoints. There is something, however, pleasantly suggestive of the improved condition of things in the fair-minded and good-tempered way in which Dr. Gladden and Cardinal Gibbons deal with their subjects. We cannot, however, agree with Cardinal Gibbons in the position that "the avowedly anti-Christian forces of the past two centuries could never have scored their triumphs were it not for the mighty cleft that divided Protestant from Catholic Christendom." From the Protestant schism the quickening, liberalizing and progressive influences of the past two centuries have come. But these are minor matters; the book as a whole is a noble contribution to the study of the religions that dominate the thought and life of the world.

Constantinople and Its Problems—Its Peoples, Customs, Religions and Progress. By Henry Otis Dwight, LL. D. Illustrated. Fleming H. Revell Co.; 298 pages. Price, $1.25 net.

This is the work of a man who sees things, and has the faculty of telling what he sees. His subject is a fascinating one. Constantinople is one of the great world centers. It is a place where the two streams of oriental and occidental life meet and mingle. Ever since the time, 1,500 years ago, when the Emperor Constantine made it the capital of the Roman world, it has been a place of destiny. For 448 years it has been the capital of the Turkish empire. As the goal of Russian ambition it is sure to play an important part in the great struggle for empire for which the nations of the world are preparing. Dr. Dwight has had exceptional opportunities to become acquainted with the

complex problem of Constantinoplean life. He has lived in the city for upwards of thirty years. As the correspondent of the *New York Tribune* during the war between Russia and Turkey he won golden opinions for his luminous exposition of events. He knows the forces of good and evil which are at work, and the inside view which he gives of the social, moral and political changes which are slowly taking place is full of suggestiveness as to the future. The crescent is evidently on the wane, and the cross on the ascendency. Such an event even as the kidnapping of Miss Ellen Stone, a missionary of the American Board, by Bulgarian brigands, has light thrown upon it incidentally by this book, which clears up the whole situation with regard to the place of Turkey in European politics.

Deborah, A Tale of the Times of Judas Maccabaeus, by James M. Ludlow. Fleming H. Revell Co. 400 pages. Price, $1.50.

This is, in our judgment, the most notable book of the season. We had the pleasure of reading it in manuscript and the impression made then as to its great merit has been deepened since reading it in printed form. Dr. Ludlow had already won his spurs as author of "The Captain of the Janizaries," and this book puts him in foremost rank of authorship. If the book gets the recognition which it deserves it will be immensely popular. Its chief characteristics are its historic accuracy, the faithfulness of its local coloring, its dramatic interest, its climateric movement, and its high ethical and spiritual tone. The story has for its historical background one of the most interesting periods in Jewish history—the times of the Maccabees. Antiochus Epiphanes had tried in every way in his power to impose Greek customs upon the Jews. When they resisted, persecution was resorted to. Some of the more timid and ease-loving Jews conformed to the new order, but the strict advocates of ancestral religion were driven to open revolt. These brave, fanatical patriots found in Judas-Maccabi, "the hammerer," a fit leader. They kept up a sort of guerilla warfare which greatly harassed the Greeks; but sometimes the conflict arose almost to the dignity of war. Some of their battles are described with wonderful power. But the master-stroke of the book is the creation of Deborah, a character at once essentially feminine and yet sublimely heroic. Deborah will henceforth stand as one of the highest and noblest types of womanly love, patriotic devotion, and self-effacing sacrifice.

D'ri and I, by Irving Bacheller, author of Eben Holden. Lothrop Publishing Co., Boston. Red silk cloth. Illustrated cover. Price, $1.50.

This is one of the leading books of fiction of the year. It is attractive to the eye; and it makes interesting reading. It is difficult to say what there is about it which constitutes its charm. It has a certain illusive quality which defies analysis. The story is without plot or purpose, but it is full of incident and action. It has the smell of the woods, and abounds in dry humor and home-spun philosophy. The likeness of D'ri and I to the author's former work, "Eben Holden," is very marked. The D'ri who goes out to fight the soldiers of King George in the war of 1812 is simply Eben Holden dressed in the uniform of a soldier. The book is crammed with thrilling adventures, hair-breadth escapes, and strange coincidences. It also contains a piquant love story, which, after sundry amusing situations, has a happy ending. The scene of the story is laid mainly in Northern New York, but it moves from there to Canada; and three distinct types of character are introduced, namely, American, English and French. Its human interest is hardly less marked than its faithful delineation of the times which it describes.

Lazarre, by Mary Hartwell Catherwood, with illustrations by André Castaigne. The Bowen-Merrill Company, Indianapolis, 436 pages. Price, $1.50.

Mrs. Catherwood has the art of story-telling. She knows how to put color and atmosphere into her picture. She knows also how to sustain interest by rapid movement from incident to incident. Indeed, she moves with such wonderful celerity that it is difficult to keep up with her. Her story is founded upon a legend to the effect that the Dauphin Louis XVII. of France did not die in the temple as was commonly believed, but that he was taken clandestinely to America, where he grew up among the Indians under the name of Eleazar Williams, which got shortened to the more euphonious name of Lazarre. Out of this legend Miss Catherwood weaves a wonderful story. She lets her imagination run riot. There are in her story too many strained and improbable situations, too many lucky coincidences. Her character study is not strong. There is nothing even about the hero of the book that is particularly interesting, except his eventful career. But for those who want a blood-tingling romance crowded full of thrilling incidents, told in an easy, flowing style, this book will meet the demand.

J. Devlin—Boss, A Romance of American Politics, by Francis Churchill Williams. Lothrop Publishing Company, Boston. 520 pages. Price, $1.00; by mail, $1.12.

This is a book of undoubted merit. It reminds one of Paul Leicester Ford's "The Hon. Peter Stirling"; but it is a stronger and more original piece of work. J. Devlin—Boss is a type, an abnormal growth, but a legitimate product of our corrupt political life. J. Devlin—Boss is not the kind of man whose personal acquaintance a self-respecting citizen would court; but inasmuch as he is a very potent factor in the community life, we want to know about him all that is possible. His development from newsboy to political dictator is traced by the author with a skilful hand. His shrewdness, his ready mother wit, his low cunning, his utter unscrupulousness as to the use of methods to gain his end, together with his natural kindliness of heart, his sense of personal honor, and his readiness to help the unfortunate, present the picture of a dual character which is altogether unique. While we detest the boss, we are drawn to the man. This story gives an appalling revelation of practical politics in a great city, but so long as politics is a trade which men follow for what there is in it, will society produce such moral monstrosities as J. Devlin—Boss.

The Reformation of the Nineteenth Century, a series of historical sketches, edited by J. H. Garrison. St. Louis, Christian Publishing Co., 1901. Pp. 514; $1.50.

A series of papers contributed to the columns of *The Christian Evangelist* on the successive periods in the growth of the Disciples of Christ, has been gathered into a convenient form, and given permanency. The articles were written by men well qualified to

speak on the themes selected, and among them appear the names of ex-President Charles L. Loos of Kentucky University, Dr. B. B. Tyler of Denver, Dr. W. T. Moore of Columbia, Mo.; T. W. Grafton and Secretaries Smith, McLean and White of the missionary societies. Dr. Garrison gives an admirable summary in the closing chapter. This book is not a history of the Disciples and yet it contributes much to a knowledge of their origin and growth. It should have an index.

A Year Book of Famous Lyrics, Selections from the British and American Poets, arranged for daily reading or memorizing, edited by Frederic Lawrence Knowles. Illustrated with portraits. Dana Estes & Company, Boston; 391 pages. Price, $1.50.

The collection of poems in this dainty gift-book of green and gold is altogether meritorious; yet it is difficult to see upon what principle the selection has been made. The lyrical quality predominates and gives a flavor to the book. There are many poetical gems, some of which are old favorites, and others which are less known are claimants for public favor. The original feature in the book is the providing of a daily poetical portion for the entire year.

Geoffery Strong, by Laura E. Richards, Dana Estes & Company, Boston; 217 pages. Price, 75 cents.

We take up Miss Richards' books with a feeling of anticipation. Her stories are thoroughly wholesome. She introduces us to a class of people that it is a pleasure to get acquainted with. "Geoffery Strong" is a simple, attractive love story. It is written with a firm, light hand. It is thoroughly unconventional, and thoroughly enjoyable.

LITERARY NOTES.

A new volume of fiction from the pen of A. T. Quiller-Couch (under the familiar "Q," of course) is announced by the Scribners. The title will be "Laird's Luck, and other fireside tales," and the very many admirers of this author's work will know about what to expect.

"A Maid of Venice" will be the title of Mr. F. Marion Crawford's new novel. The period of the story is the end of the fifteenth century when the Queen of the Adriatic was nearing the time of her greatest splendor. The romantic episode with which the story deals is historically true, being taken from one of the old Venetian chronicles.

The librarian of Congress is supervising the compilation of an exhaustive history of journalism in America. This will comprise more than 2,000 pages, and will contain information about all the newspapers and periodicals published in this country since 1700, as far as state, county, and municipal records can guide the librarian in the facts. Extinct publications will be included in this compilation, as well as those still flourishing.

Josephine Dodge Daskam, author of "Smith College Stories," will soon bring out, through the Scribners, a dainty volume entitled "Fables for the Fair." In these fables, which are about women, Miss Daskam develops a vein of satirical humor of most amusing quality. The different feminine types treated are familiar to every one, and their foibles are laughably as well as shrewdly exhibited, while the moral of each fable is the ludicrous inversion of some commonplace, made particularly absurd in caricature.

An unusually important book for young people, entitled "First Across the Continent," is announced for immediate publication by the Scribners. The sub-title "A Concise Story of the Lewis and Clark Expedition in 1802-3-4," gives a hint of its scope and purpose, and its publication is regarded as exceedingly timely, coming as it does so closely in advance of the expositions to be held at St. Louis and Portland, Oregon, commemorative, respectively, of the Louisiana Purchase and of the Lewis and Clark Expedition.

"Glass and Gold," the symbolical title of the novel by James O. G. Duffy, which the J. B. Lippincott Company will soon issue, is derived from a stanza in Browning's poems, "The Worst of It," which summarizes the main theme of the book:

Better commit a fault and have done—
As you, dear—forever, and choose the pure,
And look where the healing waters run,
And strive and strain to be good again,
And a place in the other world insure,
All Glass and Gold, with God for its sun.

In the preparation of the new edition of George Eliot's novels, which the Lippincotts are bringing out, it has been the effort to present such a library, in point of artistic dress and illustration, as shall be especially acceptable to those who appreciate good taste in combination with the best of materials in book-making. The edition, which is published in conjunction with Messrs. William Blackwood & Son, of London, numbers ten volumes, each complete in itself. A particular feature of the edition is the photogravure frontispieces by such artists as Hatherell, Bundy, Shaw, Sapperson, Sullivan, van Anrooy and Greiffenhagen. One volume will be issued each month.

"The Control of Trusts" is the effective title of Professor John Bates Clark's latest work which is now on the press with the Macmillan Company for immediate publication. In his last book Professor Clark dealt with "The Natural Distribution of Wealth," while in this one he aims to show that a certain definite policy will draw the fangs of the trust and transform it from a public enemy into a public servant. It aims to avoid duplicating work that has been done by Professor Jenks, Professor Ely, Professor Von Halle and others. It gives no statistics, no description of the various forms which trusts take in America and elsewhere and no history of the development of those organizations in America.

In October J. B. Lippincott Company will have ready the first two volumes of a new and highly important undertaking. This is the "Temple Bible," a series of volumes uniform with the familiar "Temple Shakespeare," The books of the Bible will be issued in twenty-four volumes—the Old Testament being in seventeen and the New Testament in seven—and the text "will in the main be presented in all the grand simplicity of that sterling English prose which we have in the Authorized Version"; that is to say, it will be printed consecutively, and not divided up into verses. Each volume will be edited by a scholar who has made close and special study of the book or books assigned to

him, and each volume will contain a full, though condensed introduction, elucidatory notes, and other aids to the student. The publishers desire to make the "Temple Bible" a *vade mecum* for Scripture students of all shades of belief, but the special mouthpiece of no one of them in particular. The volumes will have as frontispieces photo-gravures of emblematic subjects by the great English artists or the old masters. A separate volume will be specially written, as an "Introduction to the Study of Holy Scripture," by the Bishop of Ripon.

WIT AND WISDOM FROM NEW BOOKS.

Yo' can't cuss yo' way to glory. No, sah, yo' can't do it.—*The Petrel.*

The devil possesses no one who does not desire him.—*Sister Teresa.*

Men are born to hardship. It is the alloy which gives firmness to their metal.—*When the Land Was Young.*

He is governed by two things—his stomach and his pocketbook. He can satisfy the first if the second is well supplied.—*J. Devlin—Boss.*

Professional saints are very tiresome people. Amateur sinners are much more interesting.—*Casting of Nets.*

To learn the worth of a man's religion, do business with him.—*Aphorisms and Reflections.*

Rules of grammar cannot give us a mastery of language, rules of rhetoric cannot make us eloquent, rules of conduct cannot make us good.—*Aphorisms and Reflections.*

A poet may be a good companion, but, so far as I know, he is even the worst of fathers.—*D'ri and I.*

Heaven and hell are very real, but they are states of mind.—*The Symphony of Life.*

When the law sets out to punish, it doesn't stop with the guilty only.—*The Manager of the B. & A.*

One who spends his life ferreting out crime is apt to have the soul of a criminal.—*The Eternal City.*

Uncertainty is the only certain element in the life of a man whose brain is not petrified.—*Elder Boise.*

There is something that is much more scarce, something finer far, something rarer than ability. It is the ability to recognize ability.—*The Philistine.*

Let by-gones be by-gones—that's my motto, but they're so ornery they won't ever give me the chance.—*The Manager of the B. & A.*

I have never known a dead earnest and honest man or woman to be a dead failure.—*A Summer Hymnal.*

Letters without the personal element are like history without events, poetry without invention, or novels without love.—*Men and Books.*

All women have their ideals, more or less, an' the average life of a first-class, bouncin' ideal is just about six months; after that they die for lack o' nourishment.—*A Drone and A Dreamer.*

It is well to return and test the materials of the bridge which has just carried thee over the flood in safety?—*She Stands Alone.*

It is a fine standard—that of perfection, which the worldling sets up for the Christian, but it is a very false one.—*She Stands Alone.*

Love and a cough cannot be hidden.—*The Eternal City.*

Miss Twombly was taking herself very seriously, which, perhaps, was due in part to her extreme youth, and in part to a lack of the saving grace of humor.—*Tales of the Cloister.*

—*The Literary Era.*

ANECDOTES OF AUTHORS.

Thackeray tells of an Irishwoman begging alms from him who, seeing him put his hands in his pocket, said: "May the blessing of God follow you," but when he only pulled out his snuff box, she immediately added: "And never overtake you."

Walter Scott, when a boy, was asked by his teacher: "What part of speech is the word with?" "A noun," said Walter. "You young blockhead," said the pedagogue, "what example can you give of such a thing?" "There's a verse, sir, in the Bible which says, 'They bound Sampson with withs."

Dr. Franklin's mother-in-law hesitated at letting her daughter marry a printer, as there were then already two printing offices in the United States, and she was uncertain whether the country would support a third.

Sheridan excused himself from walking with an elderly lady on account of the bad weather. Soon afterward she met him alone. "So, Mr. Sheridan," said she, "it has cleared up." "Just a little, ma'am, enough for one, but not enough for two."

Macaulay spent every Sunday alone at dinner at a London coffee house. After dinner he would build a pyramid of tumblers and wine glasses, topping it off with a decanter. The edifice usually toppled over. Macaulay then paid for the broken glass and left.

Elizabeth, enraged against Haywood for publishing the life of Henry IV., inquired of Bacon if there was not treason in the book. "No, madam," he replied, "but I am certain it contains much felony, for I find many passages which he has stolen from Tacitus."

The *Critic* tells of a lady who uses the postcards which frequently accompany advertisements. Wishing to use one from a well-known publishing house, she substituted her dairyman's name. On the reverse she wrote, "Please send me one dozen fresh-laid eggs." The postoffice paid no attention to the address, but forwarded the card to the publishers whose imprint it bore. The next day it was returned with this indorsement signed by one of the firm: "Very sorry we can't fill your order. Out of print and scarce." Not to be outdone, she wrote back, "If none fresh on hand, the lays of Ancient Rome will do."

The late William M. Evarts, sometime leader of the American bar, had a farm in Vermont where swine are bred with especial care. He once sent a barrel of pickled pork to the historian, George Bancroft, with this letter: "I am glad to send you two products of my pen to-day—a barrel of pickled pork and my eulogy on Chief Justice Chase."

"Have you got your volume of poems finished?" "Yes." "What are you going to do with it?" "I am going to hire some Boston author to stand for it."

To stretch my hand and touch Him,
Though He be far away;
To raise my eyes and see Him
Through darkness as through day;
To lift my voice and call Him—
This is to pray!

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

BY THE REV. ALEXANDER SMELLIE, M. A.

JOSEPH IN PRISON.

"But the Lord was with Joseph and showed him mercy."—Genesis 39: 21.

Monday—Genesis 39: 20-40: 11.

NO real evil, no unrelieved sorrow, overwhelms the soul that leans on God. In prison, Joseph feels his Lord draw specially near, and learns the lesson of sympathy with others.

So God comes to me in my trials, to strengthen and sustain and cheer. Sometimes he finds it hard to get a quiet season of communion with me. I have so much work to do in the world, and so many engagements to keep I live in such a whirl and hurry. God has little opportunity to reveal to me the mysteries of his truth and the secrets of his love. But, when trouble sweeps down on me, he takes me apart that I may rest under the shadow of his wings; he shuts me in.

And these are the hours when I understand him best. He is the strong and tender Friend. He protects me. He whispers courage to me. He keeps me from losing heart. He brings me manifold blessing. Surely it is worth while having the grief and loneliness, if his presence go with me through it all.

Tuesday—Genesis 40: 12-23.

How various are the destinies of men! One goes to honor and life, another to disgrace and death.

There are two lakes high up in the Alps, which lie so near that the bystander may throw a stone from the one to the other. Lago Bianco the one is named, or the White Loch, because it is of a light green color; while its neighbor is Lago Nero, or the Black Loch, because it is dark and gloomy looking. But, though they are so close, they are on different inclines of the watershed. Lago Bianco sends its overflow down to the Adriatic, but Lago Nero is connected with the Black Sea. I look at the one, and I think about Venice and sunny Italy; I look at the other, and I think about Sebastopol and the wintry Crimea.

So I may be side by side in one home, in one business, in one Christian congregation, with a man, who is yet on the different slope of the watershed. We receive the same messages of warning and of salvation. We enjoy much the same opportunities. But one of us believes God, and the other does not. One of us passes into glorious liberty, and the other into darkness and despair. Ah, let me watch in which direction I turn.

Wednesday—Psalm 43.

I daresay that, if I had the shaping of my own history, the path would never be anything but smooth; the load would be a light one, if there were any load to carry at all; the sky would be as clear and cloudless as on a day in midsummer. Health would be always good; business would be always prosperous; dear friends, whom God has taken, would be kept far longer at my side; the cares and griefs of life would be reduced to a minimum.

But such unbroken sweetness would not be good for me. In "The Voyage of Maeldune" Tennyson describes how the old sailors touched at the Isle of Flowers. Everywhere there were flowers; their breath met the travelers out on the seas. But the fragrance palled on them; they grew weary of it; they hated it. And by and by they found themselves in the Isle of Fruits. Grapes hung from its headlands; the fig rioted over the land; countless berries hung on every side. But the passion of wine enflamed them, and each drew his sword on his fellow.

It is a parable of how evil it would be, if my life were all sunshine and happiness. It is best that sometimes I have to mourn because of the oppression of the enemy. Then I hope in God, the health of my countenance and my God.

Thursday—Psalm 118: 5-17.

These are the words of a man in sorrow, but then he is a child of God; and that blessed fact alters the whole complexion of things.

If God has forgiven my iniquities, he has healed my worst disease. No other trouble he may allot me can equal the trouble he has cured, not the sharpest thorn nor the most distasteful draught. How light is my distress, compared with the sorrows of one who is far from him! I am sure that it is a Father's hand which smites. I am confident that he who spared not his own Son for me will never do me harm. Mine is the conviction that he can only send me difficulty and trial for wise and holy and gracious ends.

A traveler in Africa relates that, one day, overcome by the intense heat, he fell asleep on the parched and burning earth. But on awaking he had the sensation of freshness and rest. He found that it was caused by the thoughtfulness of his attendants. They were standing round him; they received on themselves the fierce glare; they sheltered him from the rays of a vertical sun. Because Christ has come and has stood between me and the death I deserve, a multitude of refreshments are mine even in the dry place and the weary land.

Friday—I. Peter 3: 8-17.

"Who is he that will harm you?"

What, then, shall I do with my cares and afflictions? Exactly what, I trust, I have already done with my sins. I am to commit them to Christ, one by one, just as they arise. I am to carry them to him in faith and in prayer. I am to "put them into his bag," to quote one of George Herbert's quaint phrases. I am to look to him and say, "This, my Lord, and this, and this I cannot bear; I lay them on thee; I leave thee to deal with them. I will trust and not be afraid."

He will take what I give. It will become a matter of honor with him to do his best for me. He will mature and ripen my grace. He will deepen and strengthen my life. He will carry me and every one of my loads.

Let me follow the advice which good Bishop Leighton gives me: "When thou art either to do or to suffer anything, when thou art about any purpose of business, go, tell God of it, and acquaint him with it—yea, burden him with it; and thou hast done for matter of caring. No more care, but sweet, quiet diligence in thy duty, and dependence on him for the carriage of thy matters. Roll over on God; make one

bundle of all; roll thy cares and thyself with them, as one bundle, all on thy God."

Saturday—Matthew 10: 21-33.

Let me learn a lesson, as Martin Luther used to do, from Doctor Sparrow.

His home is in the house of God. Does not a psalmist say—"Yea, the sparrow hath found an house, even thine altars, O Lord of hosts. There let me dwell all the days of my life, in the presence of the Father, in the grace of the Son, in the communion of the Holy Ghost. Wherever I am, I would feel myself the inhabitant of a temple, a sanctuary, a shrine.

His food is on the table of God. "Behold," said Jesus, "the fowls of the air; they sow not, nor reap, nor gather into barns, yet your heavenly Father feedeth them." A happy carelessness marks the sparrow, a blessed freedom from anxiety. So let me live the untroubled and trustful life, fearing no evil, well-assured that my Lord will provide for me.

And his death is under the eyes of God. "Not one of them falls to the ground without your Father." Thus even at the last, his "little feathers all a-stare," the bird is "in high grace." If God watch over my exodus from this world and my entrance into the next, if Christ stand beside my dying bed, what better can I ask?

Yes, let me sit at Doctor Sparrow's feet.

Sunday—Psalm 37: 7-17.

Why should I fret myself because of evildoers? Sin, when it is mightiest and most successful, is transitory.

Lord Rosebery has been telling us the story of Napoleon the Great. His energy, his intellect, his genius were such that he "enlarges the scope of human achievement." Once he "fought the Austrians for five consecutive days, without taking off his boots or closing his eyes." "He was as much the first ruler as the first captain in the world." "Ordinary measures do not apply to him; we seem to be trying to span a mountain with a tape." Napoleon was the largest personal force that has come into the modern European world.

But his career ended in defeat and exile. At forty-six the man who had dreamed of governing a continent was a captive. His conquests left no mark. The kings whom he made lost their thrones. France was beggared and exhausted by him. Why? Because God was not his God. "I am not a man like other men," he asserted himself; "the laws of morality could not be intended to apply to me."

Therefore I will fear nothing, though wickedness seems to prosper for a time. Such prosperity has no permanence about it. It is better to walk humbly with God than to stand alone on the proudest eminence in the world.

Observances have two uses for every soul. If the Lord is absent, it is by them that we seek him. If the Lord is present, it is by them that we meet him.—*Frederick Temple.*

After you have confessed Christ with your mouth, then everything you *do* confesses him. Here is Smith and Brown's sewing machine, with no name on it. Does it confess Smith and Brown, though it turn out a thousand fine garments? No. But stamp upon it the firm's name, and every seam it sews thenceforth is a credit—or a discredit—to Smith and Brown.

BIBLE SCHOOL.

DEATH OF JOSEPH.

Lesson for Nov. 3rd, 1901. Gen. 50: 15-26.

GOLDEN TEXT:—So Teach Us to Number Our Days That We May Apply Our Hearts Unto Wisdom. Ps. 90:12.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

ELIAS A. LONG.

Time and Place.

Bishop Usher places the date from verse 14 to verse 21 at B. C. 1689, the death of Joseph fifty-four years later at B. C. 1635. The place is the land of Goshen or Rameses. Ch. 47: 11.

Some Lessons from Joseph and His Brethren.

Joseph's life is an object lesson on the great fundamental principles of salvation. It shows that the way leads (Kurtz) through abasement to exaltation, through serving to ruling, through sacrifice to possession, through suffering to glory. Joseph's trials and sufferings for righteousness sake were greater than those of any other of the patriarchs. His was a free, manly spirit that came more nearly "unto the measure of the stature of the fullness of Christ" (Eph. 4: 13) than any Old Testament character of whom we have details. A practical lesson from Joseph's life is, that nothing pays so well as to live in harmony with God's designs. The lives of his brethren show that no way is so unprofitable and so hard as that of the transgressor. Prov. 13: 15. Sin always brings men into trouble and fear. V. 19, 21. Whatsoever a man soweth, that shall he also reap.

V. 15. Frightened Brothers. "Their father was dead." They may have feared that their exalted brother's action towards them had been chiefly influenced by love for his father; now that he is gone their prospects might be more serious. * * * "It may be Joseph will hate us." The loss of their parent, the reflections on the strange situation of Joseph so far above them, and they Egyptian subjects in his power, would cause the thoughts of all their sinful acts against Joseph to press with great force. Once before when they were with Joseph alone, their father being absent, they had been imprisoned for three days. Ch. 42: 17. * * * "Will fully requite us all the evil we did." Why ought they not to fear evil in return for evil? The brothers now were as fully in Joseph's power as he had been in their's at Dothan. That they were conscious of and now confess their evil was a favorable sign for them.

V. 16. Message to Throne. "They sent a messenger." Fear lead them to frame a formal message to their exalted brother. The Hebrew for "sent" is equivalent to "gave charge", viz., they would seek favor by communicating the charge of their father, counting upon his love and influence in their behalf. * * * "Thy father did command." The brothers, in the dilemma of their earlier confession, may have consulted with their father as to the better manner of approaching Joseph regarding their sin, now that his identity had become clear. Always the words and requests of those who have entered the portals of death, have new value and meaning.

V. 17. Tears of Love. "So shall ye say unto Joseph, forgive." This is an intercessory request and coming from the father whom Joseph loved, it might serve, they argue, to make him more merciful. It was a case of their father teaching them a lesson on how to pray. Jesus taught his disciples to pray almost in the same words. The brethren were urged to make a clear confession of their sins. As we stand before God as sinners, how consoling is the promise that, if we confess our sins, he is faithful and just to forgive us our sins. 1 John 1: 9. * * * "And now we pray you forgive." They fully cast themselves upon his mercy by asking forgiveness. They sought not to make excuses, a matter so common with the erring. Luke 14: 18. * * * "The servants of the God of their father." They would show themselves to be brethren by higher than natural ties and thus advance additional ground

for reconciliation. * * * "Joseph wept." Grieved that suspicion could exist regarding his love for them. It is not the first time he is brought to sorrow and tears over this transaction. Ch. 42:24; 43:30. Tender-hearted Joseph is more ready to forgive than were his brothers to acknowledge their old offense. As Joseph wept over his brethren, so Jesus wept over his brethren. Luke 19:41.

V. 18. The Bowing Sheaves. "Brethren fell down before his face." The tears of a strong man are always touching. Those of Joseph brought his brethren prostrate to his feet and thus again are the dreams of his boyhood fulfilled. Ch. 37:7, 8; 42:6; 44:14. * * * "Behold we be thy servants." Once they had wickedly forced him into slavery; now voluntarily they offer themselves to him as slaves.

V. 19. Vengeance Is God's. "And Joseph said, fear not." Before this he had said, "be not grieved." Ch. 45:5. They might submit themselves as slaves, but the exalted one would show them that he was their loving brother. It was the God-spirit speaking through Joseph, the same assuring "fear not" that God has in so many ways sought to impress upon the race. Fear not me, but fear God, fear to do wrong. * * * "For am I in the place of God?" It is man's place to forgive, not to punish. To God alone belongs the executing of vengeance. While the words convey the idea of vengeance against sin, yet judgment is in the hands of a Higher One.

V. 20. Salvation from Famine. "Ye thought evil against me." Their evil is no less evil because God had directed it into a channel for good. It is our motives, not results, by which we are judged. * * * "But God." He seeks to turn their thoughts away from self to God. * * * "Meant it for good." Man in his puny wisdom may mean one thing, but God in his infinite wisdom quite another. His councils shall stand. Is. 10:7. His overruling power will cause all things to work together for good. Rom. 8:28. The design, as later history shows, was to preserve, educate and unify the children of Israel into a nation capable of taking possession of the Land of Promise. * * * "To save much people alive." In the end how wise and good appear the designs of Providence. While, in the beginning, all was gloom to Joseph; the darkness of the pit; the hardship of slavery; the false accusation; the lingering prison days; all trials most severe to Joseph's faith, yet in the end personal glory to himself and a chosen nation saved to live and work out the purposes of God.

V. 21. Fruit of the Spirit. "Now, therefore, fear ye not." Love delights to repeat its assurances of good. V. 19. Love shrinks from giving pain. Love is a fruit of the Spirit. Joseph with the dim light he had brought forth this and all fruits of the Spirit. Gal. 5:22-23. Do we in the clear light of Christ's life do as well? * * * "I will nourish thee." His position enabled him to do this. We recall that the Hebrew people did not suffer at the hands of the Egyptians until after Joseph died. * * * "And your little ones." Your households, your dependants. The thoughts of parents always go out to their children. * * * "He comforted and spake kindly unto them." There may be a form of forgiveness which is not forgiveness. True forgiveness is to be followed by helpful, comforting words; these show its sincerity. Love always speaks kindly. 1 Cor. 13:4. Joseph's wisdom was from above, pure, peaceful, gentle, full of mercy. Jas. 3:17. Guided by this wisdom he did good to those who hated him. Matt. 5:44. He overcame evil with good. Rom. 12:20-21.

V. 22-23. Prosperity Prolonged. "Dwelt in Egypt." Egypt was Joseph's home until his death, which occurred fifty-four years after his father died. The only reference we have to this lengthy period is found in Vs. 14-26. * * * "Joseph lived one hundred and ten years." His life was the shortest of all the great patriarchs. Full eighty years had been spent in great prosperity. For thirteen years previous to that he had been a slave and in prison. The fact of his being placed in a coffin (V. 26) was a mark accorded only to persons of eminence, and indicates that he occupied his lofty position down to the time of his death. * * * "Ephraim's children of the third generation." Ephraim and Manassah were born before Joseph came to Egypt. The grandsons of Ephraim's grandsons are here spoken of.

V. 24. Kept the Faith. "And Joseph said, I die." He could say with Paul "The time of my departure is at hand, I have fought a good fight, I have kept the faith." 2 Tim. 4:6, 7. * * * "But God will surely visit you." An expression of Joseph's strong faith in God's designs towards his covenant family. * * * "Bring you unto the land." The land of promise. In the midst of their Egyptian prosperity they are not to set their hearts thereon, they are but pilgrims and strangers. So, we have the promise of a prepared place; like Joseph let us, in prosperity and in poverty, set our affections upon God and the things he has promised. Col. 3:1, 2.

V. 25. Last Words of Faith. "Joseph took an oath." Thus his last deed was one emphasizing his faith. It involved a promise from his brethren on sacred oath that they would bury him in Canaan. * * * "Carry up my bones." Keep them with you in your journeys to the promised land. The remains of their great brother Joseph would be a constant reminder of God's presence with him in his Egyptian trials and thus a constant inspiration to them in meeting their own trials. Joseph's strong faith is shown in the desire to have his bones repose at last in the land God gave to his ancestors. * * * "From hence." The huge pyramids built as tombs show the honors paid to Egyptian rulers after death. Yet in such there was no attraction to this man of God. Joseph's request was granted. Amid all the hurry of leaving Egypt in that memorable passover many years later, regard was had to this command. Ex. 13:19. That the cherished remains were carried through all the forty years' wanderings is shown by Joshua 24:32.

V. 26. Last Will Recorded. "So Joseph died." His faith was as the shining light that shineth more and more unto the perfect day. * * * "They embalmed him." After the Egyptian method of drying the body by the use of bituminous material, converting it into what later became known as a mummy. * * * "In a coffin." A mummy case, probably made of cedar and in shape somewhat conforming to that of the body. Ancient Egyptian coffins of this kind may be seen in our museums. Study the secret of Joseph's character and power. It is found in a single expression: The presence of God in his life. John 14:23.

FIVE MINUTE SERMON ON THE GOLDEN TEXT.

PETER AINSLIE.

THIS is just the passage of Scripture that you, I, all of us need—"Teach us to number our days that we may apply our hearts unto wisdom." O that some great teacher would break into our careless lives, upset our thoughts, plans, everything, if thereby we might live as though to-day were our last day on earth! When we look back upon our sins, we sigh for the great Teacher. O, my Father, teach me, even me. If I had known that to-day was my last day in human flesh, I would have lived the last twenty-four hours very differently and you would, too. We say that we are trying to live right all the time, but there is a lack of earnestness in our efforts. We fool ourselves with the delusion that we are going to be here a long time. My neighbor, on one side of me, dies to-day and a few days ago the one on the other side passed away. For a moment I think death is getting pretty close to me, but in a few hours I have forgotten the solemn lesson and am living as though there had not been a death in ten miles of me in ten years. Now is that not your experience? Is that not the experience of all men? After all is not the very experience itself a sad thought in our memories—to think how stupid we are? My text says "teach us to number our days," teach us to know that we have only to-day. Then the number of my days is one—but I may have many thousand ahead of me; however the sure number is one—just one day. What an ideal state of life! How many wrongs would be settled before sunset? How much ill-gotten gain would be returned to the rightful owner? How much kinder the human heart would be? Mankind would then be wise. Some day we shall die and that day is unknown. It may be fifty years hence, but it is just as likely to be fifty days hence and not unlikely to be to-morrow. To-day is what God has given to us. It is

daily service and with it comes his daily care for us. God sets me in a room with a sunrise on one side and a sunset on the other. I cannot look backward nor can I look forward. I can only look around me, within me and above me. There is my post of duty, your's, everybody's. God sets us in a new room each day, but the principles controlling our lives are as old as those that kept Abraham faithful and made Joseph's life so wonderfully sweet.

Our Father, have mercy upon us and save us for Jesus' sake. Amen.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

GOD LEADING OUR LIVES.

Topic Nov. 3: Ref. 23d Psalm.

THIS Twenty-third Psalm is the idyl of the shepherd life, and of the saints of God in all the centuries since David, the shepherd king, touched his instrument of seven strings, and thereby touched a responsive strain in human hearts, wherever the Bible is loved and remembered.

Let not your heart be bothered about the Bible losing its hold on the affections of mankind. It is *forever* sacred to the sincere souls who struggle and suffer and sing above the shadows, and who still dare, like David, to dream of quietness and peace and plenty as the portion of God's people. Yes, the Bible is still, and will forever be, accounted precious to the great throbbing heart of our common humanity, because the Twenty-third Psalm, the Beatitudes, and the Lord's Prayer, are a part of the heritage of the Christian centuries, and of the country in which we live. And these familiar portions of Scripture have been translated into almost every language of earth, and have thereby become, or will become, the universal heritage and hope of all the nations. Rest in this assurance. The "Shepherd Psalm" has in it the strain of universal harmony. It touches all hearts, thrills with its music the minstrels of all lands. It is the first favorite of childhood, among the few passages, perhaps, recalled in the o'erburdened years of smiting strife, when the anxieties of life make stony pillows for our heads; it is the pilgrim's staff, and the final comfort of the aged servants and saints, underlaid and overlaid with the promises of Christ, in the passing of the earthly into the heavenly.

But how empty are all our words! God has set his seal of inspiration upon this Twenty-third Psalm, and all eulogy is but emptiness of speech. To make this Psalm our own is to possess ourselves of the most priceless heritage of the Hebrew scrolls of praise. To be able to say, truly, though tremblingly, "The Lord is my shepherd," is to stay our souls for the sternest conflict. Therein is safety, plenty, rest, the green pastures of promise, the still waters of quietness, restoration, guidance, comfort, triumph without regret or bitterness, fulness of blessing, and assurance forever! All this is put in the six short verses of this Psalm.

Hard to Realize.

Yet some things are easier said than realized. It is easier to say, "The Lord is my shepherd" than to really realize this. And it is easier for us to say, with some confidence, "The Lord is my shepherd" than to say "I shall not want." I don't know but our faith fails us right here more than in any other thing. In this materialistic age, with greatly multiplied wants, and ever-increasing expenditures, it puts a severe strain upon our trust to say "I shall not want." While we may need, as President Roosevelt pleads, the "strenuous life," I dare to ask, for myself, and for you, dear young people, and fellow-servants of the Master of men, the simpler, sincerer and the unselfish life. Such was the shepherd life. It had its cares, its anxieties, its losses, as all our lives have; but it had its recompense of quietness and peace beyond all price. We may not have this again in this electric age, perhaps, and more the pity. But against all the noise and chatter and sizz and sputter and spatter, I set this Psalm of the shepherd life, and plead for more of its quiet, its simpler spirit of content, its confident trustfulness, its over-flowing cup of gladness, its overshadowing, controlling sense of the divine presence, leading, guidance and abounding grace in all our lives.

PLEASANTRIES.

A priest preached a sermon on "Grace." "An', me brethren," he said, in conclusion, "if ye have wan spark av heavenly grace, wather it, wather it continually."—*Exchange.*

A papal bull was once described as "giving you the choice of obedience or of being excommunicated from the church. So called bull from reference to the horns of a dilemma."

Waterman (shaking his fountain pen): "You have no idea how easily these pens run!" *His neighbor* (applying a blotter to his trousers): "Oh, I have an inkling!"—*Harvard Lampoon.*

Three Protestant men took a drive in Dublin on a Corpus Christi day, and observed a religious procession outside a Catholic church. They directed the driver to stop to obtain a full view. "Well, that beats the devil," said one of them. The carman touched his hat, and replied, "Yes, your honor, that's what it's for."—*The Pilot.*

Overheard on Railway Train: "Why, the time was," said a passenger with a gorgeous watch-chain, "when we had our county so well in hand that we could elect a brindle pup to any office we chose to nominate him for." "And you can't do it now?" queried the other. "I should say not. The other fellows have beat us three to one in the last two elections." "To what do you attribute the change?" "Well, I am inclined to think that, when we had the power, we elected too many brindle pups."—*Youth's Companion.*

In college there is a constant combat of wits between the tutor and his pupils. The students who attended the lectures on biology planned a little joke on their professor. They removed a stuffed baboon from the natural history museum, dressed it up in a student's gown, and set it in the professor's chair upon the lecture platform. When he entered the room, they greeted his evident surprise with a suppressed giggle of merriment. "Well, gentlemen," said the professor, blandly, "I'm glad to see that you have found at last a professor who is suited to your capacities."

General & Church News

THE NATIONAL CONVENTION OF THE DISCIPLES OF CHRIST.

The city of Minneapolis was the center of interest during the past week among the Disciples throughout the world, and some three thousand of them gathered there for their first twentieth century convention. When last year at Kansas City the question of place of the next convention was discussed it was felt by many that the twin cities were too far from the center, especially for a year that was to have a Pan-American Exposition at Buffalo. But the enthusiastic labors of the committee of arrangements resulted in a much larger attendance than was expected by any but the most sanguine, and not only in that regard but in most others, the gathering was a great success. The Exposition hall was used for the meetings, and in spite of its unusual proportions, it was well filled at all the principal sessions. It was tastefully decorated and amply provided with rest and refreshment rooms, while the lobby was used by the newspapers, colleges, state delegations and other interests as headquarters.

The opening reception was held on Thursday evening. The sessions of the Christian Woman's Board of Missions occupied Friday and Saturday until evening. Prominent on this section of the program were the names of Mrs. David Owen Thomas of Minneapolis, Prof. L. W. Fairfield of Angola, Ind., Prof. Ernest Wiles and Miss Rose Wood Allen of Ann Arbor, Mich., Miss Rebel Withers of Florida, Mrs. Ann Haggard of Des Moines, Secretary C. C. Smith of Cincinnati, Mrs. Anna Atwater of Ohio, Prof. W. C. Payne of Lawrence, Kan., and Prof. C. A. Young of Chicago.

Saturday evening was devoted to the interests of Christian Endeavor, with addresses by Secretary John Willis Baer of Boston and Dr. J. H. Garrison of St. Louis. On Sunday the convention scattered over the two cities of Minneapolis and St. Paul to hear the different men who occupied the pulpits at the invitation of the various pastors. It was a great day, and not less than seventy-five ministers representing the Disciples preached in the churches of the two cities, some speaking both morning and evening. Such opportunities for cultivating the grace as well as advocating the principle of Christianity cannot fail of result. The Northwest will know much more of the Disciples, their history, their purposes and their spirit from the experiences of Sunday. In the afternoon at 3 o'clock the crowning feature of the week occurred. This was the celebration of the Lord's Supper by probably the largest audience of the convention. The services were conducted by Pastors Tanner and Harmon of the local churches, assisted by some fifty helpers. An impressive address was delivered by A. B. Philputt of Indianapolis. Those who attend these great conventions have come to regard the communion service on Sunday afternoon as quite the most impressive and uplifting feature of the entire program. The services at the Portland Avenue Church of Christ, the host of the convention, were especially enjoyable and were attended by audiences that thronged the building. W. J. Lhamon, formerly pastor of the church, during whose labors with the congregation the handsome edifice was erected, spoke in the morning and in the evening Prof. Jabez Hall of Butler college occupied the pulpit.

Monday was given up to the work of the Foreign Christian Missionary society, and reports were read from its twenty-six missionaries in India, the same number in China, twenty in Japan, seven in Turkey, eight in Scandinavia, seven in Africa, four in Cuba, and two each in Hawaii and the Philippine Islands, together with the 150 native helpers, evangelists and teachers scattered through these fields. Addresses were delivered by C. L. Lockhart, W. R. Warren, W. E. Ellis and Prof. Herbert L. Willett, and interesting narratives of missionary work were given by E. E. Faris of Africa, and M. D. Adams of India. Much disappointment was felt that Dr. Susie C. Rijnhart, whose book of travels in Tibet has been eagerly read, and who is soon to go to that mysterious land under the direction of the Foreign society, was detained from the convention by illness.

On Tuesday the sessions of the American Christian Missionary society began, with the president's address by I. J. Spencer of Lexington, Ky. Reports of the society were presented, together with those of the boards under its direction—church extension and ministerial relief. The statistical department was full of interest and showed marked gains in many features of the work of the Disciples, and was followed by the report of the superintendent of Christian Endeavor. Addresses were delivered by J. A. Lord of Cincinnati, Roland A. Nichols of Chicago, and in the evening by P. Y. Pendleton of Cincinnati and President Burris A. Jenkins of Kentucky university. On Wednesday the claims of various American missionary fields were presented in short addresses by B. F. Clay, J. H. Hughes, W. J. Lhamon of Allegheny, J. H. Mohorter of Boston and W. J. Wright of Washington, D. C. The afternoon was devoted to receptions, college reunions, excursions and similar features. The college reunions are always an important and interesting part of the conventions. The alumni of Bethany, Hiram, Drake, Butler, Kentucky university, Eureka college, Cotner and other institutions met either informally or for banquets. Parties of sightseers could be met in all sections of the city and surrounding places. The mills, the falls, the lakes, St. Paul, Fort Snelling and other points of interest were visited. In the evening the convention listened to addresses by A. B. Phillips of Augusta, Ga., and Dr. F. D. Power of Washington.

Thursday was devoted to interests closely related to the missionary objects that had called the convention together. Among these are to be numbered the Benevolent association with its homes for orphans and aged people, the Education society and the meeting of pastors and evangelists. These were partly held in the general session of the morning, and partly in the section meetings in the afternoon. The closing consecration service of the

A SCIENTIFIC BREAKFAST

Rightly selected food will cure more than half the diseases. Try a scientific and healthy breakfast:—Fruit of some kind, preferably cooked; a dish of Grape-Nuts, with cream; two soft-boiled eggs. Put two eggs in a tin pint cup of boiling water, cover and set off for nine minutes. Whites will then be the consistency of cream, and most easily digested. One slice of bread with butter; cup of Postum Cereal Food Coffee.

On that breakfast you can work like a horse and be perfectly nourished until noon. Your nervous troubles, heart palpitation, stomach and bowel troubles, kidney complaints and various other disorders will gradually disappear and firm, solid health will set in.

Why? You have probably been living on poorly selected food, that is food that does not contain the required elements the body needs. That sort of food, and coffee, is the direct or indirect cause of more than half the ills the human body acquires.

Grape-Nuts is a perfectly cooked food and both that and the Postum Food Coffee contain fine microscopic particles of phosphate of potash obtained in a natural way from the grains of the field and by scientific food experts incorporated into food and drink. That element joins with the albumen in food to make gray matter, which is the filling of the brain cells and the nerve centers all over the human body.

A man or woman thus fed is scientifically fed and rapidly grows in vigor and vitality and becomes capable of conducting successfully the affairs of life. To produce a perfect body and a money-making brain, the body must have the right kind of food and the expert food specialist knows how to make it. That is Grape-Nuts and Postum Cereal Food Coffee, produced at the pure food factories of the Postum Cereal Co., Ltd., at Battle Creek, Mich.

convention was held on Thursday evening, and the leading feature was an address by J. H. O. Smith of Valparaiso, Ind.

The music throughout was spirited and uplifting, the general leader, J. Walter Wilson, being assisted by several quartets and soloists. The total registration of those from outside of Minneapolis exceeded 3,000.

The officers of the various societies were retained as far as that practice is customary, A. McLean, long the specialist on missionary matters among the Disciples, being kept in the presidency of the Foreign society, and F. M. Rains, the secretary, now on a journey among the Asiatic missions, retained in his position. B. L. Smith will continue as corresponding secretary of the American Christian Missionary society, while Dr. H. O. Breeden of Des Moines was honored with the presidency. A spirited contest between Omaha and Pittsburg for the next convention was decided in favor of the former after the committee had reported in favor of the latter. It was determined, contrary to the practice of the convention, to fix the location of the gathering two years in advance, in view of the World's fair at St. Louis, and that city was selected for 1903. The convention closed with the fullest recognition of the labors of the local committee in making admirable and adequate preparations for the occasion, and with only the pleasantest memories of "Minneapolis, 1901."

THE AMERICAN SUNDAY-SCHOOL UNION.

The ninth annual conference of the missionaries of the American Sunday School Union in the Northwestern District, comprising Illinois, Iowa, Wisconsin, the northern peninsula of Michigan, Minnesota, North and South Dakota, Nebraska and Montana, was held at the Bible Institute, Chicago, October 8 to 14. About 100 missionaries were present. The first conference was held in St. Paul sixteen years ago. The entire force in this district then was only twenty. This year it has numbered 130 all told.

The subjects for discussion, addresses and papers covered the whole range of Sunday school missionary work, Sunday school evangelism and modern Sunday school management. The opening address by the superintendent of the district, Mr. F. G. Ensign, reviewed the work for the year just past and set forth plans for a forward movement in the year to come. The work among the 40,000 Indians of Montana was presented by Mr. C. H Frady of Billings, Mont., and the discussion of the work among the foreign population was one of the most practical and spirited. The evening addresses in the Chicago Avenue church were a peculiar feature of this conference, beginning with an address by Dr. A. T. Pierson, D. D., of New York, followed by Rev. W. R. King, D. D., of St. Louis, Mo., who spoke on the Sunday school as a Bible institution; Rev. J. C. Kinison of Mt. Vernon, Ill., who gave a vivid picture of the Sunday school missionary work in southern Illinois, and E. B. Stevenson of Cedar Rapids, Iowa, who discussed the need for enlarging the work of the society, both for the English-speaking and the foreign-speaking people. Rev. F. W. Gunsaulus, D. D., delivered a powerful address on the relation of Bible knowledge to the safety and life of the nation. Mr. W. A. Hillis of Cleveland, Ohio, spoke on the destitution in the older states, and the imperative demand for immediate effort to gather in the neglected children. He showed that there were more children unreached by Sunday schools in one of the states of the central district than in all the states on the Pacific slope. Rev. Sydney Strong, D. D., of Oak Park, gave a very instructive address, showing the importance of leading the children to Christ before the age of fourteen or fifteen, as the probability of conversion later than fifteen decreased with each year. Rev. R. A. Torrey, D. D., also spoke on the same theme, urging effort to lead children to Christ very early in life. Rev. John R. Crosser of the Kenwood Evangelical church addressed the conference on Friday afternoon, stirring every heart with a new purpose to do more than ever before to save the boys and girls. Miss Emma Wilson gave a very instructive paper on "Written Examinations," and Mrs. Mary Foster Bryner spoke on "Ways of Working." She was followed by Rev. Henry Moser on "The Sunday School of the New Century." The keynote of the conference was preparation for work by the baptism of the Holy Spirit for soul winning this coming winter.

These missionaries and their superintendents lived at the Bible Institute for a week and went carefully over every phase of their work and examined every branch of the service, with the view of making it more efficient, then showed their faith in the work by subscribing nearly $1,000 towards its support. This was without question the largest gathering of paid Sunday school missionaries ever assembled on this continent. Mr. E. Augustus Miller, from the Board of Managers, Philadelphia, was present, and Mr. John Knox Marshall, also a member of the board, from Boston, Mass. As has been the latter's custom for a number of years, he gave a banquet to the missionaries at the Union League Club on the closing evening. About 130 missionaries and their friends were present. The after-dinner speeches are always a most interesting feature of this occasion.

Thus ended one of the most remarkable, practical and successful Home Mission Sunday School Missionary conferences ever held in this city. One hundred consecrated, capable and trained Sunday school missionaries are certain to make themselves felt in the rural Sunday schools this winter and in the great Northwest during the entire year. The headquarters for this district are at Room 1009, 153 La Salle street, Chicago, Ill. F. G. E.

THE PRESBYTERIAN SYNOD OF MICHIGAN.

The sixty-seventh annual meeting of the Synod of Michigan convened at Niles, October 8-10. As usual the ministers far outnumbered the elders, there being but fifteen of the latter. The Rev. L. H. Davis of Grand Rapids was elected moderator. This Synod was remarkable for the unusual number of distinguished speakers from

COFFEE DID IT.

Would Have Been Fatal if Kept Up.

"Coffee! Oh, how I did want it after the nervous strain of public work. Something warm to brace me up was all the breakfast I craved, but every time I drank it, I suffered the dying sensation that follows it with heart fluttering and throbbing of the throat and ears.

I had no strength to throw away in that way, so decided that hot water must do for me.

One morning I came to breakfast in the home of some friends in Pueblo, Colo., just in time to see the mother pouring some rich deep yellow coffee into mugs for the two little boys. One little chap had thrust his fingers in the mug and was licking them with such approving smacks. This opened the way for me to say, "Are you not afraid of the effects of coffee on the little folks?" The mother explained that it was Postum Food Coffee made at Battle Creek, Michigan, and remarked, "We think there is nothing like it." Then she explained how the new coffee had weaned them away from the use of the old-fashioned coffee and tea because "it is so wholesome." I drank it there for the first time, and was delighted, not only with the delicious flavor, but the after satisfaction it gives. One day I was speaking with our family physician's wife about Postum, when her daughter remarked, "Yes, mamma, we are out of Postum, and I have used coffee for the last two mornings and it always brings the tired feelings and troubles my stomach and bowels, but Postum makes me feel all right."

In one home they served Postum in such a way that it was tasteless. I have found that Postum boiled sometimes five minutes, and sometimes ten, is nothing more than spoiled water, but when it is made with two heaping teaspoonsful for each cup, and boiled fifteen or twenty minutes, it becomes a tried and proven breakfast favorite, and for refreshment and wholesome nourishment has no equal.—M. M. Yates, Goshen, Ind.

abroad. There were present to address the body in the interests of various lines of benevolent work, Rev. Dr. B. L. Agnew, secretary of the Board of Ministerial Relief; Rev. Dr. Pearson, a representative of the Bible Society; Rev. H. C. Minton, D. D., Moderator of the General Assembly; Rev. James A. Worden, D. D., superintendent of Sunday school work; Rev. Geo. B. Stewart, D. D., president of Auburn Theological Seminary, representing the Evangelistic Committee of the General Assembly; Rev. B. C. Haworth of Japan; Rev. C. H. Fenn of China, who was present in the siege at Pekin; Rev. N. E. Clemenson, a convert from Mormonism, now a Presbyterian home missionary, and last in point of time, but by no means least on the program, Rev. Willis G. Craig, D. D., LL. D., of McCormick Theological Seminary, who was Moderator of the General Assembly at Washington in 1893. This fine array of prominent speakers added much to the attractiveness of the synod. The attendance of the community was large and the interest at many points deepened into enthusiasm.

The reports of the various committees on Education, Church Erection, Sabbath School Work, Freedmen, Aid for Colleges, Ministerial Relief, Temperance, Home Missions and Foreign Missions, had each some special feature of interest. The reports of the Ladies' Home and Foreign Mission Societies, in the absence of Mrs. Cooper of Detroit, were presented by Mrs. J. G. Lowrie of Niles, and the thanks of the synod presented by a rising vote. The report of the Standing Committee on Foreign Missions, presented by Rev. J G. Lowrie, D. D., of Niles, revealed the fact that the synod had more than doubled its gifts to foreign missions for the past year. This was owing largely to the legacies, but special emphasis was laid upon the good resulting from missionary conferences.

Home missions received a larger share of attention than usual from the fact that the question of self-support was to be taken up. The reports of the synodical superintendent, Rev. David Howell, and of the chairman of Synod's Home Mission Committee, Rev. J. M. Rodgers, made a gratifying showing, revealing the fact that fifty-three churches had reported pledges for synodical self-support, amounting to $6,000. These same churches gave to Home Missions last year $2,300. At the same time no shrinkage is apparent in gifts to other boards. The vote to assume self-support was practically unanimous. This is perhaps the most important matter decided by this synod. While it imposes a heavy burden of responsibility upon the churches of Michigan it relieves the Home Board of the more than $8,000 annual contribution over receipts it has been making to the support of Home Missions in Michigan. It was voted as the sense of synod that the minimum Home Mission salary be $700.

WONDERFUL CURES BY SWAMP-ROOT.

To Prove what the World-famous Discovery, Swamp-Root, will do for YOU, all Our Readers may have a Sample Bottle Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, and if permitted to continue *fatal results are sure to follow*

Your other organs may need attention—but your kidneys most, because they do most and need attention first.

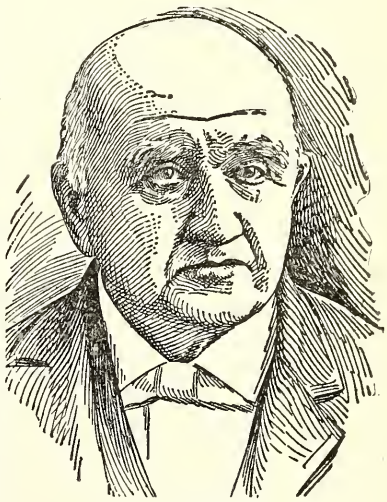
So when your kidneys are weak or out of order you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince any one.

Among the many cures of this wonderful medicine, Dr. Kilmer's Swamp-Root, investigated by the CHRISTIAN CENTURY, the ones which we publish this week for the benefit of our readers speak in the highest terms of the wonderful curative properties of this great remedy:

DES MOINES, Ia., Oct. 20, 1900.

"I had been out of health for a long time, and I was taking medicine from a doctor's prescription when I received your sample bottle. I stopped taking the doctor's medicine and used the sample bottle of Swamp-Root. I afterwards took two of your large bottles, bought at my drug store, and they cured me entirely, and I have not been so well for years. I thank you very much for sending me the sample bottle." D. W. SMITH, 1821 Center St.



D. W. SMITH.

MRS. H. N. WHEELER.

Mrs. H. N. Wheeler, of 117 High Rock St., Lynn, Mass., writes on Nov. 2, 1900: "About 18 months ago I had a very severe spell of sickness. I was extremely sick for three weeks. and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very much like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. *The doctors said my kidneys were not affected*, and while I

Did Not Know I Had Kidney Troubles,

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The report on Kalamazoo Female Seminary showed receipts of $12,000, being double those of last year. The number of pupils is about seventy. The Rev. Dr. Gray, the successful president, was heartily applauded as he concluded his address. Alma College has also made gratifying progress during President Bruske's ten-years' administration. It is now one of the best equipped Christian colleges of Michigan. Its location is unsurpassed. The plans of the president for the next ten years include four new college buildings, 400 students and a million dollars endowment.

The closing address of synod was made by Rev. Dr. Willis G. Craig. It was a masterly and eloquent presentation of Home Missions in broad outlines and fittingly closed a memorable gathering. J. G. L.

WISCONSIN BAPTIST ANNIVERSARIES.

These were celebrated this year at LaCrosse, October 7-10. The Ministerial Union held its session first. Rev. G. E. Farr of Portage, who delivered the annual sermon, sought to find the causes for the present low tide of religious interest. His theme was "A Form of Godliness Without Power." He considered sin in the church from the large number of unregenerated members a cause of spiritual decline. The historical secretary showed that there had been a Baptist gain in the state of 40.36 per cent, making a net gain in ten years of 5,345 members. "Twentieth Century Methods" was the subject of a symposium greatly enjoyed by all. There were three appointed speakers and an open discussion The last address of the morning was by Dr. Galusha Anderson of the University of Chicago.

Twelve new pastors were welcomed by Rev. Adam Fawcett, who pointed out the grand opportunities before Wisconsin pastors. Twenty-seven new men have come into the state during the year.

The afternoon was devoted to "Work Among Young People."

Dr. Galusha Anderson preached the sermon for the State Convention. The work of the women for foreign missions occupied a part of the Wednesday morning session. Mrs. Openshaw of Western China and Miss Tschirch of Burma brought inspiration from the work abroad. During the year the women of Wisconsin have contributed $2,709.11 to the Woman's Foreign Missionary Society of the West and $108.56 for the contingent fund. It was stated that the contributions have fallen short of those of the previous year by over $550, enough to support a missionary and two Bible women. It is felt that care must be taken in the change from the women's societies to the new Church Missionary Department, that there be no decrease in contributions for women's work for missions. Miss Julia L. Austin of Chicago spoke of "Woman's Opportunity."

The report of Secretary D. W. Hulburt states that there are in the state 212 churches, to which there have been 658 additions by baptism and 794 by letter and experience during the year, their total membership being 18,603, a gain of fifteen members. One new church has been organized—Ladysmith. Thirty-eight pastors have resigned and forty-seven have been settled. The wheel plan has been adopted by more than half the churches of the state. Thirty-nine churches have appointed committees on systematic beneficence. Five missionary churches, most of which have received missionary aid for years, one of them more or less for half a century, have become self-supporting during the year. The work of the district missionaries has saved churches from extinction, only seven churches having died in the five years following 1895, whereas nineteen died in the preceding five years.

There was animated discussion as to Wisconsin's present greatest need, and the most important subordinate needs. The annual report answered that the first was the Holy Spirit's power, and the second, evangelistic work, lay preaching and more money. A wide-awake address was given by Dr. J. B. Thomas of Chicago, district secretary of the Home Mission Society. It was voted to recommend the establishment of a perpetual church edifice loan fund which should be used to assist struggling churches, the loan to be repaid in installments without interest.

Wednesday evening was devoted to the young people. Thursday morning the home mission work of the women had right of way. Receipts were $2,636.92, besides $235.75 in goods for missionaries. Mrs. J. H. Chapman of Chicago was among the speakers at this meeting. In the afternoon Rev. Howland Hanson spoke with earnestness and force upon "The Art of Spiritual Husbandry." He pointed out that the old-time revival methods are passing, but there has come a greater interest in child conversions. The Sunday school is the department of the church where the natural new birth is to be expected. Competent teachers are a necessity in order to judge when the fullness of time for baptism has come. Graded lessons and graded classes are necessary whereby a given class shall be given the same treatment at a given time and lessons may be suited to differing ages and dispositions.

Mrs. Margaret Jaeger, of Portage, state secretary of the Primary Union, spoke in interested advocacy of the importance of primary Sunday school, which is fundamental to all Christian endeavor, urging better organization, better methods, better appointments for Sunday school rooms, better teachers.

The work of the American Baptist Publication Society was presented by Dr. A. J. Rowland and the chapel car work by Boston W. Smith.

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THE ILLINOIS BAPTIST STATE ASSOCIATION.

The General Association of Illinois Baptists convened in Champaign, October 14-17. This beautiful university town is always attractive and is a central place for such meetings. Many Baptists made the pilgrimage thitherward from all parts of the state. The Baptist church edifice at Champaign is one of the most beautiful in that part of the country. It is a costly structure and well adapted for such gatherings.

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There are nearly 120,000 Baptists in Illinois. Rev. E. P. Brand is the wise and successful superintendent of the aggressive missionary work now being carried on. Myron W. Haynes, D. D., of Chicago, was elected, for the third time, moderator. Rev. Clarence N. Patterson was elected clerk, and H. N. Carr of Alton, treasurer.

During the past year there have been nearly 6,000 received into the churches of the state through baptism, and a number of new churches have been formed; eleven ministers of the gospel have been ordained, and forty-six have been licensed to preach. There is a large student ministry in the state because of the Baptist Theological Seminary.

The sessions this year were marked by strong addresses. Dr. P. S. Henson of Chicago preached a powerful sermon on Monday evening, and Dr. Wm. M. Lawrence on Tuesday evening. On Wednesday evening Dr. Kittredge Wheeler and Johnston Myers gave addresses. The climacteric session of the entire convention was on Tuesday afternoon when the zenith of platform and spiritual power was reached in the address of Dr. Rogers on Christian patriotism, and the address of Rev. Chas. S. Morris of Africa on foreign missionary work. Seldom does the inspiration and enthusiasm of an audience excel that which was manifested at this session. The meetings were all united and harmonious and full of hope for the Baptists of Illinois.

J. B. T.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The annual meeting of the American Board is an historic event in Congregational annals. The distinguishing feature of this year's gathering at Hartford, Conn., October 8-11, was the raising of the debt of $102,341.38 within an hour. It was a thrilling occasion when, as the hour neared ten o'clock, after an evening of inspiring addresses, the proposal to raise the money then and there was put before an audience of 1,800 persons in Parson's Theater, a motion seconded by Rev. Howard Bliss in ringing words. E. H. Pitkin of Chicago endorses the proposition by offering to be one of fifty to clear off the debt. Next a missionary of forty years' standing, Dr. J. F. Clarke, of Bulgaria, says: "I have lived in Bulgaria on four cents a day. I have been giving twenty dollars a year, but if the debt is paid I will give fifty." Tumultuous applause follows, and the ball goes on rolling until some one announces that a friend of the board will give the last $25,000. Things grow lively then and bits of white paper are passed to the platform, and the sums promised are read faster than the tellers can record them. Finally 462 separate gifts have been made and the deed is done, the amounts varying from twenty-five cents to $1,000, outside of the one gift of $25,000. "Praise God from whom all blessings flow" is the spontaneous outflow of thankful hearts, while many eyes are dim.

This glorious outcome did not, however, solve the problem why there should have been a debt in these times of prosperity, and the way to avoid it in the future was earnestly discussed. The Forward Movement was shown to be one of the most successful plans towards arousing a larger interest in giving. It has increased the gifts of fifty-four churches by 147 per cent; 105 salaries have been assumed by eighty-two churches and three individuals. The fear that this movement would interfere with the gifts through the women's boards has not been realized.

The treasurer's report is always of interest in such gatherings. The receipts from all sources were $697,370.90, a decrease from last year of $40,586.40. The bulk of the deficit was in shrinkage of legacies. It was shown that there are about 2,000 non-contributing churches, but it is believed there are more givers to foreign missions than ever before.

The attendance was so large that at some sessions it was necessary to hold overflow meetings. Samuel B. Capen of Boston, the president of the Board, was in the chair. Rev. Dr. E. P. Parker, for over thirty years pastor of the South Congregational church, Hartford, gave the address of welcome. In reply the president recalled the first meeting ninety-one years ago, when five commissioners and an audience of one sat round a table in a country parsonage. The total receipts that year were $999.52. Truly the work has grown! The annual sermon was preached by Rev. Dr. E. D. Eaton, president of Beloit college. It was scholarly and convincing. It closed with these words:

> "The missionary enterprise is the most noteworthy, as it is the noblest, expression of the highest life of the modern world. Out in the open is our place, where God is on the field, and the conquering Savior leads ever onward."

Prayer meetings were held each morning at 8:30, Dr. Lyman Abbott of Brooklyn and Dr. F. A. Noble of Chicago leading. They gave inspiration and uplift for the day.

The annual survey of the field was inspiring as given by Dr. Judson Smith. In twenty missions, at strategic centers, amid a population exceeding sixty million souls, using twenty-seven different languages, 544 missionaries, assisted by 3,483 native laborers, are engaged in preaching the gospel, directing schools, translating the Bible and creating a Christian literature, and healing the sick. In these missions are 505 churches, having 50,892 members, 4,551 having been received on confession of their faith this year, 929 Sunday schools, with 66,601 pupils, and giving $147,879 annually to the support of the Christian work around them; thirteen colleges, with 2,132 students; seventeen theological seminaries, with 228 students in direct training for the ministry; 103 boarding and high schools, for girls and boys, with 10,225 students, besides 1,135 day schools with 49,375 pupils.

The report from the home department given by Secretary Daniels had a disappointed but not discouraged note.

During the year twenty-three new missionaries have been sent out. There are some fourteen others under appointment, who will go to their several fields before the close of this calendar year. During the last year sixty-one have returned to their missions. One thing is clearly demonstrated: There is no lack of workers, but there is lack of commensurate support from the churches in America. Dr. A. H. Plumb spoke with force as to the great possibilities and opportunities.

The missionaries themselves were, of course, in evidence on the platform, and several were heard from. Rev. Edward Fairbanks spoke for the Marathi mission in India. During 1900 1,653 persons had been baptized in this one mission. In the last five years the gain had almost doubled the results of the previous eighty years. Thirty villages actually begged for Christian schools. Seventy villages have sent complaints that the gospel is not preached among them.

Rev. W. P. Clarke of European Turkey reported fifty-three churches with an average attendance of over 3,000, and eighty-five teachers in Bulgaria. Forty years ago there were no Christians in the country. The organization of the Bulgarian Evangelical Society is a significant feature.

Rev. George A. Wilder, after ten years in Africa, was received with enthusiasm. He told of the industrial schools started in the wilds of Africa. The work has proved successful by its breadth — evangelistic, educational, medical and industrial. Rev. Wm. E. Fay reported similar triumphs for West Africa. Rev. George Allchin rejoiced to bring the inspiring news of the revival in Japan. Rev. Messrs. F. R. Bunker, C. N. Ransom, Charles and Henry Ewing, H. T. Perry and George H. Hubbard were also among the missionary speakers.

On Wednesday evening two more missionaries were heard. Dr. J. P. Jones said the keynote of the message from India was Opportunity. In particular he instanced a change of attitude toward Christ among the educated Brahmins, which amounts to a revolution. Books like Thomas a Kempis' "Imitation of Christ" and Shel-

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don's "In His Steps" are largely bought. Dr. Ament of China, as one of the heroes of the siege of Pekin, was greeted with the waving of handkerchiefs and the clapping of hands. He looks towards the future with great hope, for China has broken with her past.

But the missionaries were not the only eloquent and inspiring speakers during the sessions. President Capen spoke on the vital problem with business sagacity and practicality. "Yet one more revival, the consecration of the money power," was his opening quotation from Bushnell. He specified six reasons for the lack of resources: (1) The present disposition to give largely to educational institutions; (2) the false ideal of many business men in considering accumulation, not benevolence, the measure of success; (3) the absence of missionary enthusiasm on the part of some pastors; (4) the passing away of the old guard of missions; (5) the emergence of the city, and (6) the country problem. He had examined the figures of sixty life insurance companies whose expenses of administration average fourteen per cent, while the Board's expenses are only six per cent.

Rev. G. Campbell Morgan defended missions against the apathy and indifference of the Church of Christ. Dr. S. Parkes Cadman of Brooklyn dwelt upon the hopefulness of the outlook, with great enthusiasm. Dr. S. E. Herrick of Boston took for his topic "The Function of Tragedy in Missions." "The Alpha and Omega of the missionary movement is the cross."

An unusual feature of this annual meeting was the children's gathering on Thursday afternoon. The body of the house was filled with children, who listened eagerly to the stories the missionaries told them.

It is noteworthy that at all sessions not one speaker was allowed to exceed the time limit. With great courtesy this was enforced by President Capen.

The communion service was held in two of the churches on Thursday afternoon, and, as always, was a deeply impressive event. So also was the introduction of the young missionaries about to go to the field for the first time—ten in number.

This closed the initial meeting of the twentieth century, with an outlook full of hope in the entrance of ever-widening possibilities for the extension of the kingdom of our Lord Jesus Christ.

BAPTIST WORK IN NEBRASKA.

The annual meeting was at Blair, October 7. There are twenty-seven missionary pastors in Nebraska, but not many of them were present. Those who were there had encouraging reports to give. The district missionaries brought word of half-dead churches restored to life, for both north and south of the Platte there are many sick and dying churches, and scores of pastorless ones in the southern district. Many good church buildings stand idle, others are neglected and dilapidated. But in many cases the missionaries have altered the face of things. The Swedish and Danish churches are making good American Baptists. Forty-seven missionaries have been employed for all or part of the time during the year. By reason of the help given by the state convention and Home Mission Society, $11,050 has been raised by the churches for the support of pastors, $16,615 for permanent improvements and $4,450.55 for missions, total $32.115.55. Special efforts have been put forth in the organizing of self-supporting circuits. The churches are gradually coming to see that part time service is better than none at all. Four new churches have been organized. Two new church edifices have been erected. Many churches aided for years by the state convention have become self-supporting The convention reported a deficit in the treasury, due to several causes, of which the drouth is one. Offerings from Sundays schools, young people's societies and mission circles have largely decreased, the Sunday schools through the abolishing of chapel day, the young people's societies through their efforts for the raising of the debt for the national society, and the women's circles through the abolishing of the plans of co-operation between the women's societies and the state convention. The board realizes that there is abundant opportunity for an exten-

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sive forward work in Nebraska, but cannot undertake it for lack of men, sixty of its mission churches being still without pastors.

The speeches and addresses all bore reference to this need, endeavoring to stimulate interest and sense of responsibility. "Co-operation in State Missions" was the topic of some. "Churches and Their Responsibilities," "Personal Obligations," "Our Heritage and Our Obligation," the subjects of others. Dr. O. A. Williams, Rev. H. E. Ryder, Rev. S. C. Green, Dr. N. B. Rairden were among the speakers

At the Wednesday morning session, Rev. A. H. Ballard told what the Home Mission Society had done for Nebraska: The labor of 1,412 missionaries at a cost of $200,000, during the beginning of work there in 1856. The society is still putting into that work $1,800 more than the churches are contributing to its treasury. Women's work in missions and education received attention. Dr. Mabie made an address on missions. "Special Needs in Sunday School Work" and Sunday school aims and methods were considered; also educational interests. The raising of the $20,000 endowment for Grand Island College is cause for congratulation, and the progress towards its more complete equipment. Prof. J. W. Moncrieff of the Divinity School, Chicago, spoke on "Secularism in Education" and Dr. J. W. Conley of Oak Park on "Character Building."

At the Pastors' Conference, the problem of the Sunday night service was treated by Dr. E. L. Jordan, and the mid-week prayer meeting by Rev. S. C. Green. Prof. Moncrieff spoke on "Present Day Problems and Their Solution." Rev. A. W. Clark spoke of "Making and Unmaking of the Pastor." At the closing meeting, systematic beneficence was emphasized by Mr. E. E. Bennett of Lincoln, followed by an address by Mr. J. Frank Carpenter, of Omaha, upon the topic "Have Nebraska Baptists Money Enough and Moral Power Enough to Evangelize the State?" His conclusion was that with good crops and large herds and material prosperity on every hand, there was sufficient means if God's children will only devote God's share to the work; but the trouble is that too many are like the young men that said they wanted to give something to the poor, and accordingly they gave "three cheers."

CHICAGO AND VICINITY.

The Bethlehem German Lutheran church, Chicago, has the largest communicant membership of any Lutheran church in America. It has 5,300 members, and is thirty years old. It has a parochial school attended by 929 children, taught by nine teachers. The congregation belongs to the Missouri Synod and has two pastors.

The Chicago Theological Seminary gave the first of its series of organ recitals last Thursday evening. The organist was Mr. James Watson, assisted by Mr. Arthur W. Porter, basso. Among the artists who will give the forthcoming recitals are Dr. Louis Falk, Prof. Geo. W. Andrews of the Oberlin Conservatory, Mr. Middelschulte, Harrison, M. Wild and Prof. Thompson of the Knox Conservatory of Galesburg. The interpretative lectures in music, of which we have already spoken in these columns, are by Felix Borowski of Chicago Musical College. The first of these was given Tuesday, October 22.

At the Second Baptist church the winter's work is in full operation. After meetings have begun the lecture room is filled. In the church prayer meeting Dr. Lawrence is conducting a study in the Book of Acts. The attendance is large.

At Memorial Baptist church a week's services for boys and girls was commenced last Sunday by Boston W. Smith.

Rev. F. R. Van Tassel, pastor of the Baptist church at Evergreen Park, has recently been appointed postmaster on the petition of almost the entire population of the place. This office was tendered him to prevent his going away and so as to give him better support.

Forty members of the First Bohemian Baptist church having been dismissed for the purpose of organizing an independent church, did so under the name of the Immanuel Bohemian Baptist church of Chicago. This action was taken August 8, 1901. This church has just been formally recognized by council.

Ground was broken October 8 for the new Baptist church at Austin Rev. C. E. Lapp, the pastor, removed the first shovelful and was followed by 126 other persons. Addresses were made by Mr. E. S. Osgood, chairman of the building committee; Dr. J. W. Conley, of Oak Park; Rev. A. M. White, pastor Austin Methodist church; Dr. R. E. Manning, of Chicago Baptist City Mission Society, and the architect, W. R. Brown. The building, while not large—the auditorium proper seating, exclusive of galleries and choir alcove, only 320—when "expanded" will accommodate a congregation of 1,200 people. The house is to be of gray pressed brick, with blue Bedford cut stone up to the water table, and buff

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trimmings. The cost will be about $25,000. The second anniversary of Rev. C. E. Lapp's pastorate was observed Sunday, Oct. 13. The two years have been marked by harmony and aggressive endeavor. Current expenses have been met. About $2,000 has been raised for benevolence, and $8,000 for the new building, making a total for all purposes of over $17,000. There have been ninety-nine additions to the membership, thirty-six of which were by baptism. There has been a net gain of sixty-four.

The registration at the Divinity School at the University of Chicago for the present quarter is 127. Nearly all of these are college graduates.

The Hyde Park Presbyterian church received twenty-three members at its recent communion service.

The Chicago Presbytery has expressed itself as in hearty sympathy with the General Assembly's action in regard to evangelistic work and has appointed a committee of four ministers and three elders to co-operate in such work. An all-day conference for the deepening of the spiritual life of the members of the Presbytery was held October in the First Presbyterian church; the communion service was held at the close of the meeting.

The Captain Inside.

"Mother," asked Freddie the other day, "did you know there was a little captain inside of me? Grandfather asked me what I meant to be when I grew to be a man, and I told him a soldier. I meant to stand up straight, hold my head up, and look right ahead. Then he said I was two boys, one outside and one inside; and unless the inside boy stood straight, held up his head, and looked the right way, I never could be a true soldier at all. The inside boy has to drill the outside one, and be the captain."—Sunbeam.

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A Prayer for a Day.

O Lord, I pray
That for this day
I may not swerve
By foot or hand
From thy command,
Not to be served, but to serve.

This too, I pray:
That from this day
No love of ease
Nor pride prevent
My good intent,
Not to be pleased, but to please.

And if I may,
I'd have this day
Strength from above,
To set my heart
In heavenly art,
Not to be loved, but to love.
—Maltbie D. Babcock, D. D.

My Little Man.

BY KATHLEEN WATSON.

"I knew that you had time, health, money, and a changeless feeling for me, Nell, and I have had the shamelessness to trade on my knowledge after this fashion," he said to me, with the smile of old, as he gave into my keeping his little boy—the little boy who had had the pluck and strength to strangle his tears, wave his father a last good-bye, and smile as the sword tore his childish soul in twain.

Then I learnt, too, that the only comfort in his last dying days that I could give to the friend I loved was the peace of the knowledge that I was hastening with all speed to where his darling was, to take him from loneliness and possible neglect, to load his little life with that joy and kindness which should color the life of every child on earth.

In a measure the thought of such a departure was a shock to me, for I had decided that in case I should find Allan dying, I would overcome every obstacle and stay with him until the end. After years of separation, to have found him again for a day only, and then to leave him, knowing well that on earth I should see his face no more, this seemed to me not the least tangled part of that dark mysterious web which had woven itself around his brave, denying life. Then we talked of the past in detail. He told me of one of the former librarians of Kiev University, a spare, cold, studious man of more than middle age. Of how this man had been accorded permission to visit him in his prison before his trial; of how he had offered to take care of the child on condition that he might step into possession of Allan's splendid library and priceless collection of old editions; of how he, Allan, while promising him his demand, had explained to him that all he would require of him would be to take care of his boy, sparing no considerations, until I could be found; of how the bargain, so to speak, was effected; of how Dr. Vorstrovna had moved to Wilna, and to the best of Allan's belief was there still with his darling; of how the authorities had peremptorily and barbarously refused to let him send me word of any sort or to let him see his child again; of his trial and sentence; of the agony of mind which at one time made him think he should take leave of his senses altogether—and so on.

"Oh, go to him at once, Nell. What manner of man this Dr. Vorstrovna is I cannot say. But I know that my darling's heart is asking for something that he has not. I see him always in loneliness, and, Nell, I fear, in pain. There was something wrong, I used to fancy, latterly — something wrong about his back. Perhaps it was only weakness, but he used to complain about its aching so."

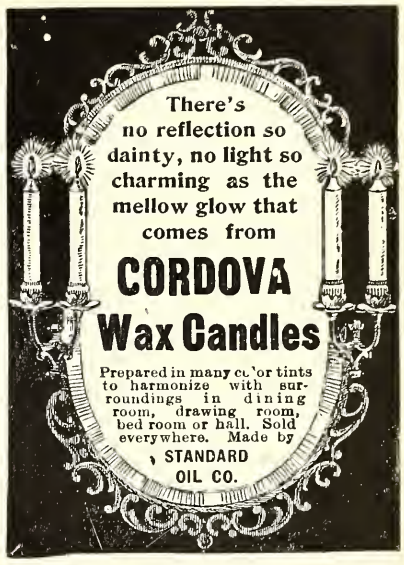
I wiped the great damp beads from his brow over and over again as he spoke. Now that he had found me and that the necessity for life was over, he seemed to be going down into death with rapid strides. I had no fear, but tried through all my bitterness to feel glad, knowing that for him no pain of dying could ever touch what the pain of life had been. And at the sight and thought of the anguish that was his I said, on the impulse of the moment:

"Did it never occur to you, dear old man, to think that at St. Petersburg there must have been an influence which could have prevented all this—that for the sake of——" I hesitated, it was a little difficult.

He looked puzzled for a minute, then my meaning dawned on him. A flush, not the hectic flush of his disease, overspread his face, and I can never forget the dauntless simplicity with which he made answer:—

"Oh, Nell! I must always love her. But no favor could come to me through her. You understand?"

I understood, and understood beyond, that in all the hardness he had endured, one deathless devotion had possessed him ever. So rarely it is we whose lives are so loaded with small meet them as we wander up and down the land of life, these who shine out like guiding lights amidst the hostile gloom, that when we do, what wonder if we cannot comprehend them? We who flit from one love to another, wearing each one more gracefully than the last, as to the manor born; we frivolous cares and plans, that the old-world flowers of faith and constancy are crowded out—can we, indeed, understand the motive which inspires them to be loyal through treachery, never doubting in dishonor, unflinching, unwavering, unmoved, in a life-long love for one? Must we ever call them by strange names, and ever entertain them as angels unawares?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But I must hasten on and leave such questions for wiser heads than mine, or even yours perhaps, to answer! It suffices now to say, passing over details, that for three whole days I did not move from his side, that we talked as those who talk who bid each other everlasting farewell, that on the morning of the fourth day, sore against my will, but so that he might have peace at the end, I left him. Left him to search for the little boy, solitary and sick, perhaps, somewhere on the other side of that great snowbound continent.

Just before I went he caught my hands in his, and whispered in a choking voice—

"Dying men have strange fancies, Nell, dear old man, you know! And I have one. If ever—in the world—you meet her—tell her—let little Waldo tell her—that I loved her—always—always."

CHAPTER III.

Then back across the desolate frozen wastes I traveled. Behind me was the friend of my life—dying. Dying in a dismal prison-hospital, with no gentle hand or sympathetic voice beside him. Passing into the dark, unknown country, with no one near to say a word of cheer or comfort at the last. He, the quondam captain of Rugby School, the most gifted and popular fellow of his college, stricken down in the prime of strength and manhood, bearing bravely in his dying agony the memory of a faithless wife, and the ceaseless, aching longing for the presence of a little child whom he knew that he could never see or touch again.

Behind me—this.

Before me — beyond the sombre plains and the grim inhospitable towns and the dull gray line of the Ural mountains—that child, my little boy.

And the cold and bitter blasts, the

fatigues of the journey, the thousands of miles across the barren steppes, the continual changes from tarantass to sledge, according to the state of the roads, the endless catalogue of misfortunes and stoppages, seemed trifles to me, because at the end of all there was—my little boy.

When life seemed least worth living, since he I loved lay fettered and dying, and I could do nothing to help him, I grew strong again at the thought of my little boy.

Behind me—Allan dying.

Before me—his child, my little boy.

Somewhere, out there in the world—she—she who had forsaken them both.

At night, when the moon shone over the icy solitudes, and the stunted trees were defined in its clear, cold light, and the stars glowed in the wide black sky, I thought of them and of her. Of him, so strong, and patient, and heroic; of my little boy, so lonely and so lost; of her—oh, God, forgive me for my thoughts of her!

Just as we had crossed the frontier and arrived at Jaitinsk, a telegram, forwarded from Tobolsk, was put into my hands. It said curtly but sufficiently: "The Englishman, Allan L'Estrange, died this morning.—Romstroff."

I would have given everything I possessed to have been able to have sent him word before he died, saying: "Have no fear, your little boy is safe with me." Otherwise, the news was no shock to me. Indeed, it was with something of relief, of triumph even, that I thought that they could never hurt or harm him more, although I knew that now, in all the world, I only had my little boy.

About dusk one evening towards the end of April, I arrived at Vilna. I hired a droscke and bade the man drive with all speed to the house of Dr. Vorstrovna.

Would he be in? Would he have left? Would he have resigned the child to the authorities or have turned his adrift Should I, perhaps, not see my little boy after all? Together with my fatigue I was so agitated by anxious thoughts like these that when at last we arrived at the narrow, ill-kept street where my destination was, I trembled from head to foot.

I was informed that Dr. Vorstrovna lived on the fourth etage. I wondered would they ever end, those weary flights; and when at last they did, I found the entrance door standing slightly open. I rang the bell, but no one answered, and a complete silence prevailed within. Unable to restrain my impatience, I walked in and knocked at the first door I came to. Receiving still no answer, I opened it and discovered that it led to the kitchen. Beyond it there was a room with a bed, one or two old chairs, and a box. On the floor I noticed a torn coat and a pair of ragged boots, both the property of a grown-up man apparently. But nothing living. Everywhere silence, untidiness, conspicuous poverty, and chill neglect. In the midst of all this was I to find my little boy?

I turned into another room. A room full of books, old, and fusty, and dusty. I took up some and turned them over. They were on abstruse sciences, and seemed as melancholy inside as outside. There were a high-backed chair, a desk, a table covered with papers, and across it lay a long thin cane. That was all. Through the filthy window, opaque with dirt, the last dim light of the dying day struggled in with an effort, but still it did not show me my little boy.—The Quiver.

Robin Hood and His Merry Men.

"Come along, Joan. I've such a lovely plan!" cried Joe, scampering down the little path leading to the wood.

"What is it?" said Joan, as she followed him, swinging her sunbonnet by the strings.

"Let us pretend we are Robin Hood and one of his men, and we'll help all the people who come along here."

"Yes, that will be lovely," said Joan, clapping her hands. She did not know who Robin Hood was, for she was only a little girl; but everything that Joe proposed she thought very grand.

"Well, we'll go to the stile and wait," cried Joe; and they raced away to their favorite perch.

The road was dreadfully dusty and hot, although the sun was beginning to go down; but the trees of the little wood shaded them nicely. They were just cooling down after their run when along the road came an old woman. She was very, very old, and could hardly carry the heavy basket she had on her arm.

In a minute Joe had slipped from his perch and ran to her side.

"Can I carry that basket for you?" he said, politely.

"Why, what would your mother say?" she answered, looking pleased.

"I'm sure she wouldn't mind," replied Joe, as he took the basket. "She likes us to help people." And he trotted trotted along by her side.

It seemed a long way to her cottage. but Joe would not give up the basket, although it was really heavy; and he felt quite repaid when she took it from him at the door. He knew she was pleased by the way she smiled at him and he ran gayly back to the stile.

Joan was dancing up and down in high spirits.

"Oh, I've been so busy," she cried. "Just after you had gone, a little boy came along. He fell over that big stone and it took me quite a long time to make him stop crying. I gave him half my apple."

"That's two good things Robin Hood and his men have done already," Joe was beginning, when——

"Children, where are you?" called a voice and mother came in sight.

"What have you been doing all the evening?" she asked.

When they had explained, she smiled and kissed them.

"Do you think that it was a good play, mother?" asked Joan.

"Yes, dear, I think any play is good that teaches you to be kind and helpful. But suppose you come indoors now, and I will tell you something about Robin Hood, how he lived in the forest and how brave and kind he really was."—Cassell's Little Folks.

Two women sit in a comfortable room, which just now bears evidences of one of these times of transition, confusion and a season's care.

"I wonder," says the home matron, "how many times I have put away and taken out a season's furnishings. I was thinking just now how much of hard work, responsibility and toil all these cares of the family bring to my head and hands. It is a wonder I am not completely worn out by them."

"I was thinking," says the other woman, "of your blessed privileges. What would I give to have your home, your family, your comfortable, dear routine of home and family occupations! The handling of the accustomed furnishings, the inspiring planning for the season to come, all so full of dear home life and one's own familiar surroundings and belongings. Hard work? Toil? Cares of the head and hands? And worn out by them? Rather say they preserve your heart and hands. and are grand motives for living and feeling that life is full of God-given interest and privilege!"

Put the grateful and willing heart back of each duty and the brightness of a glad and willing spirit will make all household duties light. Something to be thankful for! Is it not the solemn duty of every home-maker thus to put a cheerful, willing heart into every family duty, and so regard it also in the light of a privilege?

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THE CHRISTIAN CENTURY.

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EDITORIAL

STATEMENT OF PRINCIPLES:

The Christian Century is published in the interests of essential Christianity. It is the organ of no party; the advocate of no ism. While welcoming the ascertained results of modern Christian scholarship, it stands for the great evangelical verities which are the foundation stones of the Christian system. It seeks to be tolerant in spirit, practical in aim, and warmly sympathetic towards all the present day problems of religious thought and life. It also aims at being at once a clearing house and medium of communication between the different denominations, so that they may by free and fraternal expression of opinion become better acquainted with one another and may be led to join forces in more aggressive work for the advancement of the Redeemer's Kingdom.

THE UNITY OF THE CHURCH.

ONE of the problems presented to the Church for its consideration in these times is that of a possible unification of sentiment and interest among the various communions, such as will prove an effective means of advancing the cause of Christ in the communities where it has representation. It is apparent that such a unity as would be both convincing to the outside observer and economical in the work of the Church does not now exist. The question of an incorporating or organic unity may be set on one side for the present as beyond the field of discussion. The fact remains that among the churches now occupying the field, there prevails no such spirit of harmony and brotherhood as might be expected from those who bear the common name of Christian. It does not take long observation to convince anyone that the churches give evidence of an interest rather in their own denominational enterprises than in the advancement of the cause of Christ as a whole. This may be only an apparent state of affairs. It certainly is not a true judgment regarding many of the people of God; nevertheless it appeals to the man outside as one of the striking features of present-day Christianity; that it seeks rather its own things than the things of others; and that each church, viewed denominationally, is jealous of its own rights and privileges, and is eager to take advantage of the rest wherever opportunity offers, whether in the local communities or in the broader missionary fields of the world.

Doubtless much of this apparent attitude of rivalry is accounted for in some degree by an unconscious effort to push forward the only enterprises in which the particular church is interested, namely: those of its own denominational sort. Probably the question of the work of the Church as a whole does not appeal so strongly to any one of the different bodies of Christians as does its own work, and thus the appearance of rivalry is in some measure explained. Nevertheless it cannot be denied that those rivalries do exist, especially in smaller places and country districts, and are of such a character as to disquiet the heart of a believer in the progress of Christianity, and in the early redemption of the world. In towns where the church-going population is limited, the rivalry between the churches is keen and sometimes, unhappily, unscrupulous. The outside world looks on with a half tolerant and half contemptuous surprise which plainly reveals a perception of the underlying differences which divide these people claiming fellowship with each other and with a common Lord.

Turning to the picture of the apostolic churches, presented in the New Testament, it must be observed that the conditions were those of congregations living in harmony one with another, in so far as their interests touched, or if they manifested tokens of faction and strife these were visited with severe censure by their apostolic leaders. Our Lord himself expressed the keenest anxiety for a unity of heart and life among his followers, such as would convince the world of the verity of his claims and the reality of Christian experience among his followers. The great intercessory prayer has as one of its outstanding features the petition that those who should believe on him through the word of the apostles might be one with a unity which characterizes the relations of Father and Son, and this to the end that the world might believe that he was sent of the Father. In the church at Corinth foolish admiration for different leaders had led to strife among the members so that a Pauline party, an Apollos party, a Petrine party, and a Christ party had grown up, mutually antagonistic and destructive to the interests of the cause of Christ in that city. It was with the sternest rebukes that the apostle met this state of strife. He demanded instant abandonment of the party names and factional attitude, challenging them to show why they should bear the badges of those who were simply teachers of the common faith.

It is apparent, therefore, that while perfect liberty was permitted among the early churches, and their affairs were ordered with such wisdom as men open to the leading of the divine Spirit might manifest, without any rigid rules of organization or plans of govern-

ment, yet these churches, for the most part, lived in unity one with another and owed allegiance only to the common Master in whose name they had received pardon of their sins. This condition of unity, not formal and ecclesiastical, but spiritual and vital, must ever remain the ideal of the Church; and wherever it is destroyed by sectarian jealousies and failure so to cooperate as to manifest before the world the inward unity of the Church, the effect can be nothing less than disastrous to the progress of the Kingdom of God, and illustrative of the sin and scandal of divisions such as those which too frequently appear in our churches today.

The denominational situation is anomalous. It may be frankly admitted that the divisions which have appeared in the Church are preferable to the old uniformity of stagnation which characterized the pre-Reformation period. But this argument itself is not sufficient to vindicate the continuance of sectarian rivalries such as prevail today. One may confess that the divisions into which the Church has been rent were necessitated by the spirit of independence and inquiry which arose with the Reformation. Still the question forces itself upon the attention of a careful thinker,—Has not this divisive tendency run sufficiently its course, and ought not the spirit of unity to begin to prevail among the people of God?

Perhaps the chief difficulty in regaining that lost unity lies in the constant tendency to regard its restoration as bound up with some plan of ecclesiastical or mechanical union of an incorporating and formal sort. The problem is really much simpler than this, whatever its ultimate terms may be. The present question is not one of finding a church into which our communions can be merged, but of cultivating the unity of spirit in the bond of peace which the apostle emphasized as one of the essentials of the Christian life. The spirit of unity once admitted freely will form for itself such a body as is suited to its life. The first duty is that of kindling in the hearts of all the people of God the consciousness of brotherhood and common service under the direction of the divine Spirit.

THE VISITOR.

THE events of the past week at Yale University have been of unusual interest to the entire circle of educators in America and throughout the world. The bi-centennial of any institution is a moment of historic interest, and gives an indication of the interests of the men of two centuries back. The character of the founders of the Republic is illustrated in the fact that within twenty years after the Pilgrims landed at Plymouth the foundation of the first American university had been laid. To be sure, the little school to which John Harvard gave his fortune, his library and his name at Cambridge, a few miles out from Boston, gave but faint promise of developing into the Harvard University of our day. But it was a beginning, and one that has been nobly followed up. The Connecticut colony began its formal life many years later, but one of its earliest ambitions was possession of a school, which like that at Cambridge, should be a Christian foundation and competent to send out ministers of the gospel. It was because the colonists, both in Virginia and in New England, feared what they termed "an illiterate ministry" that they gave such early attention to education. Not only were the purposes and mottoes of the early schools religious, but from Harvard alone during its first century of life three hundred and seventeen men went out as preachers of Christianity.

Yale began its work in 1701, and other schools came into being as rapidly as the developing country could produce them—Columbia and Princeton in 1746; Brown in 1764; Dartmouth in 1769; Burlington in 1791, and Bowdoin in 1795. The reason for this early interest in education lay in the intellectual character of the colonists. Both in Virginia and the north the founders of the colonies were devoted to literary pursuits, and were keenly alive to the importance of culture for the well-being of the people. Most of their troubles in the motherland had arisen from their fearless advocacy of the doctrines of liberty both by speech and press. It was the authorship of the Pilgrims which caused their exile in Holland. The name most revered among these emigrants to the new world was that of John Robinson, their honored pastor, whom they had left behind at Leyden, where he not only preached the gospel, but taught in the university, and disputed against Episcopius. His writings were almost a law for the rising colony in New England. Many of the leaders of the new state were well known as writers. Brewster was publisher and author. The record of Winthrop and Morton show them to have been men skilled in the use of the pen. Many of the leaders were graduates of Oxford and Cambridge. Such preachers as Cotton, Hooker and Roger Williams were intellectual giants. It has been most fortunate for the Republic that the shaping of its future life was in the hands of men who saw that all the best elements of national prosperity wait upon education, and who accordingly infused into the growing nation the reverence for religion and the love of learning. The services rendered by such schools as Yale and Harvard can be neither recompensed nor estimated, and now Yale, after two centuries of splendid service, is celebrating the anniversary of her birth. If Eli Yale could come back once more he would be almost as much a stranger to the scene as the newest arrival among the freshmen. Nothing is the same, save the fine old forms of East Rock and West Rock, standing like sentinels, and the far-stretching curve of the bay, as it winds about toward Savin Rock. All else is changed, but the change has come so gradually and silently that it is interwoven with some of the fairest intellectual achievements of the nation. The names that have made Yale illustrious are not only hers but belong to the Republic. President Roosevelt well expressed this fact when, as the culminating event of the celebration, in receiving his degree at the hands of President Hadley, he said: "I have never had a hard task to perform, in promoting civic righteousness and public welfare, that I did not find a Yale man working shoulder to shoulder with me." It is in such services as advance the well-being of the nation that a school, large or small, finds its highest mission. No amount of endowment, numbers of faculty and students, or value of equipment can exhaust the ideal of an institution of this kind. It is set as a guarantor of public intelligence and virtue.

President Hadley is the representative of Yale's new policy. The tradition of the historic school was a ministerial president, who fulfilled the older idea of a college president as a teacher of moral philosophy and a commanding personality at chapel and other functions. But the new college president is an executive. He may be a teacher still, in many instances

he is, but his primary work is that of an organizer and administrator. This President Hadley is proving himself, and it is fair to believe that the future of Yale, in his hands and those of men of similar type, will not be less illustrious than the administrations of the Woolseys, the Porters, and the Dwights have made it in the past.

"Here's to good, old Yale!"

THE WORLD IN THE CHURCH.

THIS is the season for great ecclesiastical councils. From Maine to California the hosts of the Lord have been meeting to review their forces, survey the enemy and plan for further developments of the great war. All the sections of Protestantism in America have been, or are thus engaged, and the daily papers have given considerable space to certain of their proceedings.

On the surface and from a casual reading of newspaper reports—which is all that the average man would think of giving—it would appear that a good deal of the spirit commonly called "worldly" had crept into and possessed the church of Jesus Christ. Can the public who do not attend these gatherings feel convinced that those who lead them are profoundly and supremely filled and controlled by the spirit of religion? Alas! the ordinary reports almost never reflect whatever of true religious value may be in any of the gatherings. These reports are mainly concerned with three matters, finance, organization, and personal success. A treasurer's annual statement is always sure of being summarized, even when the most inspiring spiritual message is ignored. The speeches which deal with the financial will tend to confirm the feeling that this is the real heart of the council, that money is the chief end of the church as it is of the stock exchange.

The problems of organization are also supposed to be of public interest, and the warm discussions which arise over them, the element of personality which is certain to creep in, go out as if they also reflected the true spirit and highest interest of the Church of Christ. And closely connected with organization and with the conduct of the program of such gatherings, the question of personal success, the passion of personal ambition, must be considered. When the Rev. Jeremiah Stickler, who has occupied a certain office for a number of years, is subjected to criticism, or has the existence of his office threatened, the temperature. not only of his own language, but of the entire council is raised far above the "normal." Then the pencils of reporters become busy, and the world has an opportunity for spicy comments. Or, when the Rev. Dr. Contius Eloquent makes an oration or preaches the annual sermon does he not occupy a place which is the envy of other Christian men, and is not much of the criticism of his effort in public and in private devoted to the question of his personal success? And the world has heard and vaguely remembers the word of Jesus about those who receive the honor of men, and therefore cannot receive the honor of God. If the memory of his word is faint, the perception of the principle is more distinct; men feel the incongruousness of the situation when followers of him who was crucified are seen aspiring to petty throws of human praise, and hurrying to exalted seats.

All this we have mentioned in order to show that there is much to be said for the accusation that these yearly meetings reveal in too obvious a manner that the "world" has invaded and conquered the Church. The superficial reader of reports is led astray indeed, if he thinks there is nothing divine in the Church, nothing of Christ's own spirit in its assemblies; but the policy of some church leaders, and the atmosphere of some committee rooms, and the self-seeking worldliness of many ministers lend some confirmation to that false conclusion.

There is in all these assemblies evidence which points in another direction. Who can read the brief and yet, we believe, valuable accounts of the various denominational gatherings in *The Christian Century* without being impressed anew by this solid mass of work which the churches of Christ are doing in this land and abroad? The discussions at the great gathering of Episcopalians in the far West have concentrated attention upon the marriage laws of this country as nothing for many years has done. The annual convention of the Disciples at Minneapolis should open the eyes of the entire nation to the almost unparalleled evangelistic success of that body of earnest preachers and servants of Christ. The meeting of the American Board at Hartford was remarkable for a scene where, through the effort to remove a debt of one hundred thousand dollars, the enthusiasm of Christian hearts for Christ and his gospel and the peoples of the earth flashed out in generous gift, in glowing speech, and triumphant song. The American Missionary Association has moreover borne witness to the world that it stands for the unity of man, meeting under its venerable and thrilling motto, "Of one blood—all nations," and resolving anew to unite religion and patriotism in the work of preaching Christ to all the colored races within the wide bounds of the American Republic.

The deeper souls who read about ecclesiastical gatherings will always strive, in the honor of Christ's name, to see between the lines of the hasty summary the consecration of true Christian hearts to his kingdom. Too much of the world is in the Church; but the Church is in the world. It is here, the bride of Christ; this living and energetic body of which he is the living omnipotent head. After all our criticism, and even with its many faults before our minds, we recall the fact that it contains a multitude of those who are being saved, who are joined unto the Lord, who have been washed from their sins, who are, not perfect, but being perfected against "that day." The Church is in the world and our whole and only hope for this world springs undying from that fact.

The German proverb, "If I rest I rust," applies to many things besides the key. If water rests it stagnates. If the tree rests it dies, for its winter state is only a half-rest. If the eye rests, it grows dim and blind. If the lungs rest, we cease to breathe. If the heart rests we die. What is true living but loving? And what is loving but growth in the likeness of God? Work is the mission of mankind on this earth. A day is ever struggling forward, a day will arrive, in some approximate degree, when he who has no work to do, by whatever name he may be called, will not find it good to show himself in any quarter of the solar system; but may go and look out elsewhere, if there be any idle planet discoverable. Let all honest workers rejoice that such law, the first of nature, has been made good on them.

NOTES AND COMMENTS.

It is said that Edwards county is the only county in Illinois in which over one half of the children are in Sunday school. And there the county jail is empty a good part of the time.

A prominent Sunday school worker says that the only audiences he has addressed in the state of Illinois in which fifty-four per cent of the men present were under twenty-one years of age were in the penitentiaries.

The Russian peasant, besides being a fatalist—perhaps because he is a fatalist—is passively contented with his hard lot. He knows nothing of that divine discontent which is the spring of change and progress. When he suffers injury he bows his head in stolid submission, saying: "The Czar is busy and God is afar off." Wait till he finds out that, however busy the Czar may be, God is near! His social awakening will then come.

When Sunday is transformed from a holy day to a holiday, it sooner or later becomes a day of toil. Even the French people are beginning to realize that they need a rest day. On a recent Sunday a procession of employes from the shops and stores marched through the streets of Paris carrying banners with the motto, "Buy nothing on Sundays." Sunday is the laboring man's best friend. To deprive him of a day of rest is to deprive him of one of his inalienable rights.

One of the cases in which the eighth commandment is often unwittingly broken is where public speakers intrench upon the time of those who are to follow them on the program. The following instance of regard for the rights of others is given as if it were something extraordinary: "Few evidences of practical Christianity and the unselfishness it breeds are more striking than the fact that at the recent missionary day at Northfield, when over fifty men and women spoke from the auditorium platform, no speaker occupied more than his allotted time."

A Blow to Spiritualism.

More than ordinary interest attaches to the voluntary severance of Mrs. Piper from connection with the work of the Society for Psychical Research. Her spirit messages, given while in a state of trance, were regarded by the members of that society as establishing the claim that communication might be held with the unseen world. She now makes the extraordinary statement that while in the trance state she acted simply as an automaton and that she herself has no explanation to offer of the experiences of which she was the subject. She more than questions the theory that the phenomena had anything whatever to do with the intervention of disembodied spirits, and is inclined to search for their explanation in telepathy. She quotes the remark of Phillips Brooks, who, when present at one of her seances, said: "This may be the back door into heaven, but I want to go in by the front door." This frank avowal on the part of Mrs. Piper of the conviction that the spirits of the dead did not speak through her will be a heavy blow to spiritualism.

A Forward Movement at Yale.

A great deal that has been said of late against the eleemosynary feature in the education of theological students would be equally pertinent if directed against the free training of our military cadets at West Point. It is well, however, to do all that can be done to preserve in the young men who are under training for the ministry of the Gospel independence and self-respect. Hence we hail with satisfaction the movement in Yale Divinity School to inaugurate a system of religious work by the students under the direction of local pastors and mission workers. No financial aid is now given to the students, but such as they earn by work actually done. Other seminaries have adopted this system and are satisfied with its results. It seems to be the true solution of a perplexing problem.

Christianity Not Dying Out.

Those who imagine that Christianity is dying out have merely to glance at the most recent religious statistics to be disabused of that idea. While, in the past hundred years, the population of the United States has increased thirteenfold, church members have increased four times as much. A hundred years ago half a million dollars would probably cover everything raised for these purposes; now the churches of this country spend annually over twenty-eight millions on hospitals, orphanages and other benevolence, five and a half millions for foreign missions and an equal or greater sum for home missions. The annual expenditure for the churches and benevolent work of the world is estimated at $1,009,369,494.

The Color Line at the White House.

It was to be expected that President Roosevelt would do unconventional things. His action in entertaining Booker T. Washington, the president of Tuskegee Institute, at dinner has produced something of a sensation—especially in the South. This is the first instance on record in which a negro has received such a mark of presidential favor. With but few exceptions the press of the country commend the action of the president in giving recognition to one who has broken through the invidious bars of circumstance and has taken a foremost place among the educational leaders of our time. Booker T. Washington has devoted his life to the uplifting of his people; his success has been phenomenal, and for his work's sake he deserves the nation's gratitude.

College Men Increasing.

Our prosperity as a nation is not altogether on the material side. With hardly an exception the colleges of the land report a large increase in the enrollment of students. Last year the graduating lists showed an increase of twenty-five per cent upon the previous year. This year the ratio of increase is probably greater. The demand for college-bred men in all branches of business continues to grow. The educational ideals of the present day are intensely practical—too practical, perhaps—and the trained mind has the best chances of success.

IN STORM AND STRIFE.

In 'storm and strife
The bells of life
Forever keep a-ringing;
In dark and dawn
The heart sings on—
Forevermore a-singing.
Still in the night
The soul sees light
A brighter future bringing,
Dim grief in flight.
And rainbows bright,
And even the storms a-singing!

—*Atlanta Constitution.*

CONTRIBUTED

TAKE HEART.

I think we are too ready with complaint
In this fair world of God's. Had we no hope
Indeed, beyond the zenith and the slope
Of yon grey blank of sky, we might grow faint
To muse upon eternity's constraint
Round our aspirant souls: but since the scope
Must widen early, is it well to droop,
For a few days consumed in loss and taint?
O pusillanimous heart be comforted,
And, like a cheerful traveler, take the road,
Singing beside the hedge. What if the bread
Be bitter in thine inn, and thou unshod
To meet the flints? At least it may be said,
"Because the way is short, I thank Thee, God,"
—*E. B. Browning.*

CHRISTOLOGICAL TENDENCIES OF THE TIME.

W. J. LHAMON.

No. VII. Missions.

WHEN Dr. John E. Clough of the famous Ongole Mission was in America some years ago it is reported that he was asked the following question: "Do you preach the law first or the Gospel?" and that he gave the following reply: "I used to talk Moses to them, did so for years; I have changed now. I leave Moses till later. I preach Christ and him crucified first, last and all the time. They say amen to the law; they have what they believe is the law of God already; what they need is Christ."

This incident may be taken as an indication of the inevitable tendency of all missionary enterprise. It is the universal experience of missionaries that heathen and barbarous peoples do not respond to civilized speculations, or to ancient laws and cults, or to modern ceremonialism, as they do to the simple story and sublime person of our Lord Jesus Christ.

Jesus is the universal man, and about him there is something that wins the heart of man as man. He holds a key that is more than magic, and doors open to him that are forever closed to art and science and philosophy and law. There are many wonderful effects springing from the story of Jesus, and among them this is not the least—namely, that it has proved itself by actual experiment through nineteen centuries a conquering power over people of every kindred and tongue and tribe and nation. Over the most cultured the Savior has thrown the spell of his holier culture, and over the most barbarous he has thrown the charm of his personal affection.

Many times the story has been told of the first convert from among the fierce inhabitants of Tahiti. It is worth telling again in this Christological argument. During sixteen years of faithful work the missionaries had not the encouragement of a single conversion to Christ. But in prayer they continued teaching and preaching. One day the missionary, standing amidst a group of islanders, was reading to them portions of the Gospel according to John. When he read, "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have eternal life," the chief stopped him and asked that it be read again. Then he said, "That means that your God loves you, but your God does not love us." The missionary read it again, emphasizing the word "world" and the word "whosoever," and explained that the Father of Jesus loves all his earthly children, and wants them all to be like Jesus, that they may be his true children. Convinced of this the chieftain said, "Since your God loves, your God shall be my God, for our gods do not love." This was the beginning of conversions in Tahiti, and the work spread with amazing rapidity. Idols were destroyed, cannibal ovens were demolished, churches and schools sprang up, and a whole new civilization appeared as the fruits of that teaching of God's Fatherhood revealed in the Brotherhood of Jesus.

But all this is Christological. The change was wrought by the story of Christ's love as manifested in his life and death, and by the story of his victory as shown in his resurrection. To this the savage islanders have responded, not once nor twice, but in cases that are all but countless. Out from Jewish sources goes the story of this love into all Gentile lands, conquering and to conquer. It is the marvel of history and the miracle of providence. With Jew and Gentile, barbarian, Scythian, bond and free, Christ becomes all and in all. It is he who breaks down "the middle wall of partition" and makes of the twain or the twenty one new man.

We cannot imagine such effects following any other line of teaching, and in point of historic fact such effects have never sprung from any other cause. Suppose that our missionaries, instead of insisting upon the simple story of the Savior of men, should persist in bandying about the ears of savage or half-civilized peoples the conflicting five points of Calvinism and Arminianism; or that they should go more deeply into theological matters and talk learnedly about sublapsarianism and supralapsarianism; or that they should enter into the old discussions of the seventh century about monophysitism and monotheletism; or that they should attempt to solve effectually the metaphysical problems involved in the kenosis or the krypsis, or in the homo-ousia, or the hetero-ousia, or the homoiousia!!!! The very thought of such a procedure suggests an incongruity. Such discussions have no appeal to any sort of human being except perverted schoolmen. To the child of nature and of God they are as foreign and cold and useless as the icebergs of our hypothetical open polar sea. But the Christ—simply, seriously, sweetly presented—how he "finds" the hearts of men! It is Coleridge's expression, "The Savior *finds* me." And it is this finding power of Christ that has transformed the islands and the continents wherever his missionaries have gone and his church has run her normal course in the history of any people.

The following beautiful incident may serve in further illustration of the theme: On Christmas day in the year 1800 William Carey baptized in the Ganges his first convert, Krishna Pal. This man, turned from the devil worship of India, celebrated his joy in the Savior by the composition of a sweet little Christological poem, the first stanza of which is this:

"O thou, my soul, forget no more
The Friend who all thy misery bore;
Let every idol be forgot,
But, O my soul, forget him not."

Another and a very clear indication of the Christo-

logical tendency of missions is the use they make of the Bible. In a previous essay we sought to show that the Bible is distinctively Christological, and that it is entirely innocent of our denominational names and doctrines, and of our sectarian isms. If this is true it must follow that the use of the Bible in all Protestant mission fields must tend to eliminate doctrines that are foreign to it, and to fix the minds of missionaries and their native converts more and more upon the Christ, who fills its pages from first to last.

No other movement in the world's history has done so much to make the Bible a universal power among men as modern missions. The translation of the Bible into the tongues of their various peoples has been among the first and most beneficent works of our great foreign missionaries. The impetus they have thus given to the publication and circulation of it is all but incredible. In the beginning of the nineteenth century the Bible existed in fewer than fifty of the tongues of earth; now more than 400 languages are bearing its message to ninety per cent of the people of all the earth. Above 6,000,000 copies, more than were in the world at the beginning of the nineteenth century, are printed and distributed annually. This majestic enterprise of translation and distribution, together with the work of teachers and preachers in many lands, must tend mightily toward a consensus of thought about Christ, and a common, world-wide loyalty to him.

A last reflection. The very effort on the part of Christians to do simply what Christ commanded must have Christological effects. When his disciples do really go and teach all nations, such going must be a world-wide Christological movement, for the reason that his disciples have nothing to teach but Christ himself and what he taught. When he is presented as he presented himself, and when the Father is presented as revealed in him, and when repentance and forgiveness and baptism and life and death and resurrection and heaven are all made known after the fashion of his own teaching of them, then his commission has its perfect work in the world. And all the content of the commission is Christological. Read it anew and see if there is anything in it other than Christ himself and what he taught. Behold him in the giving of it! He stands among his disciples with uplifted, pierced hands, saying, "All authority in heaven and on earth is given to me; go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." This is our warrant, given by Christ, for the teaching of Christ far as the race of man is found.

The church of the last century began to see it so, and to the church of the century at hand there will surely come the full revelation of it, and with that a mighty Christological work, such as in kind has not been seen since the days of Peter and Paul, and in extent—never.

Columbia, Mo.

But let it not be forgotten that much as money is needed, it is not the greatest need. Money may furnish the machinery, but it cannot furnish the power to drive it. What boots it if we have the best equipment, the most complete organization, the fullest treasury, and have not spiritual power? The gift of the hand will count for little if it be not accompanied with the prayer of the heart. "Not by might nor by power, but by my Spirit, saith the Lord of hosts."

"SACRED MUSIC."

HYMN TUNES AVAILABLE AT THE PRESENT DAY.

PROF. CHARLES C. CLEMENS.

OF great interest today is the question, What kind of an heritage have we from the various early publications and others from different European sources? What is there available in hymnody at the present day for use in divine worship?

Let us take firstly those tunes written somewhat in the spirit of the German choral. In these we have one note for every syllable—strong, dignified and in every way forceful. The German choral and tunes of a similar syllabic order might well be heard oftener in our churches. There is, for example, the majestic choral, "Now thank we all our God." Of the same syllabic type, but not usually written in the form of a choral, is the old tune "St. Anne's." Tunes of this type are a glorious means of a somewhat sturdy emotional expression—dignified, almost statuesque, in its aspect.

But we do not want to be always having those sledge-hammer blows of the mighty choral; and next, we have tunes in which occasional syllables are sung to two notes, giving greater fluency. Some of these are almost as stately as the tunes of the choral type, but there is with them a sense of movement and ease which is very acceptable.

Then we have the type of tune that is more florid, where it is the rule rather than an exception to have two notes to a syllable, and sometimes even more. This was carried to great excess in earlier days and the style has been very widely modified.

A type of tune of which very few specimens survive at this day is that known as the Fuguing tune. Here a portion of the last line of a verse is first taken by one part, then another, then another, and finally all repeat the line together. This gave opportunity for the frequent exercise of some especial skill on the part of the singer, a privilege which was highly prized. I cannot find that many of these tunes are included in present-day hymnals, but I have a feeling that a few more might profitably survive. Possibly the excess to which this style was carried and the occasional vainglorious way in which the tunes were sung, led to a reaction.

When the sense of the repeated portion of the line was complete in itself, and especially when the repetition led on to an important central thought, the effect was not only good but positively impressive, provided the music was of a dignified order. Unfortunately, this was not always by any means the case. In fact, this style of tune is remembered mostly owing to its laughable situations than for any other reason. To illustrate this it is only necessary to quote "And love thee bet—and love thee bet—and love thee better than before." Or, "Oh, for a man—oh, for a man—oh, for a mansion in the skies." Here the sense is not only spoiled, but a double meaning is given that is very undignified.

Of this kind two tunes are quite familiar to congregations of the present day. Miles Lane is one. Here we have the last line, "Crown him—crown him—crown him—crown him, Lord of all." The other is the "Adeste Fideles," with the refrain, "O come, let

us adore him—O come, let us adore him, Christ the Lord." This is impressive.

Then there are the modern tunes, mostly of the fluent order, but practically covering every variety and type. In these we have much that is good and some that is weak and poor. The compilation of a hymnal for the people is one of the most difficult of enterprises. There is the important question of association. We are too grateful to the old tunes to let them go needlessly. If an old tune has its good points, let the little ones learn it and carry on the tradition. If a tune is simply old without any other qualification, away with it. Because it was the only thing available for our grandfathers, it does not follow that it is the best thing for our children. This is a restless age and the demand for new things is sometimes bewildering, but if some composers and compilers insist on giving us a grade of music only suitable to a low state of musical development, we are not compelled to sing it.

A good hymn tune, whether ancient or modern, will have clearly marked rhythm both in melody and harmony. Well-marked rhythm in melody will explain itself, but a decisive harmonic movement is equally important for congregational purposes. This is illustrated in the very simplest way in the first lines of "My faith looks up to thee." There are two printed arrangements of the harmony of these lines—one where the harmony is stationary for two whole measures, and the other where the harmony makes an effective change at the commencement of the second measure. I do not know which the composer intended, but there is no comparison between the two in effectiveness. The arrangement with the change in harmony is strong and vigorous, and with the other weak and feeble. An organist cannot control a congregation unless there be good harmonic movement.

If a congregation is singing a tune of the choral type—one syllable to each note—then a sense of solidity and even slowness may well be encouraged. But this is not the right way to sing tunes of the other type and here, while there should always be a certain stateliness, there should also be a feeling cultivated of movement and fluency. The congregation should be taught to feel and appreciate this. What is more dreary than the slow slurring of many congregations in those tunes which should be of the fluent order?

I am sure it would be of great value if congregational rehearsals were more frequently held—the congregation should be rehearsed occasionally, much in the same manner as the choir is rehearsed. The chief musical weakness of the congregation lies in the *attack*. As we frequently hear it, the organist plays over the tune, then holds the first soprano note a more or less definite time and then begins the tempo of the hymn, the congregation coming in gradually as they gain confidence. This process is generally repeated at each verse. This is certainly not ideal. I recently heard a hymn sung in a church not far from Cleveland. The tune was a good one, and the concluding portion of the third verse was sung with much expression. The beginning of the fourth verse was the crowning point of the hymn, and had it been attacked with vigor the effect would have been electrifying, but the point was lost owing to the hesitancy and lack of unanimity at the beginning of the verse.

The playing over of the hymn tune is merely a prelude, and its purpose is two-fold. It indicates the tune and the tempo in which the tune is to be sung. Let there be always a definite duration between the end of the prelude and the beginning of the hymn—say two beats—and let the choir and congregation understand this and be constantly on the alert. If this is understood and *rehearsed* it will be just as effective for purposes of attack as if we had a conductor, and perhaps more so. The expression of a preference does not imply a condemnation of those who prefer otherwise, but personally I dislike the use of a baton in a church service. An intelligent understanding between organist, choir and congregation is of greater value than the baton, and this can best be promoted by the occasional congregational rehearsal. A minister is naturally anxious that the congregation should sing heartily and is almost unconsciously tempted to use a limited selection of well-known tunes and to hesitate to introduce new ones. To my knowledge this often results in the neglect of some of the finest tunes in the hymnal. The learning of new tunes and chants and the relearning of familiar tunes with fine attack and without dragging might be made useful features of the congregational rehearsal.

Chanting.

I sometimes wonder why chanting is so rarely done in the churches of the different denominations. I am convinced that if ministers and organists could see what an important resource they might have in chanting, we should have it oftener than we do. Chanting is undoubtedly a little difficult at the outset, especially to those who have not been accustomed to hearing chanting regularly, and many choirmasters feel that the time spent in rehearsal of chanting could be more profitably applied in some other direction. This would be assuredly true at times, but I think we may sometimes look a little further ahead. A choir and congregation who can chant well will have a greater fluency in singing the more ordinary music. Use only a few psalms at first and sing them often, and let choir and congregation always sing from pointed words, and when a little familiarity has been attained, both choir and congregation will have an added pleasure and inspiration. I do not mean that psalms should never be used unless they can be sung—not by any means—but I feel there might reasonably be a more definite place in public worship for the chanted psalm. I often have the feeling that when a congregation is reading a psalm that it is, as it were, being read at sight. When a psalm is fluently sung it represents something more than this—it has of necessity had study and attention, and its utterance becomes a more intensely personal equation. That it is possible for a congregation to acquire this I know, but at the same time I also know its initial difficulties, and I do not wish to assert that it can always be successfully done. If it is to be attempted, above all things let the choirmaster have a very clear idea of the effect he desires to produce, and it will be helpful if he train a small body of voices first, so that the congregation may hear a pattern before they commence to sing. I hope it may be of interest to relate one little experience connected with a first attempt in congregational chanting.

In a Congregational church in England the minister decided to try if the congregation would not like occasionally to chant a psalm. A very short psalm was selected—the twenty-third—"The Lord is my Shepherd, I shall not want." A sufficient number of cards were printed with the words of the psalm pointed for chanting and the music of the chant clearly printed above. The choir first rehearsed it at one of their rehearsals and the following Sunday evening the minister talked a little about chanting and invited those

of the congregation who would like to do so to remain for a short rehearsal. Almost everybody accepted the invitation. The detail of the rehearsal had been carefully planned in advance so as to combine economy of time with efficiency. The organist played over the chant, then the whole choir sang the treble part of the chant in unison, humming the notes without using the words, then the congregation were invited to do exactly the same with the choir, and this was repeated two or three times, the organ playing the complete harmony as a general support. Then the choir sang the first two verses of the psalm, the congregation watching the pointed words on their cards, then the congregation sang these verses with the choir, and so on with the other verses until the whole psalm had been rehearsed. At the next rehearsal those of the congregation who were capable of singing the parts forming the harmony were invited to sing over the bass, tenor or alto parts, as the case might be, with the choir. On the third Sunday the psalm was sung in the service and was sufficiently inspiring to induce the congregation to express a desire to learn more. This work, as I understand, has been carried on successfully ever since, and the chanting of the psalms has now become as much a part of the regular service in that church as the singing of hymns. There is something in the quiet chanting of a contemplative psalm that is almost unique. There is no great energy of accent, just enough rhythmic force to keep the musical structure moving together, producing a musical atmosphere which is delightful to those accustomed to it.

Cleveland, Ohio.

EUROPEAN LETTER.

QUINCY L. DOWD.

(Continued from last week.)

Travel abroad should be purposeful as well as pleasurable, and to what better purpose could a week be spent than in visiting Prague, Bohemia? The town itself is one of the most interesting in Europe, both historically and for its remaining medieval appearance and customs. Let any one read "The Witch of Prague," by Marion Crawford, and then judge whether there is not abundant local color and charm to draw a person hither. But none of these things had the drawing power equal to one other fact, viz., that in Prague is centered a new, strong evangelical work of the nature of that originated by John Huss five centuries ago, then only to be stamped out and crushed by the all-powerful Papacy and hierarchy. Just twenty-nine years ago the Rev. Drs. E. A. Adams and A. W. Clark, then neighboring pastors in Connecticut, were sent out by the American Board on a Gospel mission to the peoples of Bohemia. The story is a thrillingly heroic one of their wise, patient efforts to gain the least sufferance or concession from a bitterly hostile government and church. Even more heart-moving is the account of their steady success and growth in the face of that overwhelming opposition. In Prague alone to-day are three effective churches having crowded congregations largely made up still of those who are nominally Catholics, either dissatisfied with what their priests are or desirous to know what there is in the new preaching of Christ and his grace to men. Besides, there are three flourishing Young Men's Christian Associations and as many temperance bands, also a home or retreat for the rescue or protection of young girls, since corruption is fearfully rife in this city. About eighteen years ago Dr. Adams retired from this Prague field, and took up a like work among the Bohemians of Chicago. Recently Rev. John S. Porter has resumed service in co-operation with Dr. Clark. Already their operations have extended out to many important places throughout Austria. The Gospel work in Vienna among the 150,000 Bohemians there, as well as for the German population, bids fair to assume even larger proportions and to show more rapid growth than in Prague and other parts of Bohemia. As in all other mission fields the need of helpers and of financial support far exceeds all that the funds provided can meet. Can it be that Christian people in America know and realize that just now over wide districts of Austria there is a remarkable agitation on foot, whose rallying cry is, "Away from Rome!" in other words, "Independence, freedom from the galling bondage and repression so long endured under papal dominion." True, it is now largely a patriotic and political sentiment, not so much due to intelligent religious conviction. But it means a vast opportunity, a restlessness and a seeking for the real good such as signalized the Reformation period of Luther's day, and that earlier blaze of light when Huss and Jerome held up the grace of God. It would be a pitiful failure in Christian faith just now to withhold from these modern apostles to Bohemia that full, generous support their cause deserves, for right there on their battle front is the strategic frontier of Christendom at present.

On coming into Switzerland, the small neutral spot of our warring world, one takes a long breath of freedom. Here, if anywhere, the truce of God is a reality. People can come hither to adjust all their knotty relations unmolested, marriage included. It is glorious autumn, too. The season of recent heavy rains has ended. The tourist army has nearly melted away. October, with its many-tinted hues on gardens and woods, its abounding fruit and nut harvest, its bracing out-of-door life, its busy work getting ready for the shut-in winter, belongs to the few stragglers who wait for this aftermath of pleasure and mountaineering. Luzern is the focus of about all the going and coming, probably 300,000 visitors each summer passing this way. Fortunately the weather still admits of excursions to the tops of Rigi Kulm and Pilatus. For a few days past the sunshine has made the air on these summits even balmy. What could be more invigorating than a half day spent on Rigi viewing the snow range panorama followed by a two and a half hours' walk down to Weggis on the lake! The enjoyment also of a cycle ride along the shore of the Vierwaldstätter See, through Kreuz to Küssnacht, thence across the narrow strip of land to Immensee, on Lake Zug, following its shore up to Arth, is quite as highly keyed up as any climb can be. Along the roadside men and women were gathering the phenomenal crop of pears from trees as large as a good-sized elm. Very long ladders are a necessity for this work. This whole valley shows itself remarkably rich, in fact reeks with 2,000 years of dairying and intensive cultivation. While stopping to look at the tiny hill-top shrine called Tell's Chapel, scene of one of that doughty patriot's mythical exploits, a look down into a field revealed a real fight of fisticuffs going on between two Swiss lads, their brave mates standing up in the road somewhat aloof to see that the combatants had an equal chance and no favor. The rough and tumble was soon over; then all got into a cluster to argue the merits of the result. In this same vicinity is an im-

mense Catholic mission house, to which a large addition is being made, another evidence that this historic church is still to be reckoned with as having a mission among men, probably to the end of time. The ride on to Arth, sometimes within a dozen feet of the green waters of Lake Zug, with the long, frowning, rocky face of Rigi Kulm casting its dark shadow across the way, the road bordered by the picturesque chalets, rather too fragrant of their long use for animal life of many domesticated kinds, ending with a visit to the interior of the parish church in Arth, made up a half-day of wheeling far beyond any mortal's deserts. A reviving pot of tea with bread and blackberrry preserves served in the low-ceiled refreshment room of Hotel du Rigi put one into metal for the late spin back to Luzern.

Yesterday, in company with an English doctor from Shrewsbury, the climb up to the top of Pilatus was made in the forenoon from the little village of Hergiswyl. Prof. George H. Gilbert had written urging a look from this height on his account. Never was a friendly request obeyed better repaid. That splendid broadside of the highest Alps with their many mighty glaciers fronting this point of view from Glärnisch on the east to the Monk and Jungfrau peaks, all looming up at times clear and free, then surrounded by a surging sea of white mottled with dark clouds, was a sight worthy of the heavenly host. But having the reader in mind one does well to consider what Mark Twain said when doing the sights at Jerusalem, "One can gorge sights to repletion as well as sweetmeats."

LETTERS TO THE BOOK LOVER.

BISHOP H. C. G. MOULE.

My Dear Friend: Last week I said something about the work of the late Bishop Westcott. I wish this week to recall a few facts concerning the man who has been appointed his successor as Bishop of Durham. Probably no appointment in recent years in the English church has given such wide satisfaction as this. Lord Salisbury has been suspected of something more than sympathy with the High Church party, and during the earlier portion of his period of responsibility his appointments seemed in harmony with that suspicion. Several of his more recent nominations of bishops and other dignitaries have suggested that either his breadth of mind has been increased or other influences are at work compelling him to recognize the claims of other sections of the Established Church of England.

Dr. Moule has been for some years recognized as the leader of the Evangelical party. He has inherited the strong Low Church traditions of Cambridge, and has given them, it is not too much to say, a new power and a new glory in English life. With that fervent devotion to the fundamental features of evangelical theology he combines great breadth and accuracy of scholarship and a sensitive insight into human nature. From the year 1881 and until 1899 he was principal of Ridley Hall, which he made famous as a training school for Anglican clergymen at Cambridge. So powerful was the influence which he exerted over men that those who had studied under him became objects of envy amongst their brethren throughout the country. While his book on "The Outlines of Christian Doctrine" shows the thoroughness with which he has studied all sides of the evangelical system, the sympathetic reader of his other works will discover easily that three of these doctrines have exercised a special fascination for the mind of Dr. Moule. These are: The union with Christ; atonement through his death; and the possession of the Holy Spirit by those who are in union with him on the ground of his death by personal faith. It is an important feature of Dr. Moule's teaching that these doctrines are no less matters of experience than of theory; and no less Christian doctrines to be studied, described, defended, and preached than they are deep spiritual experiences to be passionately desired, wrestled for and triumphantly possessed.

The great power with which Dr. Moule sees life as doctrine and doctrine as life gives to his expositions of evangelical truth what I must describe as their supreme quality, namely, their penetrating force. In a style made exquisite by long and ripe culture, he so sets forth these truths as to make them speak directly to the conscience and the heart of his student reader. All of these doctrines have received at his hands simple and yet fervent treatment in a series of little books, which are much read as aids to devotional life. Among these I will name: "Union with Christ," "Secret Prayer" and "In Christ, for Christ." Dr. Moule has also published a work on the Spirit which he has entitled "Veni Creator," where his true strength hardly appears, although the subject is one which, as other works show, he has made his own. The best studies which he has given to us on this profound and most vital subject are to be found in his commentaries on Romans and Ephesians, and, above all, in the volume on Romans, which he contributed to the Expositor's Bible. Here, as it seems to me, Dr. Moule appears at his strongest and ripest. This epistle is ever the dearest to evangelical Christians, and into its depths Dr. Moule has plunged with whole-hearted delight; and the spoils he has brought to shore and spread out for us are rich indeed. No one can read this consecutive exposition without being moved to a deeper apprehension of the true nature of Christian experience and without being made to feel that in the life of faith towards Jesus Christ there are possibilities he has hardly measured and joys he has hardly tasted. Early this year Dr. Moule published a volume of sermons entitled "The Old Gospel for the New World," of which I shall not attempt a review at present.

It is worthy of remark that Dr. Moule has for a long time been recognized as one of the leaders of what is known as the Keswick Movement. He and one or two other men are mainly responsible for the wonderful history associated with that name. They have saved it from the dangerous vagaries into which lesser men would undoubtedly have led it, and they have given to it a dignity and power which makes it unique among recent developments of the Christian spirit in Great Britain.

I understand that Dr. Moule has in hand a work of utmost importance to the religious and theological world. I trust that his elevation to the great See of Durham will not be allowed by him to interrupt that wider service of the Church of Christ to which he has beyond doubt been called and which, as it seems to many of us, must have a prior claim upon his energies.

I am, yours faithfully,

A Bookman.

We may have the form of godliness without the power; but it is impossible to have the power without the form.—*Edward Payson.*

THE PARTING OF THE WAYS.

BY DAVID LYALL.

THE Rev. Gavin Hamilton sat before his study table on a May morning, and his face betrayed some sadness and perplexity, and he evidently found it difficult to fix his attention on his morning's work. It may be that the views from the bay window commanding the noble expanse of the Firth of Tay allured him more than was common; at least, his eyes never roamed from it, but his thoughts were far away. He was a man in the youthful prime of life, and he had a goodly presence and a face disposed to win trust and approbation. The only sign of weakness, perhaps, lay in the mouth, which was soft and mobile as a woman's. Yet the jaw had a massive squareness which betokened a man's strength of mind and will. It was a Friday morning, and his work for the following Sunday was sadly in arrears. He had but recently come to the flourishing seaside resort of Lowden Bay, and had not yet been tempted to give to his work anything but his best. But a mind distracted by personal concerns is difficult to give to abstract ideas. Finally he gave up, and taking a letter from his pocket, read it through for the fourth or fifth time that morning. Its perusal was disturbed by his housekeeper's knock at the door.

"If you please, sir, that's the page laddie from Blyth House, and Miss Blyth would be much obliged if you would go up this morning. The laird is waur, and is askin' to see you."

"Very well, Mrs. Kippen; tell the lad I'll be up within an hour," he answered, and there was a curious look on his face as he refolded the letter and returned it to his pocket-book. Then he shut up his desk and began to put on his boots. He was inwardly glad of the diversion, only it seemed strange that it should come from the very quarter which had been in his thoughts.

"It may help me to a decision," he said to himself, adding, with a sigh, "And yet, after all, there *can* only be one decision; none know it better than I."

The road to Blyth House led him pleasantly by the seashore, and he entered the grounds by a small wicket-gate, opening directly on the rough bents which skirted the shore. It was only a small property, and though Mr. Blyth was called the laird, it was a mere courtesy title. He was simply a wealthy Creetown merchant, who had built himself a goodly dwelling-place near the village of his youth, and who, by reason of his good deeds and kindly disposition, was much beloved therein.

It was a beautiful house, planned with artistic taste and skill, set like a gem in its pleasant woods near the ripple of a wimpling burn, which poured its waters into a miniature loch in the park. Hamilton looked round him with a passing sigh of envy. Here, surely, life might flow peacefully in its appointed groove. But here also hearts could ache and disappointments lurk, it being ordered that we shall have no continuing city or abiding-place. The servant who admitted him—a middle-aged butler of sober, respectable appearance—bore traces of agitation and distress on his face.

"Your master is not worse, I hope, Bennet," said the minister, as he gave him good morning. The man only shook his head, making no attempt to speak.

"The doctor's just been, sir," he said, finding his voice as they ascended the wide, richly-carpeted stairs. "He says it's but a question of days—maybe hours." He opened wide the door of the sick-chamber, and having shown the minister in, at once withdrew. A professional nurse by the bedside stepped back as Hamilton advanced, and the patient welcomed him warmly. To Hamilton's untrained eye there was nothing alarming in his appearance, though the face was certainly haggard and worn; but it had looked so for many weeks, since the dread disease which baffles medical skill had obtained the mastery, and set the limit to his days.

"You have lost no time, my friend," said the merchant, in a calm, clear voice. "You can go into the next room, nurse, within call. I want a private word with Mr. Hamilton."

The nurse withdrew. Hamilton took a chair by the bedside, and for a moment laid his strong young hand with tenderness on the wasted fingers lying outside the white bed-cover. For this man had been a pillar of strength, an abiding friend to him in the first trying days of his ministry in the place, aiding him by his counsel, guiding him by his wisdom and, above all, by the ripeness of his spiritual experience, keeping him ever in the upward way. And Hamilton, having no father of his own, and a heart gratefully responsive to the smallest kindness, now felt to him as a son. For the moment the poignancy of a personal anguish, born of the knowledge that soon he would be bereft, shut out all else.

"I am a good deal worse. Baxter admitted it this morning, Gavin, and so long as I am suffering less, and have a clear mind I want to speak to you about Kirsteen."

The minister started, and in the shadow of the curtain the red dyed his cheek.

"You have not seen her this morning? Poor child, she was up with me the greater part of the night, and has gone to rest now, I daresay. My greatest concern—nay, my only one, as you may easily believe—is leaving my one ewe lamb alone in the world."

"She will not be alone; she has troops of friends," said Hamilton, and his voice was thick in his throat.

The dying man smiled, but drearily. "She wants more than friends; she wants one strong arm to lean on. Perhaps you can guess what I mean. You know how dear every hair of her head is to me—what she has been, and is, and will be all her days, in whatever home she is placed. Yet I would give her to you, Gavin. I could die happy if I knew you would be man and wife."

Hamilton rose to his feet, and the veins stood out on his brow, and his hands clenched themselves at his side.

"You know what she is. She needs no praise from gentle or simple. There are few like her; and I believe she could pick where she chose. But my heart cleaves to you, lad, as if you were my own son. I have proved you in the last year, and I know what you are. And I say I would rather give her to you than to any man, poor in this world though you be, and I believe the bairn is of one mind with me."

Hamilton turned away, so that his face might not be seen. It was almost more than he could bear—the joy and the pain of it, and the terrible ordeal through which his soul must pass to victory.

"Well, what do you say? You are taken by surprise; but at your age it ought to be a pleasant surprise. I have watched you close, you and her together, in the last weeks, and I have hoped that perhaps the

thing might come about without any word from me. Look round, and tell me what is in your heart, and if it should be that it does not move you this way, I know you will forget what I have said. For you have that tenderness to womankind which the Lord taught us in his own life, but which we so often forget in our dealings with them."

"Mr. Blyth, I love Kirsteen as my own soul. God bless you for your faith in me. Will you give me till tomorrow to think it over—not an hour longer?"

"Certainly; there needna be that haste," said the merchant, and immediately began to speak of something else. Within an hour the minister left the house, and he only called in at the Manse to tell his housekeeper he was going to Glasgow by the midday train, and would not return until very late at night. Three o'clock of the afternoon beheld him seeking admittance at a handsome house in one of the western terraces, where abode one of the spiritual leaders and teachers of men, a man of God, whose name was revered through the length and breadth of Scotland, and beyond it among those who concern themselves with spiritual things. To this man it had been Hamilton's privilege to be assistant for two years, before his call to work in Lowden Bay. He was fortunate; he remembered, as he waited admittance, this was one of the afternoons he was at home in his study from two o'clock until four to all who might wish to see him. He was still more fortunate in finding him at home and disengaged, and the warmth of his welcome filled his heart with joy.

"Curiously enough, I was speaking of you to my wife at lunch, and saying we should meet you at the Aberdeen Conference next week. Well, and how are you getting on? We hear glowing accounts from various sources. But it is always satisfactory to have firsthand accounts."

"I'm getting on all right in my work, sir, but I'm in personal trouble, and I've come to you for advice," said Hamilton, and forthwith told his old chief the experience of the morning.

"Well, to an unattached person like yourself, it is a great temptation, and the father's trust in you is a precious thing. Where, then, does the trouble come in?"

"I am pledged to some one else."

"Tell me all about it; it will be better for you; I see your heart is burdened," said the elder man, with that peculiar touch of sympathy which set him apart from men of commoner clay. "And remember that there is nothing a man need really fear in this world except dishonor."

"It was when I was a student," began Hamilton, not shamefacedly, but with the honest courage of a man who wishes and means to do right. "She was the daughter of the house where I lodged."

The old minister nodded understandingly, but said nothing. He could have groaned aloud. It was so common a story, the basis of many a disappointed life and many a fruitless ministry. Often he had said that it would be better for the young men to be gathered together during their student days in a common hostel where they were free from the temptations of sex.

"They were very kind to me. I was a lonely country lad—perhaps more susceptible to kindness than most. And I admired her from the first moment I saw her, an admiration which increased when I saw her unselfishness and devotion to her mother. She was engaged all day at a millinery establishment in the city, but she was up every morning by six o'clock, helping with the housework."

"And so you felt as most men feel at some period of their lives, that you were the knight to relieve the damsel in distress?" said the old man, with the gentlest touch of irony, which left no sting. "In other words, you asked her to be the mistress of the Manse when it should be yours. Am I right?"

"Yes," answered Hamilton, with a sigh. "And until I went to Lowden Bay the thought filled me with happiness."

"And now?"

"Now I know that of the real love of life I had no idea. I could lay down my life for the woman of whom I told you first. Tell me what to do?"

The old man rose, and with his thumbs in the armpits of his coats, took three contemplative strides across the floor.

"I am not surprised at what you have told me, Gavin. I could wish it a less common story. What does your conscience bid you do?"

"My conscience bids me marry the woman who has been faithful to me for seven long years. She is alone now. Her mother died five months ago."

"It was a pity you did not take her to Lowden at the beginning. Why did not you?"

Hamilton shook his head.

"I don't know. I had some idea of getting settled first. She has been very patient, never questioning any decision of mine. In some respects she is far too good for me."

The old man paused by the desk, and looked straightly into his young colleague's face. He was old, but the understanding of youth had not departed from him, and he could follow the workings of Hamilton's mind as if it had been an open book. He knew what war the natural man was waging there, and how youth and beauty and wealth were luring him from the way of honor.

"I have seen, as you have doubtless seen also, many ill-assorted marriages, among our brethren, arising out of circumstances somewhat similar. The one partner grows mentally, the other stands still, and there is not between them that unity which alone makes marriage the sacrament it ought to be. But another thing have I seen also, a man go back on the plighted word of his youth, and marry where he thought it would be for his social and professional advancement, and——"

"Well," said Hamilton, and his tongue was dry in his mouth.

"I have never seen blessing follow it; nay, I have such an one in my mind's eye now, whose marriage has set the seal upon his spiritual death. I know nothing of the two women of whom you have told me, but this is what I say. Go to the woman who has been faithful to you all these years Marry her without delay, and if you faithfully do your duty by her, God will do the rest."

About seven o'clock that evening a pale, slim girl, with a somewhat weary look in her sweet face, came out by the private door of a fashionable milliner's establishment in the west end. When she saw and recognized a tall, ministerial figure waiting on the curb, the paleness and weariness left her face, and she became beautiful, glorified by the halo cast by love.

"Oh, Gavin! I was thinking of you as I came downstairs, not dreaming you were so near! Why are you here to-day?

He drew her hand within his arm, and for a full

minute did not speak. An unspeakable tenderness overflowed in his heart, touched by a quick remorse.

"I am here to see you, Mary. I have been long enough alone in Lowden Manse. Let us be married quietly without any delay. It can be no disrespect to your mother's memory now. She knew all about it, and was not afraid of me. When will you come?"

Her hand trembled on his arm, and upon her face there was a look impossible to describe.

"I am waiting, Mary," he said, quickly.

"If you are so anxious, I think I could come now. But only this morning I was calculating that if I had another winter at my music and French I should be surprisingly proficient. I have worked very hard, Gavin. I will never shame you, dear, in Lowden Manse."

"My darling," he said, and the words were sincere enough. Under his breath he added, "God forgive me."

Before they parted that night everything was arranged, and their next meeting would be the final one before their lives were joined.

Very late that night Gavin Hamilton alighted at Lowden Bay station, and the porter touched his hat.

"The laird de'ed this afternoon, sir, quite sudden an' peaceful in his sleep."

"So he need never know," said Hamilton to himself as he turned away. "I am spared one painful task. God has been better to me than I deserve."

And in the years which followed that grateful acknowledgment was often in his heart. His wife sometimes wonders what quality it is in her husband's love which makes it different from others, and why his pride in her should be so high. And though she has never found any answer to these wonderings, she counts herself the most blessed among women.—*The British Weekly.*

PLEASANTRIES.

Lawyer—Have you ever seen the prisoner at the bar? *Witness*—No, sir; but I have seen him many times when I strongly suspected he had been at it.—*Chicago News.*

Sexton (to a divine, who has been spending his holidays in the country, and who, on the sudden illness of the village parson, volunteered to take the duties)—A worse preacher would have done for us, sir, but we couldn't get one.

Absent-minded Professor—Delighted to meet you again after so many years, miss.

Elderly Lady—No longer miss, professor—I am married.

Professor—Married! Well, well, who would have thought that?

Willie had swallowed a penny, and his mother was in a state of much alarm. "Helen," she called to her sister in the next room, "send for a doctor; Willie has swallowed a penny!" The terrified and frightened boy looked up imploringly. "No, mamma," he interposed, "send for the minister." "The minister?" asked the mother, incredulously, "send for the minister?" "Yes. Because papa says our minister can get money out of anybody."

"The study of the occult sciences interests me very much," remarked the new boarder. "I love to explore the dark depths of the mysterious, to delve into the regions of the unknown, to fathom the unfathonable, as it were, and to——" "May I help you to some of the hash, professor?" interrupted the landlady. And the good woman never knew why the other boarders smiled audibly.—*Chicago News.*

A little girl had sent back her plate for turkey two or three times, and had been helped bountifully to all the good things. Finally, she was observed looking rather disconsolately at the unfinished part of her dinner. "What's the matter, Ethel?" asked Uncle John. "You look so mournful." "That's just the matter," said Ethel. "I am mor'n full." And then she wondered why everybody laughed.

The virtues of a keen business man are often negative rather than positive. It is said that a great broker once told his son that only two things were necessary to make a great financier. "And what are those, papa?" the son asked. "Honesty and sagacity." "But what do you consider the mark of honesty to be?" "Always to keep your word." "And the mark of sagacity?" "Never to give your word."

Canon Wilberforce was giving a lesson on Jacob's ladder and the angels in a village school. He then invited any child present to ask a question. Whereupon an ingenious lad asked how it was the angels wanted a ladder when they had wings. The questioner was a little nonplussed; but, wanting to know what was floating in the children's brains, he called up a little chap and said, "Tommy, can you explain that?" "I suppose," said the urchin, "cos they was a-moultin'."

Blomfield, Bishop of London, was once asked to preside at a meeting of the debating society of a certain theological college, where the students were all young men deadly in earnest. One of these gentlemen, in the course of debate, with strong indignation evident in his voice, addressing the chair, inquired oratorically, "What, sir, would the Apostle Paul have said could he have seen the life of luxury led by our present race of prelates and church dignitaries, riding about in their carriages and living in their palaces? What, sir, I repeat, would he have said?" "I think," said the bishop, interrupting the speaker in a meek and mild voice, "that he would have said, 'Things in the Church must be looking up!'"

Abraham Lincoln said a great many wise things, but perhaps he never gave better advice than at one time to Secretary Stanton. Mr. Stanton, it seems, was greatly vexed because an army officer had refused to understand an order, or, at all events, had not obeyed. "I believe I'll sit down," said Stanton, "and give that man a piece of my mind." "Do so," said Mr. Lincoln, "write it now while you have it on your mind. Make it sharp; cut him all up." Stanton did not need another invitation. It was a bone-crusher that he read to the president. "That's right," said Abe, "that's a good one." "Who can I get to send it by?" mused the secretary. "Send it?" replied Lincoln, "send it! Why, don't send it at all. Tear it up. You have freed your mind on the subject, and that is all that is necessary. Tear it up. You never want to send such letters; I never do!"

AT THE CHURCH

OUR PULPIT.

THE INDESTRUCTIBLE ELEMENTS IN THE BIBLE.

JAMES M. CAMPBELL, D. D.

"The sum of thy word is truth." Ps. 119, 160.

MUCH of the criticism of today is destructive rather than constructive. It pulls down instead of building up. The path of the destructive critic is like the track of the cyclone.

In olden time "a man was famous according as he had lifted up axes upon thick trees." Today a theologian has no surer way to notoriety than to ply his axe upon the cherished doctrines of the Christian faith. The justification of the woodman in his work of destruction is that he provides timber for useful purposes. The iconlocastic critic ought to be able to give a like justification for his work. If he tears down the old, decaying edifice, and clears away the rubbish of the centuries, it ought to be for the purpose of finding foundation points for a new building.

Signs abound in earth and air and sky that the winter time of destruction through which the Church has been passing is at length giving way to a spring time of reconstruction. Nor has the change come too soon. In the present period of transition, the truth which stands in need of special emphasis is that there are things in the revelation of God and his Word which the flight of time can never change or destroy; in other words, that there are in the Bible indestructible elements. Of what do these indestructible elements consist? We answer, they consist of the ethical and the spiritual.

The Bible contains and develops a system of unchangeable moral truth. There is at the heart of it an ethical lore which is imperishable. Go back to the Old Testament, and there you will find a code of laws which is accepted as the standard of morality to-day. The existence of such a moral code is a marvel when we consider the state of the world when it was written. How can its existence be explained, save on the ground of supernatural illumination and revelation?

It would be absurd to claim that all parts of the Bible are of equal ethical value; and it would be equally absurd to claim that none of the teachings of the Old Testament shock our moral sentiments. We pity the man who could endorse the spirit of revenge and cruelty which breathes in the words, "O daughter of Babylon, who art to be destroyed, happy shall he be that rewardeth thee as thou hast served us. Happy shall he be that taketh and dasheth thy little ones against the stones" (Psalm cxxxvii.). What a long step there is between these words of revenge and the words of forgiveness taught by the gentle Christ: "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you." Yet alongside these inhumane things, which must be set down to the influence of a dark and barbarous age, we find the revelation of a purer morality than the world had yet known—a morality which man unaided could never have discovered. This moral system was far beyond the people to whom it was given. It presented to them an ideal which was ever above them, an ideal which was a constant rebuke to their carnal and sinful lives; an ideal by which they were educated and molded; an ideal which was to them a pillar of fire, guiding them from the bondage of sin into the liberty of holiness.

It is this moral element in the law which the Apostle Paul says "hath dominion over a man as long as he liveth." Whatever is moral is of everlasting obligation, it can never be annulled. Hence the decalogue of Moses is reinforced by Christ: "Think not," says the Master, "that I am come to destroy the *law* or the prophets; I am not come to destroy, but to fulfill."

The spiritual also is indestructible. Spiritual truth is eternal truth; it possesses something of the very life of the Eternal God from whom it came. St. Peter speaks of the incorruptible seed of the Word, by which we are born again. The imperishable seed of the Word is the living thought of the living God. The Bible is not a last year's almanac. It is a message coming to every age and to every soul, fresh from the heart of God. "The Word of God is *quick* and powerful"—that is, living and powerful, and hence "sharper than a two-edged sword." "The Bible," said Napoleon, "is more than a book, it is a living thing." And because living it is life-giving; through it God's life enters into human souls and makes them live.

All parts of the Bible, it is true, are not charged with the same measure of spiritual power. One spirit pervades the human body, but some parts of the body have more vitality than others. The heart, for example, has more vitality than the hands or feet—a man can live without hands or feet, but he cannot live without a heart. So, while the Holy Spirit pervades the whole Bible, some parts possess more of his quickening power than others. The living heart of the Bible is the Gospel of Jesus Christ. The life of the world is Jesus; and the life of the Bible is Jesus. The Bible is a supernatural revelation, which has Jesus Christ for its sum and substance. As another has beautifully said: "What a babe's clothes are when the babe has slipped out of them into death, and the mother's arms clasp only raiment, would be the Bible if the Babe of Bethlehem and the truths of deep-heartedness that clothed his life should slip out of it.

It is clear, therefore, that *the spirit and not the letter is the essential thing in Scripture.* "What is the chaff to the wheat? saith the Lord." And yet it is the chaff upon which so many feed! Luther has well said that in our study of God's Truth it ought ever to be our aim to get through the shell to the kernel; through the bone to the marrow; through the letter to the spirit. "It is the Spirit that quickeneth"; "The letter killeth, the Spirit giveth life."

Beware of all idolatry of the mere letter! There is a literalism that strangles the life of the Bible. The Bible does not stand or fall by the infallibility of the letter. The gold of truth is there, even if man has mixed into it a few atoms of dross. The discovery of a few verbal errors of transcribers and translators does not remove the foundation of this divinely built structure. It has firmer ground to stand upon than the inerrancy of the letter. No good reason is there why there should be any shrinkage, much less any collapse of faith in God's Word. Let the winnowing work of the literary critic be welcomed; his is a providential mission. Of one thing we may be assured,

no cardinal truth of Scripture ever has been, or ever can be, changed or destroyed. As England's foremost statesman has said, our faith rests on "the impregnable Rock of the Word of God."

The Bible is indeed a revelation of heavenly truth, but it is a revelation of heavenly truth in human life and history. God speaks to men in the language of men. The thought is divine: the word is human. God did not drop the Bible ready-made from heaven. He employed a fallible agent, when he might have employed an infallible instrument like the phonograph. He committed the heavenly treasure of his truth to the earthen vessels of human minds and human speech for the evident purpose that the excellency of the power might be seen to be of God and not of men.

When the skies are cleared, one result of the present discussions touching the subject of inspiration will be the clear out-shining of the almost forgotten truth that inspiration is a perpetual fact and experience; that God keeps in unbroken connection with man; that no age has a monopoly of his Spirit; that the operations of his Spirit, instead of being confined to apostles and prophets, are given to every man who is willing to be divinely led and taught.

The final revelation of God to man is that which is now being given to us by the Spirit. This is in accordance with the promise, "When he, the Spirit of Truth is come, he shall guide you into all truth." We are not to look for a new Bible, but we are to look for new light from the old Bible; we are not to look for a new Christ, but we are to look for larger visions of the Christ of the Gospels; we may not hope for something better than the Christianity of Christ, but we are to hope for fresh interpretations and applications of Christianity to meet the peculiar conditions and needs of the present age. The spiritual education of the race is not yet ended. God has not grown dumb. He that hath an ear let him hear what the Spirit is now saying to the churches, and to the world.

That the Bible should contain difficulties which none of us can solve is nothing more than might have been expected. There are difficulties in Nature and Providence, and why not in the Bible? A book that we could fathom with our little sounding-line of reason would be something less than a divine book. But what, meanwhile, are we to do with these difficulties? Leave them alone, and take that which is evident and clear. An old man once said: "Reading the Bible is like eating a fish. When I find a difficulty I lay it aside, and call it a bone. Why should I choke on the bones when there is so much nutritious meat for me?"

We must get to the meat—we must get to the spiritual element in the Bible, that our hungry hearts may feed upon *that*. It is the spiritual that satisfies, it is the spiritual that saves. In the transmission of his truth Christ seems to have been as careless of the form as he was careful of the spirit. "The words that I speak unto you," he says, "they are spirit and they are life." Just as some men are more soul than body, so the words of Christ are more spirit than letter; they are bursting with life; the divine glory is constantly breaking through them. There is not only more light to come from them· there is also more *life* to come from them, "They are *spirit* and they are *life*."

The knowledge of these spiritual truths does not lie in grammar and lexicon; they are spiritually discerned. To know them we must live into them. To believe them we must prove them. We ought to be able to say with Thomas Erskine, "I do not believe the things contained in the Bible because I know it to be inspired; but I believe in its inspiration because I have proved the truth of the great things contained in it."

The correspondence between the words of revelation and our own experience is the best evidence that the Bible is a divine book. Concerning a book out of which God has spoken to our hearts; concerning a book which has brought to us a message of love and hope; concerning a book which has solved our darkest problems and met our deepest needs, we do not require to ask, *Is it true?* for we have the witness in ourselves that it is to us a word from heaven.

With this evidence to stand upon, questions touching the incidental things of revelation can no longer disturb our faith. What of it, if the chronological order of the books of the Old Testament has to be changed? What of it, if the Book of Genesis contains much that is legendary and traditionary? What of it, if Moses did not write the Pentateuch? What of it, if the Book of Jonah be an allegory and the Book of Job a drama? What of it, if Balaam's ass did not speak, or if Elisha's axe did not swim? Our faith in the Bible does not rest upon these things. When we can get, from any source, a higher morality than that which the Bible teaches; when we can get clearer light upon life and destiny than that which the Bible affords; when we can get a better Christ than the one whom the Bible reveals, we will give the old book up—but not before. Meanwhile, fighting down all rising doubts and fears, let us hold on to this precious book, which is the only revelation given to man of "God manifest in flesh"; the only satisfactory guide to present duty; the only certain light shining in this dark world, lighting up our path to the life beyond, and cheering us through our midnight hours, until the day dawns and the shadows flee away.

There are two ways of dealing with the evils in the world which we justly deplore, and wish to abolish; one is to attack and try to break them down forcibly; the other to dissolve or exhale them by the active presence of good. The former of these methods appears so much the most direct and obvious that it generally gains the first place in our attention. We see a wrong, and our impulse is to crush it; we see injustice, and we long to exterminate it; we observe an unrighteous institution, and we desire to overthrow it. The slower and less direct method of overcoming evil with good, of substituting a better way for that which is bad, of devoting the same energy to building up that we would have given to the work of tearing down, only obtains a gradual hold over us, with time and experience.

In the physical world, it is true, we have learned that this is the better method. Is our room filled with foul air? We do not weary ourselves with fruitless attempts to drive it out, we open our windows and let in the pure air and the warm sunbeams and presently the room is fresh and sweet again. So disease in the human body was once thought to be something tangible, that must be forcibly ejected from the system by the most stringent measures. Now it is regarded rather as an irregularity or defect of function than a positive existence, and the wise physician applies himself to strengthen the vital powers, and to enable the body to outgrow morbid tendencies by fullness of life.

BIBLE SCHOOL.

THE BOOK OF EXODUS.

Lesson for Nov. 10, 1901. Ex. 1:1-14.
Golden Text:—God Heard Their Groaning and God Remembered His Covenant. Ex. 2:24.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

ELIAS A. LONG.

HILE Genesis is a record of the Church as it existed in private families, Exodus gives an account of the growth of the people of God into a nation. Genesis appears in the form of an orderly, historical narrative. Exodus, together with the three books that follow, are different in this regard. The form of these is less simple; there is a blending of records which pertain (1) to the establishment of a new and peculiar system of religion; (2) to the delivery of the civil and religious law; (3) to national history, but in no well-defined order. Egyptian monuments furnish striking proofs of the veracity of the sacred narratives respecting the bondage in Egypt. The moral lessons of Exodus are of far-reaching significance. Referring to the experience of Israel in Egypt and subsequently, it is distinctly stated by the apostle Paul that "all these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come." 1 Cor. 10: 11. Thus the Egyptian bondage and deliverance vividly suggest the bondage to and deliverance from sin. Luke 4: 18; Rom. 8: 15, 21; 2 Cor. 11: 20; Gal. 2: 4; 4: 3. Passing through the Red Sea foreshadows the passing into the newness of spiritual life. 1 Cor. 10: 1, 2. The manna of which the Israelites ate (Ex. 16: 14, 15) and the rock from which they drank (Ex. 17: 6) teach of Christ, the spiritual Bread and the spiritual Rock. 1 Cor. 10: 3, 4. The passover lamb was a type of the Lamb of God. John 1: 29; 1 Cor. 5: 7. The brazen serpent (Num. 21: 9) foreshadowed the lifted Son of Man (John 3: 14, 15) and so forth, all to the end that we may become wise unto salvation. 2 Tim. 3: 16, 17.

Setting of the Lesson.

Exodus means departure. The place of the lesson was Goshen in Egypt. The sojourn in Egypt extends from Jacob's descent to that land B. C. 1706 to the exodus B. C. 1491, a period of two hundred and fifteen years. From Galatians 3: 17 it would appear that "the four hundred and thirty-six years" (Gen. 13: 14; Ex. 12: 40) included the entire period from the covenant call of Abraham out of Haran into Canaan, "a strange country" (Heb. 11: 9), to the giving of the law, which took place within a year after the exodus.

V. 1-4. Family Roll. "Now these are the names." This marks a connecting link with the preceding account in Genesis. The design is to show the literal fulfillment of the promise to Abraham that his seed should be multiplied exceedingly. Gen. 12: 2; 18: 18. * * * "Every man." The heads of the families or clans only were given. * * * "And his household came." That the households of the patriarchs may have included many persons is shown by that of Abraham's household in which there were at least three hundred and eighteen servants who could bear arms. Gen. 14: 14. Again Isaac's camp consisted of "a great store of servants," which made him mightier than some neighboring kings. Gen. 26: 14, 16.

V. 5. Small Beginnings. "Were seventy souls." The number is repeated from Gen. 46: 8-26, where the names of the persons are given. Jacob himself (Gen. 46: 27), his sons, grandsons, his daughter Dinah, his granddaughter Serah, a daughter of Asher, are there mentioned. Gen. 46: 17. The number seventy made prominent at this crisis was perpetuated in the seventy elders (Ex. 21: 1; Num. 11: 16), and later in the seventy apostles. Luke 10: 1. The twelve brethren (Gen. 42: 13) correspond with the twelve chief apostles. Luke 9: 1. * * * "For Joseph was in Egypt already." At first when the Hebrew shepherds had a friend at court, their migration was attended by happy results, but in time a distressing change came.

V. 6. "Dust Thou Art." "And Joseph died." This fact is repeated to add completeness to the record. God takes away the workman but carries on the work. Joseph had saved many lives (Gen. 43: 8; 50: 20), but there came a time when he must pass away. He died at the age of one hundred and ten years. His burial place was Shechem. Ex. 13: 19. * * * "And all his brethren." The briefest possible obituary of Jacob's sons. Little appears about them apart from Joseph. * * * "And all that generation." Including the Egyptians and Pharaoh. V. 8. The verse forcibly shows that there is no escape from the law laid down when sin entered the world. Gen. 2: 17; 3: 19. It is a sober fact that within a few generations every one of the millions in our land will have died.

V. 7. Unprecedented Increase. "And the children of Israel were fruitful." God had variously promised Abraham that he would make him a great nation and exceedingly fruitful. Gen. 12: 2; 17: 6. Later it was specified that this would take place in Egypt. Gen. 46: 3. This was "the time of promise," which became historical. Acts 7: 17, 18; Ps. 105: 24. * * * "Increased abundantly." Swarmed as fishes. The ordinary increase of families in Egypt, according to historians, was remarkable, to which must be added the fulfillment of God's special promise to Abraham. * * * "And multiplied." All the expressions in this brief statement are designed to emphasize the surprising increase of this people from family to clan, to nation. * * * "Waxed exceedingly mighty." They were strong in numbers, and being of hardy stock they collectively represented great power. * * * "Land filled with them." The land of Goshen allotted to Jacob's family. The original number that "multiplied" (V. 7) unto two million or more souls that left Egypt (for warriors alone see Num. 1: 46), was not merely the seventy named in V. 5, but "households" (Gen. 45: 11) of herdsmen and retainers, probably numbering hundreds each and including men. women and children (Gen. 46: 7), a total, likely, of two thousand or three thousand persons. Deut. 10: 22.

V. 8. Political Revolution. "There rose up a new king." Not in the ordinary succession, but a king of a new dynasty. It was about sixty years after the death of Joseph that Egypt was convulsed by political revolution, in which the old dynasty of the shepherd kings was overthrown and upper and lower Egypt became one kingdom. The new king, it is believed, was either Thotmes III. or Rameses II., the Sesostris of Greek history, the dynasty being the 19th of Egypt. In July, 1881, the actual body of this Ramesis II., known as the Pharaoh of the oppression, was discovered near Thebes. The identity is unquestionable. The remains are in the museum of Bulaq, near Cairo, Egypt. * * * "Which knew not Joseph." As the butler, whom Joseph had befriended, forgot his friend, so the new ruler, whose people had been helped through years of famine, soon forgot the nation's Savior. Forgetfulness easily becomes a great sin. The object of the ordinance of the Lord's Supper is that we may not forget the death of our Savior.

V. 9. Exciting Race Prejudices. "Behold." Investigation of this people and their amazing prolificacy on the part of the king called forth great astonishment. So the word "Behold" indicates. * * * "Children of Israel are more and mightier than we." Egypt's experience with the Hyksos, or Shepherd Kings, who, as invaders, had gained and held the supremacy over that nation for many years, would set the new king to strengthen himself as against these shepherds from Canaan.

V. 10. Exaggerated Alarm. "Deal wisely." Their policy must be shrewd, for the circumstances of the people's increase were extraordinary. But the wisdom of this world is foolishness with God. 1 Cor. 3: 18-20. This was only one of innumerable times that men "have taken crafty counsel against God's counsel," only to fail. Ps. 83: 3, 4; Acts 12: 24; 23: 12; Phil. 1: 12. * * * "Lest they join also unto our enemies." Egypt's greatest enemies had always been peoples to the east and north beyond Goshen, hence approach would be from that direction. The danger was greater because of the recent political revolution which

marked the new king's incoming. But perhaps the true reason was the desire for cheap, servile labor to build great national works. * * * "And get them up out of the land." The policy decided upon was to retain this prolific people as forced laborers for prospective, stupendous national works, instead of permitting them to unite their strength with enemies and thus be lost to Egypt, while weakening the nation.

V. 11. Cold-Blooded Measures. "Did set over them taskmasters." The Egyptians possibly at first imposed a ruinous rent. The measure under the taskmasters was that of forced labor for the king, not the reducing of them to slavery in the ordinary sense of private ownership. Such was a common course with ancient rulers when carrying out their ambitious ideas. Solomon resorted to it in a way that brought discredit on his reign. Compare 1 Kings 5: 13, 14 with 12: 11, 14. * * * "To afflict them with their burdens." Tristram reveals the cruelty practiced when he says, "The peasantry were ground down to the lowest state of degradation compelled by the Kurbash, a weapon worse than the whips of Solomon (1 Kings 12: 11), until recently abolished by English occupation." The heartless expenditure of human life on so great yet useless a work as the Egyptian pyramids, although probably built earlier, show the small value placed by that nation's rulers on men's lives and strength. As a modern lecturer has said, "Up from the sands arise those huge blocks of stone, a testimony to the greatness of Pharaoh and to the abundance and cheapness of human life. In the quarries and on the roads, on the machinery and on the walls, for a score of years toiled every day a hundred thousand men, wageless, underfed, scourged, overworked, sick, dizzy, exhausted, their only hospital the taskmaster's whip, which stimulated into one last agonizing effort the exhausted muscles of the used-up body." The ancient monuments picture Egyptian severity, in the form of heavy burdens borne by naked backs under savage whips weilded by taskmasters. But this servitude is a lively image of man's bondage to the sins of intemperance and other vices * * * "And they built for Pharaoh treasure cities." Store cities. R. V. They were cities designed to strengthen the kingdom by means of storing arms and provisions, necessary for troops and caravans about to cross the desert. * * * "Pithom and Rameses." These cities were located between the Nile and the site of the present Suez canal at Ismailia. In 1883-84 Pithom was discovered about twelve miles west of Ismailia. Here were found enormous ruins, the bricks of which bear the inscription of Pi Tum (Pithom). Specimens of these bricks can be found in some modern museums. Pithom was the religious name. Its civil name was Succoth, the place, according to Prof. Sayce, from which the Israelites started on their march. Ex. 13: 20. Rameses has not been found.

V. 12. Fruitless Opposition. "The more they afflicted them." They afflicted them, not alone by oppression, but they ordered the male children to be killed. V. 16, 22. * * * "The more they multiplied." The more God blessed them in the way of becoming a great nation. It was he who, as the Psalmist sings, "increased his people greatly." Ps. 105: 24. So affliction of Christ's church has resulted in a multiplied church. Within a few months of our Savior's crucifixion his followers had increased many fold over their earlier numbers. * * * "Were grieved." The meaning is more than our understanding of the expression. It indicated a mixture of loathing and alarm.

V. 13. Symbol of Sin Service. "To serve with rigor." The word rigor is derived from a root which means to break into pieces, to crush. So sin imposes the "works of the flesh." Gal. 5: 19-21. These form a bondage stronger than chains, the bondage of bad habits, with attending disease, remorse and fear of future punishment. Augustine said that "a wicked man, though he were a king, is yet enslaved."

V. 14. Fellowship and Suffering. "Made their lives bitter with hard bondage." The bitter bondage did not achieve the end sought, while it did solidify the Israelites. More than this, it prepared them to accept the Word from the God of Abraham, and to long for the land of promise. How much bitterness is caused in families and among friends by the acts of those who should be the bearers of the sorrow and care of others. Do I cause any one's life to be bitter? * * * "In mortar and in brick." On ancient monuments parties of these brick makers are shown depicted with taskmasters beside them having uplifted sticks. Ruins of great brick structures are found in all parts of Egypt. One consequence of this severe treatment would be that it would develop in the Israelites an honest regard for the feelings of their fellows. Another, that the experience of Egyptian bondage became an inheritance which bound the Hebrews together, and in spite of their tribal differences made them a nation. In addition, the rescue of the Israelites was so clearly a work of Divine power that they were the more fully trained to trust in God. The apostle Paul testified to the helpfulness of the fellowship of suffering with Christ. Phil. 3: 10.

FIVE MINUTES' SERMON ON THE GOLDEN TEXT.

PETER AINSLIE.

GOD hears everything. Not only our words, but the unspoken thoughts fall upon his ear. The Indian bends to the earth to catch the sound and his sensitive hearing is able to locate movements at considerable distance. The ear of the Almighty is turned toward the earth, and no sound passes by him unnoticed. Amid all our sufferings God listens to our groanings. Perhaps it is in the midnight and every person in the house is asleep, but you are suffering and you may be thinking that no one hears your groaning, but the Lord's ear is not deaf. God does hear. His ear is always open unto our prayer—pressed close up to the lips of his children. Perhaps there is trouble on your heart, such a trouble that you feel that you cannot mention it to your most trusted friend. You suffer alone and yet you are not alone, for God hears your sadness, for even sadness can be heard by the Almighty. You have been helped sometimes by simply having some one listen to your trouble. May be they cannot help you—just listen and no more, but when you finished telling the story you closed it by saying, "It has been a great relief to me just to tell somebody about this," and so you were helped. Sympathy is more valuable than gold. Now God hears you and you are helped in telling him your troubles, but more, God is able to help and does help. He may not help as you expect, but he helps as his infinite wisdom directs and there is joy in the simple thought that God hears our groaning. And, too, he remembers his covenant. It is said elsewhere, "The word of God cannot be broken." What he promises he is always able to perform, and God delights in doing for us. His promises are based upon his love. The whole Bible is simply a book of promises overarched with God's everlasting covenant. He forgets our sins, but he does not forget his love for us. It is a joyful thought that God remembers. He remembers his covenant with us, and whatever we may think as to God's keeping of that covenant, he is going to keep it. God's part is always all right. There is no place for worry there. You need not give it a thought except it be a thought of gratitude and joy. That covenant is everlasting, and while our part of it is marred and broken, God's part remains in perfect beauty and can never be marred. Things may go wrong from our way of thinking, but God will make all things right to that degree that we give ourselves into his keeping. He is the Lord.

Our Father, since thou are hearing always, help us that we shall not complain of thy dealings with us or that a murmur shall escape our lips. Amen.

A man who has good judgment has the same advantage over men of any other qualifications whatsoever as one that can see would have over a blind man of ten times the strength.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

OUR NATIONAL BONDAGE.

Topics Nov. 10.—Ref., Hab. 1:13-17; Amos 6:1-6.

THIS topic is striking in its wording. The liquor traffic has become our national bondage. There is no question but the saloon power is a mighty factor in our national, state and municipal government. We may say with the Pharisees of Jesus' time, "We are free! We have not been in bondage to any man!" Yet, like these, we are bound by our own sins, or by the customs and laws which we have established. The liquor traffic is intrenched behind the social customs of centuries; the business habits of this abnormally business age; and, more than all, in the political complexity and perplexity of our very institutions and constitutions of freedom. The children of this world, who run the breweries and distilleries and grogshops and gilded palaces of infamy and intemperance, also manage the machine-politics of our states and municipalities. The children of light seem strangely unconscious or surprisingly indifferent to this dominant policy of the organized liquor business.

The Devil's "Drag-Net."

"They take up all of them with the angle, they catch them in their net, and gather them in their drag; therefore they rejoice and are glad. Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous. Shall they therefore empty their net, and not spare continually to slay the nations?"

Whatever may have been the "burden which Habakkuk the prophet did see," this language certainly well describes the conditions in our own land and age. The whole abominable liquor traffic is the devil's drag-net. It is dragging us all down by its enticing power of alcohol; by its insinuating appeal to the commercialism of the age; by its debasing influences in controlling the policies of political parties and the management of municipal affairs. This is not poetical or prophetical imagination, but stern and awful fact.

"At Ease in Zion."

"Woe to them that are at ease in Zion!" This is the message for the hour in the conflict with the saloon power. The vast majority of Christians and temperate, upright citizens, are dwelling in a fancied security. We are trusting in the mountain of Samaria—in the poetical ideals of freedom; in the sublimely ridiculous notions that Providence or "manifest destiny" will somehow work out good from all this corrupting commercialism and Tammany and con-Tamminating influences of the rum power in our industrial, social and political life.

The blame for the perpetuation of the liquor traffic, and for every form of license law, must rest on the Christian citizens and voters of this country. We cannot shirk the responsibility. We must create public sentiment. We must outlaw the devil in politics. We must destroy his drag-net or it will destroy us.

Putting Away the Evil Day.

To put away the evil day by indifference, or for policy's sake; for commercial interests, or for party politics, is to "cause the seat of violence to come near," and to bind upon our social and industrial and civil life the ever-increasing burdens and unspeakable infamies of the liquor traffic.

Wapello, Ia.

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

BY THE REV. ALEXANDER SMELLIE, M. A.

JOSEPH EXALTED.

"Them that honour Me I will honour, and they that despis Me shall be lightly esteemed."—I Samuel 2. 30.

Monday—Genesis 41: 1-13.

IT is better when gratitude comes late than when it never reveals itself at all. But it is best when it flows forth at once, spontaneously, irresistibly, victoriously.

Thus let it be with my gratitude to my human friend. I have many a counsellor, helper, comrade, to whom I am indebted for untold benefits. Do I thank these succourers of my heart as quickly and as cordially as I might? I fear that, like the Egyptian butler, I am much to blame for my forgetfulness. And thus let it be, even more undeniably, with my gratitude to my divine Friend. In the prison Jesus came to me. He dispelled my forebodings, he changed my terrors into peace, my midnight into noonday. He opened the door for me out of the dungeon into the palace. But have I not repaid him with coldness and indifference and neglect? Ah, God, kindle the fires in my wintry soul. May Jesus fill my whole horizon. May he lead me, a willing captive, behind his chariot wheels.

Tuesday—Genesis 41: 13-32.

God discloses his hidden thoughts to those who are scholars in his school. Scholars in the school of meditation. I must sit down with the Book of books open before me. I must make a silence in my soul, that my Lord and his message may have freedom to speak to me. I must receive his Word with attention. I must apply it to myself. And scholars in the school of prayer. Ah, but let me be sure that the prayer is earnest, simple, true. It must be an *aitema,* the asking of a suppliant heart. It must be a *deesis,* the cry of a broken heart. It must be a *proseuche,* the vow of an adoring heart. It must be an *enteuxis,* the familiar speech of a childlike heart. It must be an *eucharistia,* the thanksgiving of a grateful heart. And scholars in the school of sorrow. Sometimes my blessed Master cannot get an opportunity to talk with me, until he has withdrawn me into the garden of agony, into the wilderness of bereavement, into the prisonhouse of persecution. Then he draws near, and in the days of adversity I learn to understand him better and to love him more than in the years of success. Thus I am admitted to his secrets. Thus I am qualified to teach others.

Wednesday—Genesis 41: 33-45.

Joseph is the best Prime Minister of the earthly king, because he is the humble servitor of the heavenly. Do you remember how Andrew Melville talked with King James in Falkland Palace? "Therefore, sir, as divers times before, so now again, I must tell you, there are two kings, and two kingdoms in Scotland. There is Christ Jesus, the King, whose subject James the Sixth is, and of whose kingdom not a king nor a head nor a lord, but a member." There spoke the soldier and the

hero—yes, and there spoke the monarch's sagest counsellor and safest friend. Should I not desire and pray that my king—God save King Edward the Seventh!—may have about his throne men of wisdom and men of grace? It is of lesser moment by what party name they call themselves, but it is of infinite moment that they fear God first and honor the king next. Over in Ireland the other day, I lifted a newspaper and read its motto, *Pro rege saepe, pro patria semper*—"For the sovereign often, for the fatherland always." It is a good motto, but it would be better still if a third clause were added, *Pro Christo maxime*—"For the Christ most of all." Ever around the royal seat of Britain, "this precious stone set in the silver sea," may Christian men stand.

Thursday—Genesis 41: 46-57.

God not only makes his true children forget all their toil, but makes them fruitful in the land of their affliction. Thus do they win the fruit of knowledge. There is an unscaling of the vision, there is an enlargement of the mind, when sorrow is sanctified and when patience fulfills her perfect work. Some Bible truths, some Divine mysteries, only grow plain and potent to the soul which, like Joseph and like Christ, has trodden the winepress alone. Thus, also, do they win the fruit of sympathy. The tenderest hearts, the hearts most skillful to soothe and comfort and relieve, are the hearts that have passed through the hot crucible of trial. They have a word in season for him who is weary; how weary they have been themselves! They know how to lighten the weight of the burden; how it pressed once on them! And thus, too, do they win the fruit of holiness. Trouble, when God is with the troubled one, cleanses the nature in marvelous ways. Superfluous things are discarded; doubtful things are foresworn; sinful things are bidden peremptorily, "Get thee behind me, Satan." And the man comes forth larger, stronger, purer, more fully fashioned into the likeness of Christ. In the land of my affliction may my harvests grow, my orchards thrive, my gardens blossom into beauty.

Friday—Acts 7: 9-16.

Let me overcome evil with good, as Joseph did when he supplied the necessities of the brothers who had sold him into slavery. It is the habit of nature. She takes the slag which has been thrown out of the mine, and over the ugly thing she throws her mosses and lichens, till the violated place has become wondrously beautiful again. From the battlefield where red death has come to brave men, she calls forth in richest measure the corn and the wheat. She is full of living kindness. It is the habit of the angels. "They for me fight, they watch and duly ward. And their bright squadrons round about me plant, And all for love and nothing for reward." Though I am forgetful of them, though I go on my way heedless and unconcerned, they do not cease their regard for me. They are glad to be ministering spirits to every heir of salvation. Best of all, it is the habit of God. The Father gave up his Son for me, so unthankful and unworthy. The Son died for me, wretched and miserable and poor and blind and naked. The Spirit is well-content to make his home in my backward and unbelieving and sin-tarnished soul. The transcendent goodness of my God—surely, it is "darkness to my intellect but sunshine to my heart." So I am in the best of company if I forgive and forget.

Saturday—Psalm 105: 7-22.

"He made him lord of his house, and ruler of all his substance." Even so Christ Jesus is my sole and sufficient King. If I am to be fed with the fine wheat of his inexhaustible granaries, if in my hunger for holiness and for comfort and for guidance he is to supply all my need, it will only be if I comply with his commandments and submit to his ruling. Joseph was autocratic, and so is Jesus; in little things and in great he demands my obedience. "Whatsoever he saith unto you, do it"—there are my marching orders. But, when I carry them out, I discover that my waterpots are filled with the wine of God. Therefore I would receive him, not only as the Prophet, who teaches me by the leadings of his providence, and by the penetrating light of his Word, and by the inner voices of his Holy Spirit; and not only as the Priest, who long since offered himself in my stead, and to-day for me "pleads his own fulfillment of all laws"; but as the King, the One Good Despot, the blessed Tyrant, the absolute Master of my thought and my speech and my history.

Sunday—Romans 8: 18-28.

If the Apostle is right, and all things in the Christian's life work together for good, how true are George MacDonald's verses! I give them to you this Sabbath morning.

"Every time would have its song,
If the heart were right;
Seeing Love all tender, strong,
Fills the day and night.

"Weary drop the hands of prayer
Calling out for peace;
Love always and everywhere
Sings and does not cease.

"Yea, Love singeth in the vault,
Singeth on the stair;
Even for sorrow will not halt,
Singeth everywhere.

"For the Great Love everywhere
Over all doth glow,
Draws His birds up through the air,
Tends His birds below.

"Therefore if my heart were right,
I should sing out clear;
Sing aloud both day and night
Every day in the year."

One of the innumerable stories about Bishop Phillips Brooks is that one day, being absorbed with work, he instructed his servant not to admit visitors, but while these orders were being enforced the bishop happened to show himself at the front door, where he recognized an old classmate. The visitor was taken in cordially, much to the chagrin of the servant, who afterward remonstrated with his master at being treated so. "Why," said the servant, "you told me that you would be so busy that you wouldn't see the Angel Gabriel if he called." "Yes," answered the bishop, "I did say that and I meant it. But there's all the difference in the world between Gabriel and my friend. I'm bound to see Gabriel anyway in the next world, but as there is some doubt about my seeing this man there it was only right that I should see him here when he took the trouble to call upon me."

A smart student once asked Dr. Morgan of Oberlin if he could not shorten his course of study into the ministry. His answer was, "When God wishes to make an oak he takes many years to complete his work; if he would make a squash a few weeks would suffice."—*Oklahoma Outlook.*

General & Church News

THE NATIONAL COUNCIL.

Once in three years there is held a representative council of the Congregational churches. It has no legislative power, but it discusses current matters of importance relating to the denomination, and its recommendations to the churches and to the missionary, educational and benevolent societies carry considerable weight. It is always considered an honor to be chosen a member of the council or to be given a place on the program. This year the council met at Portland, Maine, October 12-17. Rev. F. A. Noble, D. D., of Chicago, the retiring Moderator, called the body to order. Prayer was offered by Rev. Moses Smith of Chicago, who, though blind to things outward, has the open spiritual vision, and led the council at the start towards heavenly things. After welcome by Mayor Boothby of Portland and a fine address from Dr. Noble on the question, "How Far Our Preaching Ought to be Modified to Meet the Changed Condition of the Times," officers and committees were elected. Rev. A. H. Bradford of Montclair, N. J., was elected Moderator.

The reports of officials and committees occupied the second session. The National Council Ministerial Relief Fund assets amount now to $125,135. Fifty-eight persons are receiving aid from it. Secretary Anderson's report for the three years shows a net gain in churches of thirty-six, the total now being 5,650. The memberships of these churches is 633,349, a gain of 7,485. The total additions were 137,277, of which number 76,804 were received on confession. The Sunday school membership is 671,743, and that of the young people's societies, 186,448. The benevolences for the three years amount to $6,214,570, a falling off of $547,260.

Rev. Dan F. Bradley of Grand Rapids, Mich., read the first paper. Its topic was "Doctrine as Related to Effective Preaching." "Effective preaching," he said, "is preaching that produces results. Doctrine has everything to do with effective preaching. As a man thinks in his heart so is he, and he thinks in his heart very much as his preacher is able to convince him or fails to convince him. Average men in our time do not care much for doctrine that is strictly denominational. Men greet with pleasure the doctrines of God's love as revealed in Christ, of God's complete Fatherhood, of human brotherhood and Good Samaritanship." Discussion followed. Dr. P. S. Moxom contended that the only preaching of doctrine which could be effective must be that born of experience and phrased in language of today.

In the evening Prof. Williston Parker of Yale University gave a paper on "The Type of Character Favored by Congregationalism," and Rev. James G. Vose of Providence, one on the "Sacraments—Their Function in Personal Life and in Enlargement and Improvement of the Churches." President Slocum of Colorado College emphasized that liberty is the right to obey Christ, and that this truth is the secret of the stalwartism in Congregationalism. In closing the session Moderator Bradford referred to the high level reached on this first day.

On Sunday the council sermon was delivered by President Tucker of Dartmouth College. From the text, "When the Son of Man Cometh, Shall He Find Faith on the Earth?" he gave a challenge fitted to the times, indicating the lack and the need. "The absolute loyalty or faith of a generation must be measured by its intellectual attitude to Christianity, by the depth of its moral passion, and by the timeliness of its action." The pulpits of the city, with the exception of the Episcopal and the Adventist, were filled by council delegates.

After a business session on Monday, welcome was given to foreign delegates. In the afternoon several papers dealt with the relations of the seminaries, and were followed by vigorous debate. Among the speakers were Presidents Fuller of Drury College and Penrose of Whitman, Rev. W. A. Waterman of Terre Haute, Ind., Rev. William A. Bartlett of Lowell, pastor-elect of the First church, Chicago, etc. Rev. A. E. Winship, editor of The Journal of Education, gave an address upon "What Help May the Public Schools Expect from the Churches?" The counterpart was treated by Mr. W. W. Stetson, state superintendent of Maine public schools.

In the evening President Hyde of Bowdoin College read a paper on "The Social Mission of the Country Church." It was eloquent, suggestive and bold. A beautifully illuminated address from the John Robinson Memorial church, Gainsborough, England, framed in oak a century old, was presented by Rev. J. Morgan Gibbon of London. To the building of this church the National council has pledged $5,000 in memory of Rev. John Robinson, a Pilgrim father. "The Christian Man as a Citizen," was treated by Dr. Samuel G. Smith of St. Paul, Minn., in the absence of Dr. Hillis. On Tuesday, "Needful Reform in the Methods and in the Instruction of the Sunday School" was considered by Rev. A. E. Dunning of Boston, "The Spiritual Trend of Young People's Organizations," by Rev. C. M. Southgate of Auburndale, Mass., and "The Spiritual Nurture of Children," by Rev. C. H. Richards of Philadelphia. There was opportunity for debate on all these papers, and many suggestive thoughts were thereby developed. The papers on Wednesday afternoon were by Dr. H. A. Schauffler on "Foreign Elements in American Civilization," and by Rev. J. C. Armstrong of Chicago, on "City Evangelization." Wednesday evening had a varied program of missionary appear, fraternal greetings, a profound paper by President Buckham of the University of Vermont on "Christianity a World-Wide Movement," and an aggressive speech by Rev. Nehemiah Boynton of Detroit. On Thursday Rev. T. C. McClelland of Newport, R. I., gave a paper on "Woman's Work in Our Churches," and Dr. S. M. Newman of Washington, D. C., spoke on "The Spiritual Mission of Congregationalism."

The business transacted by the council may be summed up as follows, so far as it touches general interests: It recommended several lines of action for furthering the benevolent work of the churches, chief of which is a personal solicitation of every member of every church for a contribution to the work of the six societies, and a partial federation of the work of the societies; it named a committee to report on the enrichment of the worship of the churches; it endorsed the plans of the seminaries to train women as deaconesses; a vigorously-worded resolution denounced the evil of lynching, and the lawless treatment of the southern negroes; it commended the project of providing pastoral care, religious instruction and helpful Christian influence for the students at our state universities. A Congregational building has been already established in connection with the University of Michigan and is supported by the State Association. The council urged ministers to withhold sanction of the remarriage of persons divorced on other than scriptural grounds, not applying this, however, to the innocent party. It unanimously endorsed the Anti-Saloon League.

The social side of the council meeting was not neglected. Bowdoin College entertained the more than 350 delegates and the visitors accompanying them, making a goodly company of some 450, which left on special train for Brunswick one afternoon. The Portland people and churches gave a reception to the council, at which there was brief but witty speech-making.

The farewell service fitted the conclusion of a council notable for the spiritual and intellectual strength of its discussions. After the reading of Psalm 19, Rev. G. H. Ide of Milwaukee, read a paper on "The Living Christ, a Vital Force in Pulpit and Pew," and Rev. C. E. Jefferson of New York, made an address on "Consecrated Personality a Supreme Need of the Church Today." "It is the open scandal of Christendom that when the Church gets a man today she gets only a fraction of him. If you ask the cause of this slack allegiance, may we not find it in the decadence of Calvinism as a ruling power in modern life?" With the Moderator's address the eleventh triennial council closed. In his

opinion the council made it plain: (1) That the eyes of Congregationalists are toward the future. (2) That they are as loyal as ever to the essential truths of the Christian revelation. (3) That their churches are essentially missionary churches. (4) That they are inclined to emphasize their points of agreement with other Christians more than their points of difference.

THE TRIENNIAL CONVENTION OF THE EPISCOPALIANS.

With impressive ceremonies the first general convention of the Episcopal church ever held on the Pacific coast began its deliberations Oct. 2. Sixty-nine bishops took part in the procession that entered Trinity church for the opening service. The venerable bishop of Oregon, Rt. Rev. Dr. Morris, preached the sermon. It was missionary in character.

Upon organization of the House of Deputies, roll call showed the largest attendance ever had, 374 responding out of a possible 474, and at later sessions this number was increased. Rev. Dr. Morgan Dix, who has presided over the house for the last five years, being unable to be present, Rev. John S. Lindsay, D. D., of Massachusetts, was elected president.

The House of Bishops elected as its chairman the Rt. Rev. T. U. Dudley, bishop of Kentucky.

Among the notable things done by this convention was the creation of six new missionary districts; one to comprise the islands of Porto Rico and Vicque, another the Philippines, and a third in China to be known as Hankow. Western Kansas was created into a missionary district with the name of Salina, as was also Honolulu, and Cuba was erected into a foreign missionary district. Consent was given to the change of name of the diocese of Indiana to Indianapolis, and to the division of the diocese of Massachusetts.

A brilliant debate occurred over what is called the Huntington amendment, which reads as follows:

"But provision may be made by canon for the temporary use of other forms and directories of worship by congregations not in union with this church, who are willing to accept the spiritual oversight of the bishop of the diocese or missionary district."

There was warm opposition to it by many because its adoption would permit the disuse of the prayer book by such congregations as preferred other forms of worship. The amendment was finally defeated, but as an expression of opinion on the subject of Christian unity, both houses passed the following resolution:

"That it is the sense of this convention that a bishop of this church has the right to take under his spiritual oversight any congregation of Christian people not in communion with this church that may desire him to do so, and that it is further the sense of this convention that the use of the Book of Common Prayer is not obligatory under such circumstances, provided that such congregation be not admitted to union with the diocesan convention until it has organized as a parish or congregation of that character, in accordance with all canonical requirements and duly certified that the Book of Common Prayer is in use in such congregation."

Both houses agreed to make the presiding bishopric elective instead of by seniority, as heretofore.

The marginal readings of the Scriptures were approved, ordered published and permission given for their use in public worship.

In regard to a change in the name of the church it was decided to refer the matter to a joint committee of five bishops, five presbyters and five laymen, to report to the next convention. The name will therefore remain the Protestant Episcopal church for the next three years.

The new bishops elected are the following: For Olympia, Rev. Frederic W. Keator, rector of St. Paul's church, Dubuque, Iowa; for North Dakota, Rev. Cameron Mann, rector of Grace church, Kansas City; for Porto Rico, the Rev. William Cabell Brown, missionary in Brazil; for Hankow, the Rev. James A. Ingle, missionary at Hankow, China; for the Philippines, the Rev. Charles H. Brent, assistant at St. Stephen's, Boston. A commission was appointed to consider the grouping of dioceses into provinces

A joint commission was appointed (1) To study carefully the aims and purposes of the labor organizations of our country; (2) In particular, to investigate the cause of industrial disturbances as they arise; and (3) To hold themselves in readiness to act as arbitrators, should their services be desired, between the men and their employers, with a view to bringing about mutual conciliation and harmony in the spirit of the Prince of Peace.

The committee on the state of the church reported a hopeful outlook for finances and growth.

That much-discussed canon on marriage and divorce was finally completely wrecked. It had a large vote in the House of Bishops and passed by a viva voce vote in Committee of the Whole of the House of Deputies, but it failed in the subsequent vote by dioceses and orders. The only salvage was the appointment of a joint commission to confer with other religious bodies to secure uniformity of practice in regard to marriage and divorce.

On the evening of October 8 a missionary mass meeting was held in Mechanics' Pavilion with 6,000 people at it. Just one man in all that crowd had been at the first meeting of churchmen on the Pacific coast in '49. The singing was led by all the vested choirs of the city and the suburban towns of Alameda, Oakland and Berkeley, accompanied by a large military band.

The convention sat as a board of missions during three or four evening sessions and discussed very earnestly the problems connected with the missionary work. The missionary exhibit in the Clark Crocker mansion was very fine.

The Woman's Auxiliary.

This body held its triennial gathering in San Francisco during the first week of the convention. The United Offering presented by the women of the auxiliaries all over the country, amounted to $104,295.53. The treasurer, Miss Julia Emery, reported the regular gifts and contributions of the past three years to be $1,260,940. A missionary mass meeting was held in the Alhambra theater. Great enthusiasm was evinced.

The Daughters of the King, the American Church Sunday School Institute, the Church Association for Advancement of the Interests of Labor, and other societies held individual meetings during the sessions of the general convention.

AMERICAN MISSIONARY ASSOCIATION.

This association, which has the care of all the missionary work of the Congregational churches among the negroes, the southern Highlanders, the Indians and the Chinese in this country, and also the work in Cuba and Porto Rico, held its annual meeting this year under particularly happy conditions. The weather was ideal, the program had many noted speakers, and the well-planned arrangements for the comfort of the visitors made by the First Congregational church of Oak Park, Ill., Dr. William E. Barton, pastor, which entertained the gathering, all combined to make it a successful and enjoyable occasion. The fact that Rev. Dr. Joseph H. Roy, for many years the valued western secretary of the Association, is a member of long standing in this church, added to the interest of the event.

Tuesday afternoon, October 22, the meeting organized with the vice-president, Rev. Washington Gladden, D. D., in the chair. Routine business was transacted, followed by a concert of prayer. The treasurer reported the total of receipts for the year as $351,750.20, of which $49,202.91 was received from tuition fees in the various institutions established by the Association. The society enters the year without debt and with a small balance on hand.

The annual sermon was delivered by Rev. S. Parkes Cadman, D. D., of Brooklyn, and was a forceful evangelical presentation of the power of a life lived for Christ and in Christ. The sermon was followed by the communion service, conducted by Rev. Dr. Roy. A resolution of appreciation of the act of President Roosevelt in inviting Booker T. Washington to dinner at the White House was passed by a rising vote.

Wednesday forenoon was devoted to reports from the Chinese, Indian, Alaskan and Porto Rico missions, with addresses from Rev. James Bixler of Connecticut, Rev. David Beaton, D. D.,

of Chicago, Rev. F. E. Ramsdell of New York, and F. G. Woodworth, D. D., president of Tongaloo University. In the afternoon church and educational work in the South was presented by Rev. Frank S. Fitch of Buffalo, and Rev. George E. Hall of New Hampshire. An increase of twenty-six churches and $16,300 in receipts is most encouraging. A fluctuating population in many localities, due to transient industries, indicated that a definite organization and a permanent building are not always desirable. As the people go elsewhere in quest of labor they must be followed by the preacher and his associates. Difficulties in consequence of political disturbance and the growing unwillingness of organized labor to admit the colored artisan to any of the skilled trades, were noted. The effort of the churches of colored people towards self-support and self-direction is encouraging. President Merrill of Fisk University spoke on the topic, "Cities, the Strategic Center for Our Missionary Work." The financial report was given by General William A. Aiken of Connecticut. In the evening two meetings were held, both having popular programs. Messages from the mission field were given at the First church; from the Porto Ricans, by Miss Jennie Blowers, in charge of the school there; from the Indians, by one of the missionaries, Rev. A. L. Riggs, D. D., of the Cheyenne River Agency; from the negroes, by one of their number, Rev. A. L. Planving, a young pastor and graduate of Straight University, whose enterprise and energy were a fine testimony to the training he had received in that institution; and from the Highlanders by a worker among them, Rev. Gilbert Walton of Tennessee. The program closed with a brief but effective address by Rev. J. W. Bradshaw of Oberlin on "Enlarged Fields and Increased Responsibilities Demand Increased Sympathy and Support."

At the Second Congregational church the meeting was for the young people and Christian Endeavorers. Addresses were delivered by Dr. Nehemiah Boynton, Miss Blowers, Miss La Grange and John Willis Baer. At both services the singing of the Fisk Jubilee Singers was a great attraction.

At the business session the Association reaffirmed its conviction that there should be a joint annual meeting of the six societies of the Congregational churches, in October of each year, and directed the executive committee to endeavor to arrange for such united meeting next year. It was also voted to co-operate with the other five societies in the publication of a united magazine, and to recommend that there should be but one joint treasurer in New York for the American Missionary Association, the Congregational Home Missionary Society and the Congregational Church Building Society. An advisory committee composed of representatives from the six societies was also voted for; the duties of said committee being to suggest plans by which there shall be harmony and co-operation in the raising of funds for the work of said societies.

Rev. Frederick A. Noble, D. D., of Chicago, desiring to be relieved of the cares of the presidency of the Association, Rev. Washington Gladden, D. D., LL. D., of Columbus, Ohio, was elected to that office. Arthur T. Hadley, LL. D., president of Yale University, with one other layman and three ministers, was elected vice president.

The woman's meeting was held Thursday afternoon under the direction of the secretary of the Bureau of Woman's Work, Miss D. E. Emerson of New York. The total receipts for the past year from the women's societies are $24,733.79, which amount is included in the report of the treasurer of the Association. This is a slight advance over the contributions of the previous years. Four hundred and fifty-one women have been in this missionary service during the past year; thirty among the Chinese, fifty-five among the Indians and Eskimos, seven in Porto Rico, fifty-one among the mountain people, and three hundred and eight among the colored people of the South. Seventeen of the graded and normal schools have been conducted wholly by women and the principal of one has become the pastor of the church. It is the rule and not the exception that a church results from the missionary work of an A. M. A. school. The entire school enrollment is more than 16,500 pupils. Several lady missionaries made addresses, winning much applause.

The closing session on Thursday evening was a fitting climax. The large church was crowded to hear Rev. Dr. Nehemiah Boynton of Detroit and Rev. R. R. Meredith, D. D., of Brooklyn. Both gave eloquent and stirring addresses, the former on the necessity and beauty of sacrifice, the latter on Americanism—what it is, what it has done, and the need for its revivifying today to combat the commercial spirit of the age and to secure "freedom for man as man; equal, absolute rights before the law for red or white, black or yellow. That is Americanism. Fling this American flag over every man, and stop this lynching!"

YOUNG MEN'S CHRISTIAN ASSOCIATION STATE CONVENTION.

The twenty-ninth annual convention for the state of Illinois was held at Dixon last week. The regular delegates numbered 260 and many visitors accompanied them. Among the speakers were Hon. George E. Foss, chairman of the naval committee of the House of Representatives; Fred B. Smith of the International Committee; Edgar A. Bancroft, vice president of the Chicago & Indiana railroad; Robert E. Speer of New York; Robert Weidensall and several state secretaries.

The meeting was notable for a forward movement in various directions: (1) In Dixon, by the promise of $6,000 from Elias Bovey towards a permanent building for the Young Men's Christian Association there. (2) In the work for boys. (3) In country work in the reaching of small communities. (4) In extension of the city and railroad work. (5) In the religious work of the Association, especially in the line of Bible study. (6) In the personal religious life, particularly enforced in the address of Mr. Speer. Forty men declared their intention to serve God hereafter, as a result of the truths set before them by Mr. Fred Smitn at the Methodist church on Sunday afternoon. At the meeting in the college in the forenoon thirty others made the same declaration.

As an evidence of the fourth point it may be noted that the railway companies are now spending $230,000 annually to carry on the work among their men.

For the general work in Illinois $3,162 was raised at this convention. The following officers were elected: President, Franklin W. Ganse, Chicago; Vice Presidents, Ira W. Lewis, Dixon; R. J. Bennett, Ravenswood; R. E. Hieronymus, Eureka College; Secretary, J. E. Perkins, Chicago Central Department.

HOW TO FIND OUT.

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ROCK RIVER METHODIST CONFERENCE.

The sixty-second session of this conference was held in the First Methodist church, Evanston, Ill. Bishop McCabe presided and according to his usual custom, the monotony of business was enlivened by his starting a familiar hymn whenever the occasion demanded an outlet in song. One of the most thrilling of these was in connection with the final report of Rev. Dr. Frank A. Hardin as presiding elder of Freeport district. He is a veteran and recognizing that his life work was nearly over, he gave a retrospect of the work of his life. It stirred him to shout "Hallelujah, Glory to God!" and the pathos of the scene moved the conference so strongly that upon the bishop's starting the hymn, "Palms of Victory," the whole body rose to its feet and pressed forward to grasp Dr. Hardin's hand, singing as they did so, "There is a land of pure delight." On another occasion the bishop interrupted the reading of a report to admonish an aged preacher who was talking very audibly to an elder. The latter defended his friend by saying "He was telling me, bishop, of the time when he heard you sing in Libby prison during the war." Applause greeted the statement and the bishop started the strains of "My country, 'tis of thee," which was sung through to the end.

The Lord's Supper was celebrated at the opening of the session. Among the business transacted was a vote on the new constitution, resulting in 138 ayes and 25 noes.

In his address to the class admitted into full connection Bishop McCabe dwelt upon the success and opportunity of the church and urged the ministers to have clean and honest convictions about Methodist doctrine and to work the polity of the church for whatever it could accomplish.

The reports from the districts were encouraging. Rev. H. G. Jackson, presiding elder of the Chicago district, including the churches of the South side, and suburbs in that direction, said that there had been 850 admissions on probation and 616 persons had been admitted to full membership, while 600 had come by letter. The membership of the Woodlawn church has been nearly doubled by the addition of 250 members, under the pastorate of Rev. Dr. W. H. Burns, formerly presiding elder and later stationed at Oak Park. The Auburn Park church has reduced its debt from $10,000 to $5,000. Fair prosperity was reported by Presiding Elder John M. Caldwell of the Chicago Western district. There have been seven dedications in the last twelve months and three edifices are being erected. Thoburn church, which a year ago had only fourteen members, now has more than 100 and its property is valued at $5,000.

There was a number of changes in ministerial relations. Rev. J. H. Thomas and Rev. W. H. Smith were placed on the superannuate list after years of valued and effective service. Prof. C. F. Bradley and Dr. Robert McIntyre were given a supernumerary relation, both retiring temporarily because of impaired health. Upon the calling of the names of W. A. Spencer and William Fawcett, greatly honored members of the conference who had died during the year, the conference rose and sang with much feeling the hymns, "My heavenly home is bright and fair" and "I would not live alway."

The social features of the conference were the two receptions given to its members—one by the citizens of Evanston, at which Mayor Patten presided, with an address of welcome from Mr. Frank P. Crandon and a response by T. R. Strobridge; the other a reception by the schools with addresses by acting President Bonbright and President Little, and a response by Bishop McCabe. Anniversaries of the various societies were held afternoon and evening. In the Sunday school meeting interesting addresses were made by D. M. Tompkins and Professor Robinson of McCormick Theological seminary. Contemporaneous with the session of the conference there was a session of the laymen's association. Judge O. H. Horton was elected its president.

On Sunday Rev. W. H. Smith led the lovefeast and Bishop McCabe gave the morning sermon. In the afternoon the bishop officiated at a baptismal service, at the consecration of deaconesses and at the ordination of elders and deacons. In the evening missionary addresses were given by Rev. Frank Crane and Rev. George W. Davis.

The greater flexibility in the itinerancy of the pastors does not relieve the ministers of a certain amount of anxiety in regard to the disposition that will be made of them by conference. The changes this year doubtless brought disappointment to some while giving pleasure to others.

THIS SPACE

for ten or twelve successive weeks will be occupied by reviews by prominent brethren of THE PRAISE HYMNAL. Don't fail to read them. They will interest you.

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THE PRESBYTERIAN SYNOD.

In the Westminster church at Jacksonville, Ill., October 15-17, gathered the members of the Illinois synod, Rev. Charles M. Brown, D. D., the pastor, and his congregation giving them most royal welcome and entertainment. An unusually large attendance, a brotherly and harmonious spirit, great hopefulness for the future of the work of the Presbyterian church, and, above all, an earnest desire for a manifestation of the Holy Spirit's power in the churches, signalized this gathering.

The retiring Moderator, Rev. Thomas B. Greenlee, preached the opening sermon, which was followed by the Lord's Supper.

Rev. Charles N. Wilder, D. D., of Champaign, was chosen Moderator for this year. The reports of home missions gave evidence of the efficiency of the synod's plan for work, there being an advance in contributions and a building up of the weaker churches. Elder Griffiths was appointed to secure more liberal gifts for ministerial relief during the coming year.

Rev. Dr. Merrill of Chicago gave a paper on "The Institutional Church," which awakened great interest. The women's home and foreign work, the Freedmen's committee, Sunday school work, church erection, the Anti-Saloon League and the Bible Society were all represented in addresses by various speakers, both men and women. Dr. W. H. Bradley gave the narrative of the state of religion, disclosing the sins which hid God's face and earnestly urging repentance and entreaty for his blessing.

A new permanent committee was established and named "The Committee on Pastorates and Vacancies." It is to urge the installation of pastors over supplied churches and to provide pastors for those vacant.

At a popular meeting on Wednesday evening Dr. Chichester of Chicago presented the purpose of the evangelistic movement, inaugurated by the last general assembly. Dr. Howard Agnew

Johnston told of "A Century of Home Missions," and Mrs. I. N. Polhemius of the condition of the mountain whites. On Thursday afternoon four young foreign missionaries delivered addresses. Robert E. Speer of New York in a masterly way closed the meeting with a strong and urgent personal appeal.

MINNESOTA BAPTIST CONVENTION.

The Minnesota Baptist State convention held its forty-second annual meeting with the First Baptist church, St. Paul, beginning Monday evening, October 14th, and closing Friday evening, October 18th. The church with which the meeting was held is the oldest Baptist church in Minnesota, having been organized in 1849. The Baptists of the state now have 255 churches with 20,800 members. The reports for the year showed progress in many ways. The convention has had fifty-two men under appointment, ten of these were district missionaries, the others pastors of the smaller churches. Considerable new work has been undertaken especially in the northern part of the state. The treasurer's report showed that over $10,000 had been raised by gifts from individuals and churches, while with money received from the Home Mission Society and other sources, a little over $15,000 had been expended. There was a deficit of $800, but over $1,000 was secured by the appeal of the secretary.

The reports of some of the missionary pastors and district missionaries showed decided advance and were interesting and inspiring. One afternoon was devoted to a review of the field and the force at work in the state, and thus a very clear conception was secured of the present conditions and needs. There was a military cast to the whole program, the phrasing of the addresses indicating this thought; all through the printed program were texts of Scripture illustrating the various topics presented.

From the opening sermon by Rev. B. R. Patrick of Duluth to the closing address on "Fitness for Service" by Dr. W. M. Lawrence of Chicago, the tone of the meetings was high and true. The mission work outside of the state so far as related to Women's Home Missions and Foreign Missions was presented in a graphic manner. Several returned missionaries, who had gone out from Minnesota, gave messages of cheer. Rev. W. E. Hopkins of India, Mrs. W. Upcraft of China, Miss Thompson of Burma, Mrs. Campbell of India, and Rev. S. A. Perrine of Assam, each spoke of their respective fields.

Educational matters were taken up, especially as connected with Pillsbury academy, the Baptist institution of Minnesota. A report of the institution as seen by the visitors was presented by Rev. G. W. Stone, its financial status was given by E. M. Van Duzee, while addresses by Dean W. P. McKee of Illinois and Principal J. W. Ford of the academy, followed. Plans were put in motion for better work along the line of ministerial education, Dr. C. E. Hewitt of Chicago and Rev. H. F. Stilwell of St. Paul making strong pleas for this work.

Friday was devoted to Sunday school and Young People's work. Reports were given by the workers of the Publication society in the state and by Rev. E. M. Stephenson of Chicago and various lines of Sunday school needs were presented. This part of the program showed that the new Sunday school missionary, E. Fagenstrom, has a wise idea of the present needs of this important work.

The meeting closed with the young people's session; in the afternoon different aspects of the work were presented, reports from societies showed progress. Minnesota has won the Sacred Literature Banner in the Christian Culture courses for four years and many are engaged in the study this fall. The address of Rev. F. E. R. Miller, state president, was stirring and inspiring, he touched some weak spots very decidedly and urged all to greater energy for Christ. The whole was fittingly closed by Dr. Lawrence's address and a service of consecration led by the president of the convention, Carey Emerson. E. R. P.

CHICAGO AND VICINITY

On Tuesday, Nov. 5th, Rev. G. Campbell Morgan will begin a course of fourteen lectures at the Moody Bible Institute, entitled "The Crises of the Christ." The scheme of these lectures is to treat the life of our Saviour by considering the main events. They will be given daily until Nov. 22d (except Sunday and Monday) at 9 a. m. in the lecture hall of the institute. Mr. Morgan will first develop the need of the world in three lectures: Man fallen, distanced from God by sin, ignorant of God through sin, unlike God in sin. He will devote three lectures to the Incarnation —the mystery and meaning of it, and the signs to mankind. Christ's baptism will next be treated in three lectures, showing that it marked the parting of the ways, what light it threw on the hidden years at Nazareth, and expounding John's vision of the descending dove. The series will conclude with lectures on the threefold temptation of Christ. An effort is being made to secure Mr. Morgan to finish the life of Christ next April or May. The course is open to all, free of charge. Out-of-town pastors and Christian workers who desire to take the course will be accommodated at reasonable rates at the men's or women's department of the Institute.

The Baptist City Mission Society has expended during the past year $658.31 in giving the Gospel to the Germans, $241.64 in the Scandinavian work, $200 in the Bohemian, $300 among the Poles, $200 for the Hollanders, $240 for the Chinese work, $90 for the colored people and $2,003.84 among the English-speaking peoples. The total of baptisms through all this work is 178.

There have been twenty-four baptisms during the year at the Humboldt Park German Baptist church. The house of worship greatly needs the enlargement which is being planned.

At West Pullman, a lot has been purchased during the year for the Baptist work done there at a cost of $1,000. The societies assisted to the amount of $333. An effort is to be made to erect a house. Number of baptisms ninety-six, and among the foreign speaking, ninety-two. Total number of baptisms, 188.

At the first communion under the pastorate of Rev. Dr. C. B. McAfee at the Forty-first Street Presbyterian church thirty-six were received to membership, of whom thirteen were men.

The Chicago Congregational Club had the largest attendance in the his-

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tory of the club at its meeting October 21—six hundred guests, some of them being specially notable—Governor Yates, Dr. S. Parkes Cadman of Brooklyn, etc. The Fisk Jubilee Singers sang their sweet melodies. Dr. Cadman's address was fine on "The Puritan in England and America."

Dr. and Mrs. H. W. Thomas have resigned as pastors of the People's church after many years of service. After a period of rest they will devote themselves to the interests of the National People's church movement.

Chapin hall, erected by D. K. Pearsons for the use of young women of Northwestern university at a cost of $30,000, was dedicated in Evanston, Oct. 11. The Woman's Educational association of Evanston will have the care and management of the building. Chapin Hall will accommodate about eighty women.

The Morgan Park Baptist church reports fifty additions for the year and $1,650 given for benevolences. During the six years' pastorate of Rev. A. R. E. Wyant, Ph. D., 327 new members have been received and over $36,000 has been contributed for all purposes.

The part completed of the new Grace church, Oak Park, is to be dedicated November 10.

A promising feature of the Sunday school work in the Episcopal diocese of Chicago is the increased attendance, as indicated by an advance of the offerings from $864 in '97 to $1,323 as given in the annual report of this year.

In Emmanuel church, La Grange, Sunday, 20th, and Monday, 21st, were observed as days of intercession for Sunday schools as planned by the Church Sunday school institutes of England and America. At the afternoon session of the Chicago Sunday school institute an address was delivered by the Rev. Frank Du Moulin, and discussion followed. At the evening session the program included addresses by the Rev. Messrs. Herman Page of St. Paul's, Kenwood, and E. V. Shayler of Grace, Oak Park.

There have been twenty-one additions to the Hyde Park Christian church, where Rev. E. S. Ames is pastor, during the last month.

The Second United Presbyterian church was dedicated Sunday, October 27. The services are being continued through this week. The church has been rebuilt and enlarged.

The Englewood Christian church has the plans for a new building designed especially for institutional methods of work. When completed as designed it will cost about $30,000. The growth of this church is one of the most gratifying features of the work of the Disciples in this city.

Rev. W. D. Ward began his pastorate with the Evanston Christian church, Sunday, October 27, with encouraging prospects for success in his new field.

First Methodist church, Oak Park, Rev. J. N. Hall, pastor, held an annual church meeting October 8, at which over twenty societies made reports of the year's work. About $2,500 was raised for benevolences. Light refreshments and a short program added to the interest. Both pastor and people begin hopefully a new year.

Dr. H. T. Clendening, pastor of the Union Avenue Methodist church for the past five years, has been appointed to Sacramento Avenue church, this city. Thursday night, October 24, the Union Avenue church gave him a large and interesting farewell reception. Every department of the church was represented and the addresses were of unusual merit.

Rev. T. S. Tinsley has completed a year's work with the North Side Christian church, which has been fruitful and happy in many respects. During the year 83 persons have been added to the cosgregation. The house has been painted and decorated and $2,800 paid on the indebtedness.

The Monroe Street Christian church has completed their new house of worship, which is one of the most unique buildings in the city. A reception will be held on Friday evening, Nov. 1st, for the inspection of the new church before its dedication. On Sunday morning, Nov. 3, Charles Clayton Morrison, the pastor, will preach the dedicatory sermon. Sunday afternoon at 3 p. m. will be held a fellowship meeting, to which the neighboring pastors are invited. Dr. Gunsaulus will preach the evening sermon.

CHRISTIAN MELODIES

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Professor Wm. J. Kirkpatrick, the author of **CHRISTIAN MELODIES**, is one of the leading and best known gospel song writers in the world today. His songs have been sung the world over in almost every town. Some of his songs have been translated and sung in all languages. He has the advantage of many years of experience as a musician and song writer, and has put the best productions of his life time, as well as the best songs of the principal song writers of the country, into **CHRISTIAN MELODIES.** This certainly insures for this book the greatest variety and the best quality of songs.

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This is the universal pronouncement of all musicians who have used or examined this new and popular song book. All responses from those using the book are enthusiastic praises. "Best book of the kind I have ever seen." "The more we use it the better we like it." "Gets better all the time," etc. These are samples of expressions received. No other book on the market approaches it as an all-purpose church song book. It is mechanically perfect, neat, artistic and durable. Contains 192 pages and 227 songs.

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Every song writer has a few **favorite songs**—or those which he regards as his **best**—and which make for the author his reputation. Every musician has also his own peculiar style. A book written principally by one man does not excel, as it has no variety of style and but few very good songs. In **CHRISTIAN MELODIES eighty leading song writers** have contributed their **favorite or best songs.** This insures not only a collection of the most excellent songs, but also the greatest variety of style. This is why people never grow tired of the songs in **CHRISTIAN MELODIES.** Besides its large number of the latest songs it contains a great many of the old songs that have become popular favorites and never die.

No expense was spared in the production of this book. The best songs were secured regardless of their cost. Many very good songs were rejected because not good enough. No other book shows such care and judgment in **excluding** the inferior and **including** only the best. No **cheap devices or make shifts,** such as **rivets,** were used in binding. It is a **hand sewed** book, which is the best and most expensive style of binding. If you want the most popular, best wearing and most satisfactory all-around song book get **Christian Melodies,** pronounced by all, **"A Book of Gems."**

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BOOKS

Warwick of the Knobs, a Story of Stringtown County, Kentucky. By John Uri Lloyd, with photographic illustrations. Dodd, Mead & Co., New York. 305 pages.

This story takes us into the border land of northern Kentucky—a wild, broken country of volcanic formation—and introduces us to a people of as marked characteristics as the country which they inhabit. Preacher Warwick, an old hard-shell or Bible Baptist, is the central figure in the story. He is the type of a fast vanishing class, a man whose narrow dogmatism was redeemed by his inflexible adherence to principle. The high Calvinism which he implicitly believed made him stern; but it also put iron in the blood and made him a hero. Upon the altar of duty he could lay not only worldly honor and glory, but also a human affection. He could stifle the cry of his human soul and go on unflinchingly in the way which he felt to be marked out by God's decree. The story is connected with the time of the war of the rebellion, and it shows the sore straits into which many people were brought in a community divided in its sympathies between the North and the South, to keep true to their convictions. Every page of the book pulsates with life; and if some of the characters appear to be slightly overdrawn, it may be on account of the difficulty of imagining that such a crude and primitive state of society could have been found in any corner of this land. The writer, however, has the knack of showing that this simple, ignorant and provincial people were not only possessed of the elemental virtues, but were also possessed of qualities which call forth admiration. The book is well written and possesses to the full the element of human interest. It also has the merit of fixing upon the canvas the picture of a strange people who are well worth knowing.

The Conversion of Children, by Rev. Edward Payson Hammond, M. A. Introduction by Rev. J. E. Rankin, D. D. Fleming H. Revell Co. Paper covers, 174 pages.

This little book contains in the main a record of Mr. Hammond's thirty years' work among children. Few men have done more in the way of leading young people to make decision for Christ. Child-like himself in his simplicity of soul, and in the freshness and tenderness of his affections, he drew the children irresistibly to him. To say that he was emotional is not to undervalue the nature of the influence which he exerted upon susceptible minds. He did not intentionally use undue pressure. Yet from his very make-up he counted too much upon the results of the moment. His reigning thought was bringing the children to Jesus, rather than that of bringing them up in the Lord's nurture. He set things in motion, leaving the necessary edification to others. His work was partial, as the work of every man is, but it had its place in the general scheme of things, and served its end.

Among the Great Mastery of Oratory; Scenes in the Lives of Famous Orators; Thirty-two Reproductions of Famous Paintings, with text by Walter Rowlands. Dana, Estes & Co., Boston. Price, $1.50.

Here we have selections from the famous speeches of thirty-two of the world's greatest orators, from Demosthenes to Gladstone. Each selection is introduced by a biographical note showing the historical setting of the words. This part of the work is well done. The orations are also skillfully chosen and arranged, and carefully edited. The letter press is a delight to the eye and the illustrations are of the highest quality. It is a book to be secured and laid aside for a Christmas present.

LITERARY NOTES.

A new series of essays by Augustine Birrell, the accomplished author of "Obiter Dicta," will be published by the Scribners this fall. No details in addition to this interesting announcement can be obtained at present other than the fact that the new book will be uniform with "Obiter Dicta," a volume whose considerable sale attests the secure place Mr. Birrell holds among American readers.

Maurice Hewlett, in his new book, "New Canterbury Tales," published by the Macmillan company, has taken the Canterbury pilgrimage as the scene of his narrative. One of the interesting qualities of his work is his boldness. In each of his recent books he has taken in hand subjects which have already been treated by the masters. He does this without in any way challenging comparison, and indeed in such a different manner and with such an individuality of style that comparison would be impossible.

With the appearance of Edwin Drood the authentic edition of the complete works of Charles Dickens is completed and is now ready for distribution in sets. Messrs. Chapman and Hall, of London, Dickens' original publishers, began the publication of this edition last October in conjunction with Chas. Scribner's Sons, with the issue of "Pickwick Papers." As far as may be judged from the sales of the individual volumes as they have appeared from month to month this should prove the most popular low-priced edition of Dickens ever issued.

Hall Caine's romance, "The Eternal City," has been called a novel which on both its human side and on the side of its intellectual intention is the story of Samson and his lifelong struggle with the lords of the Philistines. The strong man in the story is intended to stand for the great power which during the nineteenth century has, more than any other, asserted its place in the order of the world—that is, the power of the people. It illustrates the fact that the rights of the people are in the people, and that kings and rulers can do no more than curtail them.

"In the Making of an American," published by the Macmillan Co., Jacob A. Riis gives the world the story of his life. It would not be fair to him to say that his life has been typical of that of many foreigners who have become American citizens after the storm and stress of naturalization. His experience has been exceptional. It has been the experience of twenty men in one. He has overcome obstacles which few youths encounter and still fewer can stand against in their efforts to adjust themselves to American life. As a mere boy he left Denmark because he could not have the girl he wanted, began life in America as a day laborer, drifted among the very dregs of humanity until every instinct of self-preservation had taught him the lesson of mere existence, then with his education and home training to back him he began the rapid career and interesting life as an American which he recounts so entertainingly in this book. It is a true romance, full of all the elements of fiction, and a very primer of manful struggle against injustice, ignorance, indifference and his own limitations.

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THE HOME

The Right Hand of the Most High.

Ps. 77:10.

When the burden is heavy
  And weary the way,
When weak is the spirit
  And dreary the day,
Let me hearten myself
  In the desolate place,
With a prayer to my God.
  For the light of his face,
Let me call unto him
  Who will list to my cry,
Remembering ever
  Though cloudy the sky,
His goodness and grace
  That have kept me so long,
And so shall the Lord be
  My strength and my song.
—The Christian Intelligencer.

MY LITTLE MAN.

BY KATHLEEN WATSON.

***Chapter III.*—(Continued.)**

But at the further end of the room I saw a low door. I wondered whether it led into a cupboard or another apartment. I do not know what instinct made me do it, but softly, very softly, I turned the handle, and the door opened on to a room so low and dark that at first I could distinguish nothing—but still it was a room. I struck a match and lighted a candle which I found in the room of books beyond. And on a little pallet-bed in the corner, lying with one hand on his breast, I saw him first, my little boy, my darling. In seeing him I thought I saw Allan again so startling was the likeness.

He was asleep. On his small white face were traces of tears, and his other hand was lying on the open page of a French grammar beside him. Now and then his little body moved as if in pain, and he tossed his bright curls on the dingy pillow. Once his lips moved, and I heard him murmur: "Je—je—j'ai—I have."

And he was six years old.

As I knelt beside that pathetic little form I wondered if the souls in Paradise have power to see us as we are; praying that if so, Allan, in mercy, might be spared the pity of this sight.

The candle flickered on; in ten minutes or so it would burn itself out, but I did not stir. By its sickly light I watched my little boy, thinking of the agony of desolation and miscomprehension that must have rent his childish heart for all the long months since they had torn his father from him.

Suddenly, with a final leap of flame, the light failed, and I was alone with him in the darkness.

"Je—je—j'ai, I have," he said again; "tu—tu—as——"

Then I, unable to bear it longer, and thinking that any awakening would be better than that tortured sleep, kissed him and in a whisper spoke his name.

In a moment and with a frightened start, he woke.

"Oh, Dr. Vorstrovna, I shall know it soon—the pain was so bad—and I was tired—but I will learn it—indeed I will——"

"Waldo! Waldo! It is not Dr. Vorstrovna. Do you remember what father used to talk about—who father said would come? Well, dear little one, this is Nell."

For a moment a silence that could be taken hold of, so to speak. Afterwards he told me what he felt. Then in a twinkling his tiny arms were round my neck and in the midst of a passion of tears, yet scarcely able to speak for joy, he said:

"You are Nell? Father's Nell?"

"Yes, dear; and yours, too, now."

"And mine, too, now," he repeated slowly and in an ecstasy, holding me tightly to him with one arm round my neck and one hand firmly closed over a button of my coat.

"And mine, too, now," he said again. When he had recovered a little and I had dried his tears away, he asked me: "Where is father? Tell me, have you seen him?"

"I have seen him, dearest. But now he is in heaven," I answered, speaking as we speak to children.

"God is very kind," he said then. "I often wonder about him and am not sure. But now I know that he is kind. Because all this time I have asked him only two things, 'Please, God, take father home to heaven and send Nell to me.' And he has done them both."

I was surprised at his calmness.

"Why did you ask God to take father to heaven, dear?" I said.

"Because they told me such dreadful things of the place where he had gone. And just before he went he told me himself that he could never, never come back to me, and he asked me to pray for him that he might die. All day long I have thought of him in those dreadful places, and Dr. Vorstrovna is cross because I cannot do my lessons. Now father is warm and bright with God, and—you have come."

Even so, in the depth and intensity of our love for him, we found room, both of us, to be glad, glad that he had gone.

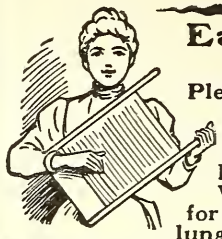
Then I tried to lift him on my knee, but as I did so a sharp cry of pain was wrung from his little lips.

"Oh! Nell," he said, while he lay back panting on his pillow, and I felt the moist beads of perspiration rise on his forehead, and waited in deadly anxiety for him to speak again. "Oh! Nell, my pain is very bad tonight."

"What pain, and where, my dearest?"

"Here—and here," he said, putting his hands. I could not see where in the dark.

Then the words that Allan had said to me in his prison came to my mind, but for very dread I could not speak.



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"You know, I cannot walk now I do my lessons. Dr. Vorstrovna says it is good to be clever and know all about books. I always lie here. I wish there was a window in the wall, so that I could see the horses and the people in the street. I can only see the sky from that little pane in the roof. Sometimes it is blue, sometimes it is gray, and sometimes almost black. I like it best when it is blue. The birds fly across it, but I only see them for a moment and they are gone. The other morning, though, a sparrow came and perched on the roof and stayed for quite a minute and I thought he saw me here. Oh, I was happy. And at night sometimes I see a star. I love the stars. Do you?"

My little boy! My little boy! Six years old. All day long to suffer pain, learn lessons, and watch the sky. To see sometimes a star, sometimes a sparrow. I am not ashamed to tell you that, for the first time in my life that I can remember, I wept, and was glad of the darkness that hid my confusion.

As I sat there, wondering if all the love and joy with which I would henceforth encompass his little life could ever atone for the lonely torture of what had been, he said again, "I love the stars. Father did, too. Do you?"

"Darling, I do. And I will take you where you shall see the whole sky bright with them; not only one or two, as here."

In an eager transport of delight he raised himself on his pillow, only to fall back again in pain.

Lying down beside him on his little bed, I said: "Tell me now, dear, how long have you been ill? And who takes care of you?"

"Dr. Vorstrovna takes—care of me. He sent my nurse away when father

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went. He says he is very poor, and often we have scarcely anything to eat, because he buys so many books. He says it is better to buy books than food, because in books there is food that lasts. I do not quite know what he means, but you do, I expect. Before father went I had pain sometimes, but not much. At first when I came here I cried so, and I was often hungry, and my back hurt me and the pain was worse. Now I am never hungry. One day a lot of books came for Dr. Vorstrovna; they came from some rooms where he used to live; the man left them down stairs at the street door and all day long I was bringing them up. I am little and I could only bring two at a time, and when they were very heavy, only one. There are very many steps, you know. At first, for fun, I began to count the times I went up and down. Altogether I went eighty-four times, and there were one hundred and twenty-seven books. I can count very well. Father taught me. We used to count the trees in the avenue, and once we tried to count the stars. On that evening when I had finished the books, I was very ill, and I have never been down the steps since then."

A burning rage possessed and almost stifled me, but I managed to say:

"What doctor comes to you? Is it a kind one?"

"Oh, no doctor comes at all. They cost such a lot of money, Dr. Vorstrovna says, and order things which cost a lot of money, too. He wants to buy an old—old nerition, I think he calls it, of some book. Then when he has bought his nerition, if he has any money left and I am still no better, perhaps he will ask a doctor to come and see me."

An old "nerition"—an old edition—and for this, for this, my little boy was sacrificed!

"Go on, darling. Tell me more. Tell me everything. Why are you alone like this?" I said, not trusting myself to say more.

"I am nearly always alone in the evenings. But, indeed, I do not mind it. I can think best about father when I am alone. Dr. Vorstrovna goes to lectures, I think. He always has to do things with books. He is very clever. So was father. But father was kind, too. He used to put me on his shoulders and carry me up stairs and play with me and put his arms round me and tell me the beautifulest stories. Sometimes he was too tired to talk at all, and I just used to sit on his knees by the fire, and I was very happy. Father said that our love was the best sort of love in the world. So, though I am only a little boy, I have had the best love in the world, haven't I? Father said so."

Though absolutely and perfectly a child, he was, as we say, old-fashioned in the extreme. Owing to the fact, probably, of having been always amongst grown-up people, he had a trick of using very long words, or rather, misusing them, in the most delightful manner. In his hours of solitude he had reviewed the past, day after day, with such minuteness, fidelity and love, that all his conversation was of the former scenes in which his father was hero, king, and lord of all.

Few things in him charmed me more than the exquisitely grave little way he had of saying "Father said so." Against that "Father said so" the united wisdom of the world would have been powerless to persuade him. It was his tiny life's "Amen."

How I remember once, later on, as I sat at my table writing, and he playing at my side, his saying to me suddenly:

"Nell"—he never, from the very first, called me by any other name—"did you know that you were poserively the best fellow in the world?"

"I did not know it, dear," I answered.

"Well, you are. Father said so."

"Oh! but dearest, it is not so," I answered, thinking of the dear dead friend of my life, who had always been so blind to my faults, so lenient to my frailties.

In the silence that ensued, I turned to look at my little boy, and my heart smote me as I saw. Behold! His grave blue eyes wide open with amaze; like two scarlet burning poppies his cheeks; his tiny mouth parted with a surprise and pain too sharp for words! Then I kissed away the poppies and the pain, and made my peace with him; but I never again forgot the lesson taught me by my darling, whose father had "said so."

On that first evening I sat by his side in the cold and gloom, comforting him with thoughts of his father in heaven, beyond all cold and gloom and pain and prison for ever more, until at last I managed to soothe him off into a sweet untroubled sleep.

(To be continued.)

Rob's Revenge.

"I'll thrash him for this; see if I don't," muttered Rob, as he paced the kitchen floor in his rage. "There is a limit even to Christian forbearance, mother."

"Is there?" she said, in her gentle way. "I don't remember seeing that, but I do about forgiving seventy times seven, and overcoming evil with good."

"I think it's pretty hard," went on Rob, "if a boy has to put up with all I do at school because I'm trying to be a Christian. Just think, mother, here I find my skate-straps all cut up, with a note tied on, saying I won't need them now, as I will spend my spare time on my knees. It's in Ralph Moore's hand. No one else writes this way. Some of the other boys said my pants were praying out at the knees."

"You do need new everyday clothes," his mother said sadly.

"Nonsense, mamma. These are good enough. It's enough for you to keep me in school, the same as if father were living. It's just being laughed at over religion that makes my blood boil. Ralph is the leader of it all. But I must hurry, or he will get the start of me in the examinations. You know, Professor White has offered a prize for the best set of papers, and I am determined to get it. You'll allow me that much revenge, won't you, mother?"

Not caring to wait for her answer, he snatched up his things, gave her a hasty kiss, and hurried away.

"Overcome evil with good," kept ringing in Rob's ears. He was wondering what it meant, when he stopped in the hall to leave his old overcoat and cap.

"No need to take the saint's books away. Of course, he won't peep," came from Ralph as Rob passed. But before the laugh that followed his remark had died away Ralph began in a distressed tone: "O boys, what will I do? I've left my paper, pencils, pen and ink and everything at home. Professor said not even a pencil should be sharpened or borrowed after he rang the last bell. O boys, can't you help me? There's only a moment, and I wouldn't lose this examination for anything. Father said this should decide about my going to college. Do some one divide," and the expression on Ralph's face was pitiful in the extreme.

All the boys expressed sympathy, but

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declared they could not spare a thing for his use.

When Rob heard Ralph's lament he felt a little grim satisfaction. His proud rival would not be in the field. Then a thought of the kind of revenge the old Book taught crossed his mind —that strange command to "overcome evil with good."

Just as the professor was rising to touch the bell, Rob reached over to Ralph, and said: "I'm sorry my paper isn't better, but here's half, and my pen and ink. Please take them."

"No more communications," came from the platform, and the surprised Ralph could only look at the unexpected supplies in amazement.

He saw at a glance Rob had given him the best of his paper, and had taken the risk of a lead pencil himself, and there came a new and strange sensation in the proud boy's heart.

"Rob, old fellow," he said, as they left the room at noon, "you're the kindest boy I ever saw, and I'm the meanest. I'll never forget this undeserved favor."

"Ralph Moore took the highest grade and Rob Wheatley the second," announced the principal a few days later. "I must say, in regard to Wheatley's excellent papers, if he had used his pen and ink, and a little more paper, the few mistakes he made would have been avoided."

I am glad to be able to say Ralph went to the professor and explained the unusual appearance of Rob's papers, and begged the standing to be changed and he given the first place.

Professor White said it was too late for such a change, but he gave an account of Rob's generous action that day before the boys, and they gave a rousing cheer for Rob Wheatley at the close.

"Rob, I don't believe you'll hear anything more about your religion," Ralph said, as they walked home together; "unless," he added, "we come for the recipe."

"Well, Robbie, so you've conquered your enemy and had your revenge," his mother said, when she heard the story. "And so there's a way to do that without blows—is there, my son?"

"Yes, mamma," he answered; "and I guess in that kind of revenge I overcame as much evil in Rob Wheatley as in Ralph Moore."—Christian Observer.

Answer to Puzzle.

In the Christian Century of Oct. 17—Whose daughter was Noah?

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The Malay Race

A Hindu Tailor

Some Present Day Hindrances to Foreign Missions.

Keeping the Faith

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THE CHRISTIAN CENTURY.

Volume I. Chicago, Ill., November 7, 1901. Number 25.

EDITORIAL

STATEMENT OF PRINCIPLES:

The Christian Century is published in the interests of essential Christianity. It is the organ of no party; the advocate of no ism. While welcoming the ascertained results of modern Christian scholarship, it stands for the great evangelical verities which are the foundation stones of the Christian system. It seeks to be tolerant in spirit, practical in aim, and warmly sympathetic towards all the present day problems of religious thought and life. It also aims at being at once a clearing house and medium of communication between the different denominations, so that they may by free and fraternal expression of opinion become better acquainted with one another and may be led to join forces in more aggressive work for the advancement of the Redeemer's Kingdom.

SHORT PASTORATES--THEIR CAUSES AND DISASTERS.

THE other day a well-known minister sent a letter, which was read at the service of installment for a new pastor in his own neighborhood; and this letter contained the striking prayer "that he may abide with you and be a blessing." There seemed to be much significance in the deliberate choice of those words "abide with you"; possibly that church had been suffering from a number of short pastorates, or the minister had arrived there after hurried pastoral experiences in several recent appointments; or perhaps the writer was thinking merely of the fact that so many churches and ministers are today suffering from the disease of constant change. Our Methodist brethren have come—not without painful discussion and considerable uncertainty—to extend the average period of their pastorates. But it is safe to say that the average Methodist pastorate was, before this alteration of law, not much less than the average pastorate in some of the other denominations. There are many churches which hardly know what it is to have the same man for three years, and many ministers who begin to become restless within that time and seek a new field.

What are the causes of this constant moving of pastors from place to place? It is safe to say that they are not to be sought mainly in the attitude of mind of the churches. There are few churches which do not dread a vacancy more even than the retention of an unsatisfactory minister. The main causes, we believe, must be sought in the circumstances, ambitions and attainments of the ministers themselves.

In the first place, we must name, of course, the small salaries which are offered by a considerable number of churches. It is not easy to urge that a young couple with a young family should continue to struggle on at a salary of four or five hundred dollars or less, when there is a chance of an increase by movement to another field; and we suppose that as long as such churches exist they must be content with short pastorates. But this, of course, cannot be taken as really a legitimate reason for premature removals, when the salary has reached the point even of moderate comfort. Other motives come into play then and cause frequent changes.

We believe it is not a mistake to name as a second powerful cause of change the poor education of a large number of those who have been ordained to the Christian ministry. We would not for a moment insist that an elaborate and prolonged college and seminary training is absolutely essential in the sense that exceptional men cannot become great ministers without it; while we do maintain that for the health of the Church as a whole a thorough training for its ministers is essential. The large number of men who have rushed into the ministry with a mere smattering of superficial Bible knowledge, without deep wrestling with doctrinal problems, and almost no reading in the history of the Church, do, we believe, account for a vast proportion of the short pastorates which disgrace and weaken the Church. A man with such meager equipment cannot stand the strain of continual preaching to the same people. His ideas are few, his powers of expression are limited, his scope of illustration narrow, his human interests few and small, his vision of the divine unelastic and unsystematic. His people very soon hear all he has to say; he himself is soon aware that he has said it all. And then there is nothing to do but to ask the Lord to open up the way to a new field. We have heard of such an one, and believe there are many like him, who had obtained a smattering of information on certain Bible topics and who was able in his first church, over which he was ordained, to preach happily and successfully until his list of topics was exhausted—when he collapsed. That man could not possibly do any better in a new field than in his first, for in his first he had studied nothing new and went to his second with a sense of failure and without additional knowledge or wisdom.

The third main cause of frequent changes is to be found in a wrongly directed personal ambition. There is a place for ambition in the ministry. Every man

ordained to preach the Gospel ought to wish to do it well and to see large fruits of his labor. It is not wrong for a man to wish that he may have a wide scope for his energies and a wide field for his influence. But at this point the line between ambition as an inspiration from God and ambition as sent out of hell is not always easy to distinguish. Where a man's ambition dwells simply on the hunger for popular applause or for the exercise of personal power or for the gain of money and social distinction, it is a perverted and degraded spirit; and the minister swayed by this can never be aught but superficial in his work and restless in every place whose limitations from those points of view he soon discovers.

This brings us to the fourth cause of restlessness in the pastorate, which must be described as low views of the pastoral relation. That relation is one of the most beautiful, tender and deep within the experience of man. Nothing can exceed the value to a community of the presence in it for many years of a true and diligent man of God. As such an one looks deep and ever deeper into the meaning of his office and the opportunities presented to him of molding human character, his longing to stay with his people in order that he may do more for them will assuredly grow. The idea of leaving will be for him, not first the attainment of what is new, but the loss of what has become as dear to him as his ministry. His thought moves ever around and among the personalities whom he is striving to lead into the Christian life, whom he sees ripening every year for the great harvest day. A man whose heart is given to this divine office, whose imagination is permanently colored by all its glorious possibilities, is not the man who will wish to move from any place that he is in, or be unduly eager for promotion to any harder task and more awful responsibility.

It is impossible to exaggerate the disasters which are coming alike upon the ministry and the churches through the frequency of short pastorates.

In the first place, disaster comes to the minister. The man who leaves his work in a parish where he has a comfortable living and a good field at the end of two or three years, and whose subsequent pastorates are just as short, is making himself a shallower man with every change. That man simply does not understand what it is to be a pastor and teacher to a flock of human beings. It may be that at the end of three years he has begun to feel a little of the strain upon his intellectual resources and his energy as a student, and he thinks it would be a good thing to rest at the very time he ought to begin to work harder. It is when a man begins to feel the strain that his own opportunity for ennoblement and growth is found. To fail at that hour is to choose ease for service, weakness for strength, laxity of intellect for strenuous exertion and victorious acquirement. To remain at that point, to make out new lines of work, new subjects of study, is to have a regeneration of the mind and a reopening of the intellectual and spiritual life. There are men who began well, with good training and something of the student habit, who have gradually lost that habit and lost, therefore, the alertness of mind, the clearness of thought, the depth of spiritual insight which they might have had, because rather than win this at the price of toil they have chosen the lazier method of going from church to church.

And the churches which have the misfortune of getting a succession of short pastorates are the weaker for that experience. It is only after a man has been years in a place that his personality and his teaching begin to tell upon the community. It is only then that he begins to be one of them and not a stranger. Then, when the little children he has baptized are beginning to speak and to grow up under his teaching, when the boys are becoming young men and are beginning to trust in his constant interest and his wise advice, when the households have welcomed him in their days of joy and have begun to associate him and his face and name, his voice and words, with the most sacred memories of their lives—it is *only then* that the man of God begins to be a true pastor, to have that control and influence over the lives of his people which make him an effective minister of God. This being so, think of the results which flow from constant changes! The name of the minister ceases to be sacred; the flock is being starved and knows not why, or knows only in the persons of its wiser members; the young have no personal attachment to the minister—he is more like a commercial traveler who calls in for a little business and is off again. The whole spirit of the church, even when its organizations are outwardly maintained, is poorer and weaker. It cannot possibly glow with divine blessing. These experiences depend more largely than we know upon the conception which a church forms of that office through which so much of the Spirit of God is interpreted to them and the influence of God reaches them. And no church will ever hold a high conception of that ministry whose ministers have come and gone, leaving, like our morning paper, only a blur of petty sensations behind.

LETTERS TO THE BOOKLOVER.

MR. HALL CAINE'S "THE ETERNAL CITY."

MY Dear Friend: There are certain writers of our day concerning whom the Christian public holds a very uncertain judgment. The rumor that they deal with delicate matters in an indelicate way is sufficient to condemn them in the eyes of many, who yet are not prepared to maintain that the deeper questions of human morality must not be discussed in narrative form. Among the writers who have made a strong impression upon the public and are also regarded with this vague dread by many good people is Mr. Hall Caine. I confess to having suffered, as so many others have, from the disagreeable taste which some of his writings leave in one's mouth. He reminds me in many ways of the effect produced by his more distinguished contemporary, Mr. Thomas Hardy. Both of these writers have written books which deal with narrow phases of a narrow rural life. The one has described a small section of southern England and the other has set his stories amid the beauties of the Isle of Man; and both have confined themselves almost entirely, within those limited scenes, to human beings of the poorest type. Hardly one of their characters is a worthy representative of the higher morality, hardly one has any worthy view, even for a rustic, of religious experience. They are all the creatures of greed and physical appetite, whose very noblenesses are attended by irredeemable moral contaminations.

One could not but acknowledge the great power of Mr. Hall Caine as a creator of exciting plots and a delineator of intense scenes and a vivid setter forth

of strong and lurid passions. But one arose after the conclusion of his earlier stories as if released and glad to flee from an evil fascination, glad to go back to the healthfulness of even ordinary society, to meet men who were not ready to murder their brothers and women whose love had something of heaven in its heart. In his last work, "The Eternal City," Mr. Hall Caine continues the happy movement begun in its predecessor, "The Christian." He has left the narrower range of rustic brutalities and lubricities for the vaster problems of society and the religious world. He begins to touch, even with uncertain fingers, the powers of the world to come, and to describe, as seen still through a veil, some of the realities of the Christian experience.

"The Eternal City" is, of course, Rome. The problem is a complex one. It is that of describing Rome as the birthplace of the new social order, for which Mr. Hall Caine with a poetic instinct feels the deep soul-yearning of his generation. In no other city, he says, could he find the conditions that seemed to promise a rapid solution of the imperious problems concerning the relation of the masses to governments and potentates. The central figure of the book from the artistic or literary point of view, is of course "Roma," the beautiful young girl, half English and half Italian, whose fate it is to stand between the contending forces of the past and the future. The evil forces of a selfish, relentless and grinding government are embodied in Baron Bonelli, the powerful minister of the interior, under the Italian king. The hope of the future is summed up in the personality of David Rossi. If Bonelli is really, as it is said, an intentional portrait of Crispi, the great Italian statesman, Rossi is in large measure inspired by the heroic and pathetic figure of Mazzini, the brilliant Italian prophet and dreamer. Rossi is represented as an anarchist of a peculiar type, who proposes to break down governments in order to replace them by a broader government of the people and by the people. But he is no revolutionary of the violent type. He has got his inspiration from Christ, would fain remold society on lines suggested by the spirit and teaching of the Lord's Prayer, and believes firmly that physical force must not be employed, even by a down-trodden generation, to secure its rights. How nobly he clings to this creed, how dreadfully he is tempted to shed blood, how fiercely he fights in his own soul for the ideal, how hopelessly he is entangled—being misunderstood and misrepresented as a bloodthirsty insurrectionary, in the very hours when his whole manhood was concentrated upon the task of preventing bloodshed! His love for Roma becomes at once his glory and his defeat, his comfort and his despair. All this is described with nervous energy, and sometimes thrilling power.

You will find one of the most fascinating elements in this interesting study to be Mr. Hall Caine's daring picture of the Pope. The doctrine is developed through several most interesting and original scenes that the Papal claim to territorial dignity is a great hindrance to the universal authority and influence of the Catholic church, and as a side issue it is somewhat fiercely contended that the use of the confessional is also an abuse of human relations which helps to perpetuate social wrongs. How the Pope in this story becomes convinced that he must lay aside earthly ambitions, even for the church, and lead it out in the simplicity of its faith to bear its direct witness to the eternal Lord, and how extensive and surprising is the religious and social result of this action, you must find out from the book yourself.

Mr. Hall Caine has undoubtedly written a strong book. What is disagreeable in it he may perhaps be able to defend as being part of the whole situation, and as being described as carefully and simply as possible. His hero, David Rossi, is indeed a visionary, and the program which Mr. Hall Caine works out is, of course, unpractical. His descriptions of the Pope will offend his Catholic readers. And yet, after all such criticisms have been frankly made, there remains the significant fact that one more man of independent mind in our day, seeking for the field that interests the largest number of readers, and the direction in which they look for the most powerful teaching, selects the central problems of society for investigation; and there follows after this the further significant fact that such a student of central human problems finds their solution bound up with the history of the church and dependent upon the clearer understanding by man of the mind of Christ. Over all defects of the book these facts stand out and mark it as one more powerful witness to that which we of the evangelical faith seem nowadays to see so strongly, that in the religious life lie those forces which are changing and will yet more profoundly change the face of the world.

I am yours faithfully,

A BOOKMAN.

NOTES AND COMMENTS.

Exit Czolgosz.

Leon Czolgosz, the assassin of President McKinley, has paid the utmost penalty of the law. He went to his death sullen and defiant, saying, "I am not sorry for my crime." He showed no sign of fear. He refused to see the Polish priest who was in attendance. He had by baptism been made a member of the Roman Catholic church, but it is said that "he never practiced his religion, and as an anarchist denounced all its tenets." There is something very impressive in the swift yet unhasting way in which the law bore the assassin to his doom. There were no sensational accessories; no opportunity to pose as a hero or as a martyr. Fifty-three days after he had committed the foul deed he is placed in the electrical chair; a few seconds and life is extinct; his body is then thrown into an unmarked grave, and within a few hours is dissolved with quicklime. An ignoble end, befitting an ignoble deed. He will now pass out of the thoughts of men. "The memory of the wicked shall rot."

Lynching a Form of Social Anarchy.

Another of those lawless outbreaks which causes the American people to blush for shame has occurred in Washington Parish, Louisiana, where the lynching of a negro ended in a race feud in which three white men and twelve negroes were killed. Lynching always defeats its end; it brutalizes and debases, and excites to deeds of violence. As a form of social anarchy the utmost power of government ought to be invoked to punish it, and to stamp it out. It is gratifying to know from the statistics which have been preserved that, despite appearances to the contrary, lynching is on the decrease. The total number of persons lynched in the last twenty years is 3,130. Of 2,516 persons slain by mob law since 1885, fifty-one were women and 2,465 men; 1,678 were negroes, 801 white, twenty-one Indian, nine Chinese and seven Mexicans; 1892 marked the high water mark, and the total for that year—236—has appreciably decreased during recent years. "Those who seek to uphold lynch-

ing in the South," remarks the Philadelphia Public Ledger, "do so on the ground that it is chiefly a punishment on those who commit grave crimes against women; but the figures published do not bear out this contention. Of more than 1,700 lynchings between January 1, 1885, and January 1 of the present year, only 602 illegal executions were for this form of crime. The remainder were for murder, thieving, politics, unpopularity, and generally bad reputation."

Union in Sunday School Work.

Among the agencies which are working in a quiet and effective way for the unification of the people of Christ are the Sunday school county and state associations. At those gatherings divisive questions are kept in the background, and practical questions touching the advancement of Christ's kingdom among the young are considered. The churches that keep aloof from this work suffer inconceivable loss. Dr. Jesse M. Hurlbut, the well known leader in Sunday school work, says: "Show me the county where the schools are in closest touch with the interdenominational work and I will show you the best schools."

Closing of the Buffalo Exposition.

The Pan-American Exposition has come to an end. It marked a stage in the nation's progress, and although its balance sheet shows a deficit of over four million dollars, yet it is pronounced a great artistic and educational success. Its most outstanding feature was its wonderful electrical display; the harnessing of the Niagara Falls and the utilizing of its power for this purpose being one of the great achievements of the century. The Buffalo exposition will always be connected in the public mind with the dark tragedy of the President's death, but as it passes into history its value to the common weal will become more and more apparent. To those who beheld it the memory of the electrical display of the "Rainbow City" will remain a joy forever.

Plans for Social Trusts.

At a lecture under the auspices of the Men's Community Club, given last week at the Chicago Commons, Dr. W. H. Tolman, secretary of the League for Social Service in New York, presented a plea for a closer communication between the organizations which are working for the betterment of the working classes.

He pointed out what the men of the old world and of this country are doing toward the improvement of social conditions. His remarks and the views shown gave a clear conception of the development in the social revolution.

"Great social changes have already taken place," he said, "and others are to follow, attendant on the substitution of the factory system for home industries, the redistribution of population and massing it in cities, the creation and concentration of capital, the organization of labor and the like. Society is gradually gaining self-consciousness, that is, it is becoming aware that its life is one, that its members are members one of another. We need, therefore, a social clearing-house, and to supply this need is one of the chief aims of the League for Social Reform."

By the use of the stereopticon Dr. Tolman showed the development which has been made in recent years in the housing of the working classes and in the improvement of their social condition generally. He also showed the directions in which still further advance can be made through the co-operation of labor and capital.

CHICAGO NOTES.

PROF. EDMUND J. JAMES of the University of Chicago has thrown out a challenge to the citizens of the Seventh Ward by offering himself as a candidate for the City Council. It is to be hoped that the challenge will be accepted. Reform in civic affairs must come largely by displacement, and it is an encouraging sign to see busy men of intelligence and capacity willing to serve as aldermen. Prof. James is a recognized authority on municipal government, and his election to office is, in the present condition of affairs, a consummation devoutly to be wished.

Dr. H. W. Thomas has resigned the pastorate of the People's church in Chicago to devote his remaining days to a new movement called The People's church of America, for the furtherance of which a friend has given a million dollars. The Rev. Frank Crane of the M. E. church of Hyde Park has been chosen as Dr. Thomas' successor, and there is little doubt of his acceptance. The choice is in all respects a happy one. Dr. Crane has elements of popularity which will fit him to minister with acceptance to the mixed and motley audience which assembles for worship in McVicker's theater. He is too excessively individualistic to draw well in denominational harness, and must always have been a thorn in the side of presiding elders and bishops. He is a free lance and fights in light armor. He is not weighted down with theological lore; but he knows men, and is in thorough sympathy with modern thought and life. His strength as a speaker lies in his pungent wit, his gift of epigrammatic utterance, and his wholesome humanitarianism. There is nothing clerical about him. He resembles a man of the street, and his off-hand, debonair, and sometimes reckless way of saying things is to an average audience very attractive. He will keep up worthily the traditions of the People's church; and will be a power for good in the life of the city.

The retirement of Dr. H. W. Thomas from the leadership of the People's church, to which he has ministered for twenty-one years, removes from the pulpit of Chicago one of its most marked figures. Dr. Thomas was deposed from the Methodist Episcopal church in 1880 for teaching doctrines contrary to the church standards, especially as pertaining to the final destiny of the wicked; he clinging to "the larger hope" for which Tennyson pleads. His friends rallied round him and formed an independent church, which has grown until it has become an important factor in the city's life. His sympathetic nature and catholic spirit have made him a general favorite with the unchurched. Seldom have the bitter experiences of his early years dropped gall into his speech. He has gone on through the years speaking his message and doing his work in his own way. He has been a friend of the newspaper reporters, for whom he had always a kind word, and to this is to be attributed in a large measure the publicity which he has enjoyed. He will now become pastor emeritus and will, as heretofore, interest himself in social and civic reform.

CONTRIBUTED

IT IS ENOUGH.

It is enough, if, at the close of day,
Thou, resting wearied limbs, canst truly say,
"I have walked humbly with my God this day,"—
It is enough.

Though failure, oft-repeated, dim the light
Of high resolve, wherewith thy youth was bright,
If each fresh morn thou gird thee to the fight,
It is enough.

Though hopes which make the world seem half divine
Fade in thy clasp and suffer slow decline,
If thou for others' hopes exchangest thine,
It is enough.

Though thou hast longed in vain to find a friend
Whose glance thy heart's sore loneliness can mend,
If thou hast loved thine own unto the end,
It is enough.

Though death should come ere half the projects vast,
Which seemed thy life's breath, into form are cast,
If without wrath or fear thou breathe thy last,
It is enough.

And when the Dark shall flee before the Day,
And God shall comfort thee in his great way,
Then thou at last in utter peace shall say,
It is enough.

—Dorothea Hollins.

THE PERFECT MAN.*

THE old and stubbornly fought battle between idealism and realism in art and in life is largely due to confusion of meaning about what the two words at their best stand for. De Quincey said he was seldom disposed to meet any sincere affirmation by a blank unmodified denial, since all errors arise in some narrow, partial or angular view of truth; and this is certainly the case in the long quarrel between idealism and realism. They often have to state their side in an extreme form to counterbalance each other's exaggeration. When idealism is looked on as the home of all vagrant visionaries, and sets its seal on every vague romanticism, and every unintelligible speculation, and every vapory mysticism—all with the one essential qualification of being absolutely unhampered by facts and unrelated to life—it is natural to expect the protest, which impatiently pushes aside the nebulous, the occult in all its forms, all traffic with mystery, all that sounds like rhapsody to the cold ear, all "striving to attain by shadowing out the unattainable." The transcendental is dismissed, as either the self-delusion of the dreamer, or the deceit of the charlatan. Realism asks for definiteness of conception, and for precision of statement. It pins us down to the crude, naked fact. It has no sympathy with the inexpressible and the undefinable—if there are such things they can be let alone. Its great virtues are intellectual veracity and lucid, accurate account of facts. Let us see the thing as it is, and if it has to be described or painted, let it be done as it is seen. This appears a very reasonable demand, and seems to settle the question at once on the side of realism, but the demand which looks so simple only brings the difficulty into focus; for two men do not see the same scene alike. Art is more than transcription, as realism declares—it is interpretation; but even if it were only transcription, no two men could make the same transcript. Fusili, painter and art critic, said he only wished he could paint up what he saw. The same thing will appeal differently to different people according to capacity, sensibility, experience. One may look on a flower with the eye of a florist, another of a market-gardener, another of a botanist, another of an artist. William Blake saw angels amid the swaying corn or nestling in a tree. A scene, which is dull and uninteresting to the listless eye, may be transformed by a touch of creative and interpretative imagination, as James Smetham says Gerhard Dow threw a glow over our very pickled cabbage.

Wordsworth in his introduction to his "Ode on Immortality" tells us how impossible it was for him to disbelieve in the spiritual, because of the immediate sense he had of the indomitableness of the spirit within him. So exalted sometimes was his thought that he was often unable to think of external things having an external existence at all, which is ever the pitfall of idealism.

"Many times," he says, "while going to school have I grasped at a wall or tree to recall myself from this abyss of idealism to the reality. At that time I was afraid of such processes. In later periods of life I have deplored, as we have all reason to do, a subjection of an opposite character." The experience is a common one, though not perhaps in the same form, or with the same vividness, yet in some kindred way; and the sceptical mood, which follows in later life and is inclined to limit reality to the material, is also a common one. To the eager soul entranced by the splendor of a great ideal comes a moment of disillusionment, when a cold hand is laid on his pulse, and a curtain seems drawn over his eyes, and sadly he can say—

Whither is fled the visionary gleam?
Where is it now, the glory and the dream?

We see the tragedy being enacted every day in the young man, who began the world with fresh enthusiasm, being subdued to the level of his environment; and worst of all, unlike Wordsworth who deplored the change, sometimes he looks back with shame or contempt to his first high thoughts. To be sorry that the vision faileth is a nobler state than to deny that there was a vision at all. When the reality seems so different to the vision, and the lack-lustre eye no longer sees the flaming of the advent feet, the temptation comes to deride the past. This stage of something like disillusionment seems almost inevitable, and should be accepted as a part of the discipline of life, as a call not to renounce the ideal but to make it truer and larger. Moral life, the life of tempted beings capable of falling and rising, of doubting and believing, involves this process, which to so many brings disillusionment at least for a time. It is the great test of life, trying of what stuff it is made; and its full purpose is achieved when a man is sent back to his life with a sweeter, more patient humility.

Idealism, in spite of the disasters that overtake it, is indestructible in man, and the high claim made by many today on behalf of culture is but another proof

*From Culture and Restraint, by Hugh Black, just issued by Fleming H. Revell Co. By permission of publishers.

of this. They are attesting to the innate faith of man in his destiny. The ideal, which culture sets before itself of a perfect man—a full-grown, finished, complete man—lies at the heart of the race.. A yearning for some unattained perfection is the root of all human progress. Even if it be illusion, even if man be haunted by the dream of a past that has never been, tortured by the vision of a future that will never be, it is only a witness of the truth of the unquenchable thirst of man for the infinite. It is as if he knew that he once dwelt in Eden, and can never quite adjust himself to any other imperfect environment.

It is this discontent, born of the sense of weakness, of failure, of imperfection, of sin, which is the spur to all endeavor and the inspiring impulse of life.

> "In this broad earth of ours,
> Amid the measureless grossness and the slag,
> Enclosed and safe within its central heart,
> Nestles the seed perfection."

Culture, which aims at complete self-realization and seeks to produce the finest results possible from the human material at its disposal, has as its inciting motive an ideal, however shadowy, of the perfect man. It looks beyond the conflicting details to an end, which will bring into harmony every section of life.

If the spiritual side of a man's nature be undeveloped, he is not truly full-grown. Since the ideal is a complete development, full culture must mean that no part of the being of man will be overlooked, and to leave out the spiritual is like Hamlet with the part of the Prince of Denmark left out. It makes no difference to the argument, whether we call the spiritual qualities only the finer attributes of mind or not. If the ideal implies spiritual communion with the divine (as it does both in St. Paul's thought and in Plato's), a man without it remains a case of arrested development, with shrunken soul, never reaching complete manhood, never attaining the true balance and fulness of life.

Further, there is the region of morals, the need of an enlightened conscience and a disciplined will. This culture of character must take precedence of the finest culture of mind. Not even an exquisite taste for the fine arts and an infallible judgment of literature can make up for a life that is undeveloped in other lines. Such æsthetic attainment cannot save a life from failure, when there is at the back of it a weak character. Charles I. was a man of taste and imagination and even intellect, with great knowledge of art, and a genuine love of literature. His collection of paintings was admired throughout Europe for the fine taste displayed in the selection. When a captive awaiting judgment, he devoted hours daily not only to Bishop Andrewes, and Hooker's great book, but to Tasso, Ariosto, Spenser's "Faerie Queene," and Shakespeare. Yet he was of flighty, and confused, and perverse brain, and was anything but a wise king. He never seemed able to accept facts, signs of the times, and staggered on to his doom blindly and stupidly.

Finally, the perfect man must have a life above sense and time, rising, as in Plato's ideal, from fair forms to fair practices, and from fair practices to fair thoughts, and from fair thoughts till he touches the infinite region of spirit. Without this higher culture, life must remain one-sided and disproportionate, without the depth and richness of a complete nature. Thus step by step we have risen to the insistent demand of religion, which claims to cover all the ground, consecrating every power and capacity, that they may be used for a higher purpose than even their own best perfection. Religion admits the truth and the duty involved in the æsthetic ideal, but transcends that truth with a deeper truth, and includes that duty in a wider duty still. What that is we will seek to discover in the Christian Solution, after we have considered the rival method which opposes self-culture by self-restraint.

THE MALAY RACE.

HERMON P. WILLIAMS.

PESCHEL divides mankind into seven grand families; Blumenbach names five; Latham finds but three. So it seems that types of men and civilizations merge into each other by ill-defined gradations. In the lack of agreement among more scientific ethnologists, we may advert to Paul's one-family theory, for "he made of one every nation of men for to dwell on all the face of the earth."

But on the basis of physical characteristics, customs, arts, and language, the Malays are worthy to be placed in one grand group by themselves. They are quite distinct from their Papuan neighbors to the south; and with just as little reason ought they to be classed with their Mongolian neighbors on the north. They are a brown-skinned race, of less than average height, with straight, coarse, black hair and scanty beards. They have high cheek bones, and a tendency to flattened noses. Their eyes are set horizontally, though an oblique tendency frequently shows the presence of Chinese blood.

Where the primitive home of these peoples was centered is a matter of some conjecture. Madagascar and southern Asia have both been named as such. Many tribes have traditions that Sumatra was the seat of their ancient dynasties. Certain it is that now we find the race widespread over the eastern seas. Three tribes of the Malays live in Madagascar, Celebes, Sumatra, the Malay Peninsula, the coast land of Borneo, and the Philippines are theirs. They have peopled the Polynesian islands, and have mingled their blood with the Papuans in Micronesia. Many islands whither these Malays came were already inhabited by the more primitive Papuans, the South Sea blacks. Wherever the black and the brown races came into contact, the latter proved the more vigorous, the former gave way. In the Philippines, it is true, the black (Aetas) first dominated the invaders; but were afterwards defeated by them and either enslaved or driven back into the mountains. This Malayan conquest occurred more than four centuries before the Spanish discovery; though about the time of Magellan's voyage the most southern islands of the archipelago had received fresh incursions of Malays from Borneo. The chiefs of these last migratory expeditions became the sultans of Sulu and Mindanao.

The old-time excursions of the brown race, searching out new islands, braving hundreds of leagues of unknown seas in frail open boats and conquering ferocious savages, illustrate the daring of which the race is capable. They could recklessly sport with the cruel breakers on their surf boards; or could maintain the hardy piracies that made the Moluccas and Sunda Straits historic bogies to Oriental trade. Among themselves their relations were far from tame. Until recent years the Gadannes of Luzon annually armed themselves to increase their trophies of war,

when the "fire-tree" was in bloom. Traditional history in Celebes distinguishes native princes as "the throat-cutter," or "he whose head was cut off;" or "he who ran amuck;" or by some equally fierce description.

In most of the tribes the brown man was romantically independent and proud. He had his kris or dagger by his side, ready to avenge every insult. But he preferred to fight men of other tribes, and toward his own family was ever kind and affectionate. His village was rather democratic in its social life, but for counsel or war possessed its acknowledged headmen. Greater chieftains united these smaller communities under feudal bonds.

Perhaps the failure of the Malay race to advance in civilization may rather be explained by its geographical distribution than by any theory of its inherent worthlessness. Their lands are marvellously fertile and yield sustenance for man without his labor. This has been the Malay's misfortune, for the need to work is the best spur to progress. His island homes were too far separated one from the other to lend the incentive of domestic competition, and too uniform in abundance to invite the play of commerce. His dominion lay eastward, away from energizing contact with the Mediterranean races, and but little acquainted with the vigorless culture of southern Asia. It is true that Chinese and Indian traders visited his coasts, and their refinement was more or less imitated, and they mingled their blood with his. But neither Oriental art nor trade gave sufficient emotions or lasting ambitions to elevate any considerable community.

The Portuguese followed Da Gama around the Cape of Good Hope, invaded the Malayan islands, and established settlements. The Spaniards came also when Magellan had pierced the region from the eastward. Then the Dutch sent out their ship-loads of merchants and governors; and England entered the arena for her share of the rich East Indian trade. The course of three centuries has seen some considerable improvement in the conditions of those islands most carefully governed. Order has taken the place of barbarous tumults, agriculture has been encouraged, and other industries fostered. European manners and culture have been engrafted quite successfully among a limited class. But even in Java, which some say is ideally governed—for a tropical colony—all that has been done has not incited in the race an independent genius. Commercial civilization has given them some veneer, but no spontaneity.

If we may judge from what little history is available of the Malay people, it is apparent that religious causes have been the most powerful to affect them. This is not a peculiar thing; it is true in noting the life of all peoples. But it appears more solitary in Malay history, and is none the less suggestive that the truest way to civilize them is to Christianize them.

Their primitive religion was spirit worship. They had idols and priests and abundant superstitions, but no elaborate cult. This last fact was quite natural considering their segregation and fierce inter-tribal jealousies, yet the strongest universal sentiment among them, a guaranty of such social order as they had, was religious. Its best known illustration was the *tabu*—a religious consecration enforced by temporal and eternal pains. Captain Cook on Hawaii and Bishop Patterson on Nukapu, in dying as victims of the *tabu*, also witness the religious nature of a custom that actuated and controlled the brown peoples of the Pacific islands.

The race has taken kindly to religious teachings advanced in their midst. Nor can they be charged with religious fickleness in this; rather, the contrary is true. Three times in their history have large numbers of the race been transformed by religious propagandism. The first was when the wave of Buddhism swept down from India in some ancient time. The magnificent ruins of Boro-Boedor and Brambanam in Java—one time temples great and beautiful, replete with wonderful carvings—are monuments of this era of order, enterprise and art under the inspiration of a higher order of religion. Then, four centuries ago, the Mohammedan religion, introduced from Arabia, established itself in Java and eastward. Though inspiring no great temples, it certainly gained a tenacious hold upon its adherents. Finally, Roman Catholicism came to the Philippines. It was a far grander religion than the other two. It gained sway over six millions of the people and transformed their customs and ideals. They became peaceful and docile. They were led to build great churches and to join in elaborate forms of worship. Many attended schools and pursued lines of Occidental culture. Best of all, they have been awakened to indigenous and coherent ambitions for the privileges of manhood, and have so caught this spirit of Christianity that they can no longer be repressed by superincrusted theological superstitions or civil despotism. The finger-posts of Malay history indicate the capacity of the race for a self-sufficient civilization. And just as truly does it appear that religion, the true religion, the Gospel of Jesus Christ, must be the efficient cause to accomplish this.

A HINDU TAILOR.

GEO. W. BROWN.

I HAVE just had some more experience with a dirzi, or Hindu tailor. Few beings are calculated to be more exasperating. There is a customary price to be paid for the making of each garment of ordinary wear, but when your dirzi comes, presuming on your ignorance of this fact, he always asks from 50 to 100 per cent more than he expects to get. If you are posted about prices, you do not give in to him, but after an indefinite period of necessary haggling you conclude a bargain with him. Perhaps it is a suit you want made. After diligent inquiry you find out how much goods will be necessary. Then you go out to buy the materials. You do this because you have heard of the ways of dirzis, and have learned that it is necessary to see every piece of goods which goes into your suit. I will pass over the purchasing with few words. Did you ever undertake to buy everything that goes into a suit, just a common black suit to wear on Sundays? There is the cloth, and linings of many kinds, canvas, buttons, padding, thread, silk twist, and other things too difficult to remember. Before you get through you think that the suit, like the wearer, is fearfully and wonderfully made.

At the appointed time your dirzi comes to cut out the suit. First he examines everything you have bought, and, to your dismay, you find that about half the things you have bought won't do. The lining is wrong, and the canvas you bought is the kind used in ladies' dresses, feminine gender, therefore, and you will have to get other. Now he wants a pattern to cut out by, but you do not carry a stock of patterns

with you. He knows nothing about measuring, and making the suit from his figures. At length you produce an old suit, and ask if he can make it like that. After a critical survey he says he can, but you must get another yard of goods, you didn't buy enough. You explain that you got just what he directed, but he replies that he was talking about another kind of suit. He makes a motion to wrap up everything to take to his shop, but again you exercise your knowledge of dirzis and tell him he must cut out the goods here. For there is a story afloat that dirzis take tribute of every piece of goods which passes through their hands. So he proceeds to mark out the suit, after much grumbling. Sure enough, when he is about through, you find out that you must get more goods. You are helpless. But your wife (bless the women, what could we do without them) makes him mark out everything over again, and superintends it herself; so the cloth is sufficient. Then he enumerates a lot of things that go into a suit, and which you never heard tell of, and wants to know if they are to be left out of yours. Of course you must depute him to purchase them, although you know he will charge you just double for them. But you are helpless. Your only consolation is that the cost of them will be small any way.

In due time the suit comes and you try it on. Inasmuch as you furnished the goods, he was very liberal in the matter of seams, and consequently every garment hangs limp and loose upon you, being several sizes too big. But he will sew it over again, being a very patient man, and at last being tired of trying it on and weary of seeing the suit, you tell him it will do, and take it, though it does not fit and never will. When you go to pay him he suavely explains how this and that piece of lining was too small and how he had to spend money to buy enough to make up the deficiency. You don't know whether this is true or not, but you must give him the benefit of the doubt, and pay him what he asks, or your conscience may dig you at some future time.

If he makes shirts for you the neckbands are two inches high and the back of the shirt as many inches too narrow. He makes the bosom three inches too short. Any garment light enough in color to show dirt easily looks as if it had been used to dust the tools in a blacksmith shop. No matter how large a piece of goods you give him it is always "cumti," that is, too small.

But he has good qualities. He is very patient, and will take anything to his dirty shop and try again and again to get it to fit, though it may become worse each time. He doesn't charge much for his labor. If you want him to work at your house he will do so for 25 cents, or even less, a day. If he is dishonest and untruthful, he is just like his fellow countrymen. He has been brought up under a false religion, based on lies, and maintained by lies. He and his ancestors have been deceived, often oppressed, for generations, and have come to believe that guile and trickery are necessary to their existence. So we must remember these things and be patient with them, trying to teach them the better way.

Landour, India.

'Tis worth a wise man's best of life,
'Tis worth a thousand years of strife,
If thou canst lessen but by one
The countless ills beneath the sun.—Sterling.

SOME PRESENT DAY HINDRANCES TO FOREIGN MISSIONS.

H. L. MARSH.

THE panic of 1893 and the hard times following will not account for the accumulated debts of mission boards. Revival of business has not brought equal revival of gifts. The intense earnestness in foreign missions which characterized church life earlier in the last century does not affect a large portion of the church now. The few are deeply interested, many are lukewarm, some are bitterly antagonistic. That such is a fair statement of fact we believe few will deny. Some deplore, while they see this condition.

Gifts to educational and eleemosynary institutions have been far larger for some years than those to the church at home or abroad. Does not this imply a changed belief on the part of some as to what is the surest method of benefiting the most people? Some are sorry for this because of what it means; why is it so?

Some one has written lately: "A age of critical research is not an age of great preaching." Research may not shake the foundations, but seems to many to do so. For a time it militates against deep and powerful convictions. Great convictions make great preachers.

One hindrance to the work of missions is the aroused alarm of the adherents of the old religions on mission fields. What a great stir there has been in recent years in Japan, China, India! Buddhist priests are making strenuous efforts to rouse their followers to a sense of the danger to the ancestral faiths. In China, the Boxers are one class of many that are trying to arouse persecution of the Christians. The suppression of the Emperor, the assumption of power by the Dowager Empress, the connival at extermination by those in authority, are all said to be parts of the same movement.

Though the comparison of faiths at the Parliament of Religions was claimed by many Orientalists to show the superiority of their religions to Christianity, it really opened the eyes of all to the world-claims of Christianity. It showed it to be the all-conquering religion. It showed that Christianity is the religion of the nations which are becoming more and more dominant. This knowledge has led to a great revival, or efforts at revival, among the ethnic faiths. They may be expected to make a final struggle. The revival of Catholicism to repel the advance of the Reformation was a similar phenomenon.

It is little wonder that the dissemination of Western ideas should alarm the despotic governments of the East. American schools in Turkey have sent out hosts of young men imbued with the spirit of Gospel liberty. Because of their intelligence, they have taken commanding positions. The Sultan needed them; the small principalities, becoming independent, needed them; places of trust and commanding influence needed them. Their ideas, so subversive of decadent customs, were forgotten or unknown by those who wanted to use them. Robert College has furnished many of these molders of thought and policy in Servia, Bulgaria and elsewhere. No wonder the Sultan is becoming

alarmed. What the "Powers" prevented in a craven desire to preserve the balance of power, missions have been accomplishing by the quiet methods of erosion. He has seen bit after bit of his territory taken from his grasp.

No doubt the reactionary policy of China for two years past has been due to the same cause. It is seen that missionary efforts are inimical to tyranny. Western ideas are loosening the bonds of China's conservatism. Non-Christian, or non-missionary, foreigners in China have—by rash, cruel treatment of the Chinese—provoked the outbreaks. Yet the idea that something must be done to keep out aliens has taken strong hold of the Chinese mind. This trend ought to be a source of gratification to Christians, for it is convincing proof of the good results of mission work. But this roused opposition must prove a temporary hindrance. It will call for more heroism in meeting persecution, renewed consecration and increased sacrifice. Those who go will need to meet these changed conditions; those who send will do so only as they hear this new call of God. Whatever an uneducated missionary force, unsupported by systematic giving at home, may have been able to do in the past, it has no place in this new work. Present conditions are not calling for that class of workers. Men thoroughly equipped intellectually, familiar with modern thought, fitted to be real leaders, such only are able to meet the trying demands. They are ready; the Church should send them.

A low ideal of Christian living is another hindrance. It operates at home to stifle the sense of responsibility, to increase love of luxury and ease, to foster commercialism. It operates abroad to lessen desire for a new religion. The standard of living and giving is higher in some foreign mission churches than it is in the home churches. Chinese Christians in California are putting to shame their American fellow believers in their self-denying zeal for the furtherance of the Gospel. Those put in trust with the Gospel all their lives, who have knowledge of what it has done for England and America, seem not to prize it so highly as do those who have just found it the power of God unto salvation.

We do not forget that the greed and vice of the un-Christian in Christian lands have always been an obstacle to mission work. To-day the vicious, cruel and unnecessary permission of evil by the strong Christian nations is a tremendous hindrance to the spread of the Gospel in the weaker nations. American liquor in the Philippines and in Africa, English opium in China, are instances in point—cruelties for which God will surely require blood. The standards of morality among Christians will be known in lands not Christian. The world is all living near neighbors; China can look into our back yard.

A third hindrance to missions lies in some false inferences from the evolution theory. There is not here expressed doubt of the truth of the theory; the contention is that it has been worked too hard. An opportunity to note its effects in the concrete for a few years showed these results: Lessened respect for the Word of God, destruction of interest and faith in evangelistic efforts, loss of sensitiveness to moral considerations. This will suggest some ways in which the unwarranted inferences from the evolution hypothesis have become a hindrance to missionary effort. The upheaval in the long-received foundations of philosophical and theological belief which have followed acceptance of this theory has shaken the faith of some. Some have lost faith in evangelical religion; some have built their faith on a re-built basis. Theological unrest may lead to stronger faith, but its immediate effect is frequently to cut the nerve that reaches the heart and the pocket. So, in some minds, this theory has led to the abandonment of biblical (I use the word advisedly because of lost regard for the Bible) ideas of sin, salvation, and responsibility. It has led to the substitution of culture for the New Birth, minimized the guilt of sin, ignored or denied responsibility for the man on the Jericho road. Instead of growth in grace by feeding upon Christ, it urges cultivation of intellect by scientific and literary study. It has no place for a sudden transition or transformation, but counsels growth by methods of cultivation. It would lift men in the mass rather than lift the mass by transforming the individuals which compose it. It assumes and asserts that debased peoples must have ages in which to grow into civilized nations. It denies the possibility of a "nation being born in a day."

Squarely athwart this inference—for such only can we suppose it—lies the fact of the complete and speedy transformation of some of the islands of the Pacific. Cannibal peoples have in a few decades become Christian men and women, living after the principles of Christ, performing the duties of Sabbath-keeping, family worship, industry, charity, sobriety, as well as those communities long under the influence of civilization. It has to face such facts as Madagascar and Metlakahtla, as the New Hebrides and Hawaii.

The failure to fit the facts of mission history does not prevent some from adopting this belief. It were, perhaps, unjust to suppose that it furnishes a sought excuse to ignore Christ's last command; it has had that effect. Those whose beliefs lead them to expect no real or speedy returns from missionary outlay will not give liberally for this work.

The well-known fact that missions have been of great benefit in material ways—that they have stimulated commerce and furnished a market for manufactured products—is well understood. It has been worked honestly and faithfully to secure liberal giving, yet it does not secure the sinews of missionary warfare as does the conviction that those put in trust with the Gospel have a mighty responsibility to give it to those who have it not. "Debtor both to Jew and Gentile" *because* I have that which is the power of God unto salvation.

Must not a revival of faith in the power of the Gospel to save precede a revival of missionary giving? If the tendency of some modern thinking has been to lessen, for a time, the above conviction, will not that account for the lessened giving? Does that conviction touch the emotions and bend the will as it did forty years ago? Does it move to a burden of prayer? Does it rouse to effort? Does it secure such self-sacrificing giving?

Most of these hindrances will vanish before the increased vigor of a renewed Church, baptized with the Spirit which sent Christ to this world. When more believers are filled with the spirit of John 17:18, then Student Volunteers will not be forced into other lines of effort; but the Captain will lead his hosts to large victories.

Kiowa, Kansas.

In the darkest night, my child,
Canst thou see the Right, my child?
Forward then! God is near,
The Right will be the light to thee,
Armor and might to thee,
Forward! and never fear.—Norman Macleod.

AT THE CHURCH

OUR PULPIT.

KEEPING THE FAITH.

BY WM. J. TUCKER, D. D.

"When the Son of Man Cometh, Shall He Find the Faith on the Earth?"—Luke 18: 8.

THE question which I propose for our consideration, as a representative body of Christian believers, is whether we as a generation are keeping or losing the faith—faith, that is, in Christianity.

It will not be easy to answer this question according to its seriousness except as we find the right approach to it.

When our Lord reopened the kingdom of God on earth he laid down two, and only two, conditions of entrance—character and faith. The terms of admission were reduced to the simple formula, repent and believe. The contribution of character was to be in excess of that which was then current among religious people. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." Not more righteousness, however, was demanded, but righteousness of another spirit and of wider action, a righteousness adapted to the new faith and commensurate with it. The contrast came out in perfect clearness when the young ruler offered to Christ the old obedience, but could not follow him. The transfer from the old type to the new was fully made in the conversion of Saul of Tarsus. That excess of righteousness of which Jesus had spoken was found in the difference between the righteousness of Paul the Christian and that of Saul the Pharisee. The character which was to support the new faith was to have all those outgoing qualities which would make a Christian believer worthy of being a follower of Christ.

And the chief characteristic of the new faith called for was belief in the ability of Christ to accomplish the ends for which this advance in character was demanded. Faith took this practical form throughout the ministry of Jesus. He never dealt in abstractions. He never confused the issue of faith. "Believest thou that I am able to do this?" That was all that was necessary to insure a miracle of healing. The training of the twelve both in doctrine and in action was to the same end. Did he wish to make the disciples believe in the new conception of God, he taught them to believe in his capacity to reveal God and to represent him. "He that hath seen me hath seen the Father." Did he wish to make them believe in the new estimate of humanity, he taught them to believe in the possibilities of men, of all men, in him, "the Son of Man." Did he wish to make them believe in the new way to power over men, the way of sacrifice—"And I, if I be lifted up from the earth, will draw all men unto me. This he said signifying what death he should die." Did he wish to make them believe in the new assurance of immortality—"I am the resurrection and the life." "Because I live ye shall live also." Everywhere in the teachings of Christ about himself as the object of faith one note is struck—it is the note of power: "Be of good cheer, I have overcome the world." And the Christianity which he left to be believed in and trusted was the embodiment of his glorious personality, quick with the spirit of his teachings and ministry, wide as the sweep of his sacrifice, strong and sure as his resurrection.

Reaching, then, the question before us through this approach, I ask again, Are we, as a generation of Christian believers, keeping or losing the faith—faith in Christianity?

There are three tests through which any generation must pass in making any substantial answer to this question. The absolute loyalty or faith of a generation must be measured by its intellectual attitude to Christianity, by the depth of its moral passion and by the timeliness of its action.

The World the Subject of Redemption.

The intellectual attitude of our generation to Christianity represents in some respects the generation at its best, for its attitude in this regard has been conspicuous for hospitality and courage. But the fact remains that the church has just reached the position, not yet established in the confessions, but a position from which it seems impossible to recede, namely, that of the acknowledgment of the absolute and equal right of every human being in the gospel of Jesus Christ.

I do not lay great stress upon the acceptance of this idea as a mark of our intellectual hospitality, for the idea has simply culminated in our time. What is much more clearly in evidence is the fact of the incoming, in our time, of the idea that Christianity is applicable not only to the individual but also to the world, the world of organized institutions and force. It is one thing to believe in the individual as the subject of redemption, even when you multiply him into all men of all races throughout the world, and another thing to believe in the world itself as the subject of redemption. And this is what we are beginning to believe in. The earlier Christianity lost the idea through its misapprehension of prophecy. Mediæval Christianity could not accept it because of its direful experience in this world. Modern Christianity recognizes its significance, and entertains it, not as a dream, but as a working conception of Christianity. I do not say that the idea has passed as yet out of the intellectual stage. But it is a distinct advance to have reached this stage, for the very idea, as you see, mightily enhances the task laid upon Christianity, of which Christianity is assumed to be capable. And it must also be remembered that it is not possible to entertain an idea seriously without receiving an effect whether we recognize the cause or not. For some cause we are building our substance as never before into institutions, for some cause we are advancing steadily from the evangelistic to educational work in missions, for some cause we are urging consecration to the state as well as to the church, for some cause we are allowing young men of most serious purpose to pass by the ministry on the way to the service of man and of God. Unconsciously, it may be, but actually we are at work upon the world, and not simply upon the individual as the only subject of redemption.

Need of Moral Passion.

The intellectual attitude of a generation to Christi-

*Synopsis of a sermon preached before the National Council, Portland, Me., Oct. 13th.

anity is but a single, and by no means the most essential, test of its faith. We go deeper in our inquiry when we ask about the force of its moral passion. I use the term moral passion rather than moral power, because moral power is not available for the full use of Christianity until it has become passion. This, as we saw, was the difficulty with the righteousness which Christ found among men. It could not cross the line. It was a safe, careful, calculating righteousness. A righteous man after this type might have value among his own kind, in his own set. He was entirely valueless outside his set. "The value of a truly great man," it has been said, "consists in his increasing the value of all mankind." Such is the value of a truly good man. He increases the moral valuation of other men. I do not underestimate the worth of the ordinary man. I do not despise his attainments in goodness, or belittle his achievements. But he is not saving the world. It is not through him that the kingdom of heaven is brought in. His goodness is no match for the badness around him, organized or unorganized. He does not love goodness as other men love evil. His power is not power because it is not passion. I do not say that moral passion must take any one form. Cardinal Manning once spoke of the Salvation Army as "the only considerable body of Christians who had a passion for sinners as such." That was high praise. But goodness is not shut up to any one object of devotion. There is a passion for truth as well as for men, a passion for justice as well as for mercy, a passion for resistance to evil as well as for the spread of righteousness. One thing only is required for the uses of Christianity—that a man shall come out of the easy commonplace, and satisfy, in some way, the plain terms of the Christian life. loyalty, service, consecration, sacrifice. Christ is very explicit on this point. The greatest unfaith toward Christianity is the unfaith of selfishness. "He that saveth his life shell lose it: he that loseth his life for my sake and the gospel's shall save it."

It is very difficult to estimate the moral attitude of a generation toward Christianity as compared with its intellectual attitude, for the reckoning here must be in the terms of service or of sacrifice. What are men doing at cost or risk for the world? What are they giving up for the common good? Is the spirit of sacrifice prevalent? Do the high claims of Christianity find a generous response? The reckoning is not easy in the absence of great exciting causes. The generations which heard the first cry of modern liberty, the generation which heard the first appeal of heathen lands, the generation which heard the groans of the slave, had the mighty advantage. After great conflicts the world grows still. We miss the outward call. Duty becomes less attractive, as it becomes less imperative.

Perhaps it was in anticipation of these long periods of the commonplace that Jesus indicates the possible lapses of faith in Christianity. It is not difficult to believe that Christianity can do great things, convert great sinners, change bad customs, conquer evil when it is very evil. It is not difficult to take part in the crusades and campaigns of Christianity. The strain to faith falls upon that steady, patient, enduring work which calls equally for that excess of righteousness without which there is no progress. We have felt the strain upon our faith at this point. I am not prepared to say that we have altogether kept the faith. I think that we are all conscious of a certain loss of available moral power. The fact that the social well-being, which must rest on the moralities, is on the increase is not decisive. I am more concerned to know where the really strenuous life of the time is to be found, and toward what ends it is set. Does Christianity, in its specific work and for its direct ends, absorb a proper amount of the energy and enthusiasm and sacrifice of our generation? I make due account of the widening of Christian influences and of Christian activities, but I cannot satisfy myself in regard to the result.

Demand of the Church for Men.

For a time it seemed as if the material development of the age would prove a stimulus to moral effort and not a diversion from it. Gradually it has proved more and more absorbing. The present danger from materialism does not seem to me to lie in financial prosperity, even with its attendant evils of social inequality, luxury and gilded vice; but rather in the disproportionate absorption of the force, the thought, the ambition, the mind, heart and will of the better life of our generation. Material prosperity has given us a splendid equipment for moral service, but it is putting the men we want most and need most more and more out of our reach. We are gaining in all the agencies and means of educational and religious development, but we are not gaining in the number of adequate men for influential and commanding positions. We cannot afford to accept the substitution of means for men. It is my firm conviction that the church, at least of our order, can find no equivalent for the pulpit. We must maintain the places which stand for the expression of moral passion. We must keep open the channels which lead from the one man to the many. We must see to it that personal power is utilized to the last degree in the interest of truth and righteousness.

The next revival of religion will stand, I have no doubt, for the recovery of personality.

Religion will call men back to its service, and will accept nothing in place of themselves. One cannot give money or anything else with the same passion with which he gives himself. All other forms of consecration are secondary, valuable, but secondary. No generation, therefore, can show its full faith in Christianity which does not offer its best gifts. Our generation has not been as generous of men as it has been of means, for the direct and indirect uses of Christianity. Lacking in this regard, I do not dare to affirm its full confidence in Christianity as measured by the depth of its moral passion.

God seldom intrusts his work of interference to other souls than those finely tempered to this work. They are the Luthers, the Wesleys, the Lincolns. They know how to execute the wrath of God in the salvation of nations and of races. When once we understand God's method of interference in the affairs of men, then we see how great is the stress which must be laid upon the timeliness of the action of each Christian generation. Accumulations of wrong are not to be wiped off by one stroke of vengeance, but accumulations of wrong are to be prevented by the prompt initiative of faith. That the church of the twentieth century finds itself so largely in arrears in the work of righteousness argues unfaith, at many critical times, in the power of Christianity.

Timeliness of Action.

In subjecting our generation to this test of the timeliness of action, we ought not to overlook the variety or the urgency of the tasks which have fallen to its lot. I recall the remark of Dr. Roswell D. Hitch-

cock that the problem before Christianity is always a three-fold problem—"to gain, to keep, to recover." This threefold problem forced itself upon us with peculiar urgency. The Christian nations were to be held at their best; ancient peoples and civilizations were to be won; and the backward and disheartened races were to be comforted and quickened. Some of the special tasks, like missions, were the sacred bequests of preceding generations. We could not abandon the responsibilities of which we had been put in trust. But other problems and opportunities were our own. How have we treated these? Have we shown insight, invention, sympathy, or have we been remiss at any one or all of these points?

In respect to timeliness of action, there has been an unfaith in the power of Christianity which has resulted in great loss. The Christian Endeavor movement, originating in Portland, is a happy instance of timely action in getting a hold upon the young people. But we have not shown similar timeliness in getting a hold upon the labor population, and as a result have lost it for at least a generation. The church has not mastered the city. It is in no sense a Christian or a Christianized institution.

It is doubtful if the church of any generation has allowed so large a section of the various Christianized communities to fall out of its grasp and away from its influence as the church of this generation has allowed. The estrangement, if not alienation, of the labor population of the Christian nations is chargeable in no slight degree to the unfaith of the church. Its action in this regard has shown no marks of timeliness, but has been slow, unsympathetic and unbelieving. And the result of it is the transmission to another generation of a work of recovery, to be wrought out only in patience, in sympathy and in an enduring faith.

There is deep need that we know Christ, and the power of his resurrection, and the fellowship of his sufferings. The call is not merely for the works of "applied Christianity," but for a vital faith as well as works.

May God grant unto us that we be known and remembered for our faith as well as for our works. May he give unto us yet the open vision. May he help us especially in the maintenance of our form of the Christian faith, that we be true to its lofty tradition that they who work must also watch, "watch for more light to break forth out of God's holy Word."

Dartmouth College.

David Livingston's Prayer.

"O Divine Love, I have not loved thee strongly, deeply, warmly enough. . . . I beseech thee, accept me and use me a little for thy glory. I have done nothing for thee yet, and I would like to do something. O do, do, I beseech thee, accept me and my service and take thou all the glory."

There's a knowing little proverb
From the sunny land of Spain;
But in Northland, as in Southland,
Is its meaning clear and plain.
Lock it up within your heart;
Neither lose nor lend it,—
Two it takes to make a quarrel;
One can always end it.—Mary E. Vandyne.

"Curved is the line of beauty;
Straight is the line of duty;
Walk by the last, and thou shalt see
The other ever follow thee."

BIBLE SCHOOL.

CHILDHOOD OF MOSES.

Lesson for Nov. 17th, 1901. Ex. 2:1-10.

Golden Text:—Train up a child in the way he should go and when he is old he will not depart from it. Prov. 22:6.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

ELIAS A. LONG.

Setting of the Lesson.

THE birth of Moses is placed at B. C. 1571, sixty-four years after the death of Joseph. The scene of the lesson is the Tanitic branch of the Nile, perhaps at Tanis, the Zoan of the Scriptures. Egypt was then (Beecher) really glorious. Rome had not been thought of. Greece was a den of robbers. Egypt was the one bright spot of the globe in all philosophy, in all art and in all religion.

Lesson in Child Training.

It was natural for the child of Moses, as for all children, to believe in the Divine. That man, created in the image of God, is a religious being, is what distinguishes him from the animals. The child, because he has inherited the taint of sin and is thrown in evil environments, is robbed of his just chance to allow the good within him to develop, unless parents and teachers bring to his aid the best help that is in their power. This is the teacher's high province. As well leave a garden alone to produce naturally as to leave this human garden of the soul, in which there are dormant seeds of weeds scattered from a hundred generations, and expect the good to thrive. To neglect the garden is to give the weeds a free chance. "The only justice to a child," says Dr. Hitchcock, "lies in checking weeds and cultivating flowers and fruit." Never have we had a more instructive lesson on the possibilities of efficient child training than in the case of the little slave boy Moses, who became the world's greatest law-giver.

V. 1. God a Shield. "And." Showing the connection between this lesson and the murderous outrage going on, as the result of Pharaoh's cruel edict of the preceding verse, intended to check the Hebrew race. But God, the shield of his people, (Gen. 15:1) designed otherwise. Already he had shielded Israel from famine. That his chosen race might be rescued from slavery, this child of faithful Levites was to be spared from the wholesale murder. We observe that here one is to come forth from this race of slaves who is to receive the great distinction of being adopted into the royal family of Egypt, to be educated for the responsible position of leader and law giver. Instead of a death blow to the Hebrew people, it meant a deliverer. * * * "There went a man of the house of Levi." Amram, the father of Moses, (Ex. 6:16, 20) the son of Koath who came to Egypt with Jacob. Gen. 46:11. * * * "A daughter of Levi." Her name was Jochebed, pronounced Jok'ebed. Ex. 6:20. She was of the same tribe with her husband. These persons in their sore adversity were yet religious, walking by faith in God and his promises to Abraham. Heb. 11:23. Faith is the key to the present narrative. Like the apostles, these parents placed God's commands above those of the king. Acts 4:19; 5:29.

V. 2. Faith Overcometh the World. "And bare a son." Moses, who, according to Ex. 6:16-20, was the greatgrandson of Levi. But some writers claim that here, as elsewhere, the genealogy of the Scriptures is condensed. Two children, Miriam (Ch. 15:20) now probably eight or ten years old, and Aaron (Ch. 7:12) three years old, had previously been born. Ch. 7:7. The family became noted for their marked devotion; Miriam a prophetess, and Aaron and Moses priests of God. * * * "He was a goodly child." Beautiful to look upon, "exceedingly fair," a fact that became historic. Acts 7:20;

Heb. 11:23. * * * "She hid him three months." This was because of Pharaoh's bloody edict, that every son born of Hebrews should be cast into the river. Ex. 1:22. Apparently love with faith led the mother to do this. The faith of these enslaved Hebrews was the most remarkable thing in their lives; it is mentioned by the apostle and this led him to include them among the glorious catalogue of Old Testament worthies who through faith obtained a good report. Heb. 11.

V. 3. Desperate Measures. "When she could not longer hide him." Our hearts go out to that mother in her distress as she sought to baffle the king's murderous command against her infant. No doubt a search of all houses for male children was to be made by the king's detectives. This was precisely the experience to which Jesus in his childhood was exposed. Matt. 2:13, 16. * * * "Took for him an ark of bulrushes." A small covered basket or box made of papyrus plant. This was a strong, tough reed, the wood of which was used for many purposes, and from the pith of which was derived the paper of Egypt. Egyptian monuments show many such arks and boats. The prophet Isaiah speaks of vessels of bulrushes. Is. 18:2. * * * "Daubed it with slime and with pitch." Made it water tight. The pitch was bitumen or asphaltum well known in the ancient world. Gen. 6:14; 11:3. Mixed with slime it assumed a waxy form that would fill into the crevices and resist water. * * * "Put the child therein." Into the ark after it had been made thoroughly secure against water. * * * "In the flags by the river's brink." Placed so that it might not float away. Her faith would lead her to do all she could for the child and then by prayer she would commit him to the care of God. Her works were a fruit of her faith. But this act was no less an act of God himself because performed by a parent. God works through the willing hands and heart which he has given his children.

V. 4. Wise As Serpent. "His sister." It appears that Moses had but one sister, Miriam. Num. 26:59. Her after life shows that she was not lacking in the genius which her brother showed. Micah 6:4. Later in the stirring national event of the passage of the Red Sea Miriam, then a prophetess, took the leading part in patriotic song. Ch. 15:20. * * * "Stood afar off." As a girl Miriam was tactful, in thus watching the child, to avoid detection and not betray the object of her anxiety; while ready to be of assistance at the opportune moment. * * * "To know and, etc." R. V. The sister would have equal interest with the mother in saving the life of the child. She was there to know at every moment what took place in connection with that precious ark.

V. 5. "Sacred-River Bather." The daughter of Pharaoh. This young Gentile woman's name, with that of Pilate's wife, (Mat. 27:19) goes down the ages honored for her kindness of heart towards the unfortunate. Among all people there are those whose hearts are not devoid of tender feeling. * * * "Came down to bathe." R. V. This was a custom of the princess, possibly on religious grounds, for the Nile was a sacred river. Of this custom doubtless the family of Moses well knew, hence the plot to bring the beautiful child to the attention of the royal daughter. * * * "When she saw the ark." The discoverey of the ark was made by the princess, not by her maidens. Surely God was a refuge of his people in time of trouble. Ps. 46:1. * * * "Sent her maid to fetch it." Her handmaid, R. V., her personal serving maid.

V. 6. Gentle Deliverer. "Saw the child." Before Moses can become the deliverer of the Hebrews from the Egyptian Gentiles, this Gentile maiden steps in and delivers him from the king who sought the child's life. We observed in the history of Joseph that the salvation of Israel was effected through the instrumentality of the Gentiles of Egypt. Thus are the Jews debtors greatly to the Gentiles. Rom. 1:14. * * * "Behold the babe wept." The cry of the helpless child, whose life was sought, moves the pity of the woman's heart. * * * "Had compassion." That the mother should have earnestly prayed, as did Solomon later, we cannot doubt. 1 Kings 8:50. That here followed an answer to her prayer also is true. The compassion of this lady of the court is beautiful to behold. Our Master was noted for his compassion. Mat. 9:36. How much more should compassion towards the needy be expected of Christ's followers than of this daughter of the cruel pagan? 1 Pet. 3:8. There are thousands of boys in our land that are in greater danger from him who "as a roaring lion walketh about seeking whom he may devour," (1 Pet. 5:8) than was little Moses from the king's decree, or from the Nile's crocodiles. We need to have hearts that are moved by the compassion of Christ toward such. * * * "One of the Hebrew children." Perhaps she felt that this was but one specimen in many of the fear that prevailed because of the outrage on Hebrew babes.

V. 7. Fitly-Spoken Word. "Then said his sister." How can this princess dispose of her strange beautiful charge? The bright little watcher Miriam was alert to take advantage of her pitying looks and acts. She boldly comes forth with an appeal to this one woman in Egypt who could help if she would. Miriam was but a child, but her words are truly "Like apples of gold in pitchers of silver." Prov. 25:11. God wants us to be so skillful "in word" (Heb. 5:13), so serpent-wise (Mat. 10:16) that we may have the apt word for all occasions. * * * "Shall I call a nurse of the Hebrew women?" A wise suggestion. The Hebrews were a healthy shepherd race and their women were sought as nurses by the Egyptian upper classes. * * * "Nurse the child for thee." At once recognizing the idea of the child's adoption by the princess.

V. 8. Relieved Hearts. "Pharaoh's daughter said, Go." By this means the mother was to receive her child back again and to be kept with her. For such a gentle, compassionate one to be present in the persecutor's own family shows that we need never despair of finding human kindness everywhere.

V. 9. In Royal Presence. "Pharaoh's daughter said unto her." The care of this child now becomes common ground where the highest and the lowest in the land meet. Here was established the first foundling society. * * * "Take and nurse it for me." Indicating the child's adoption by the princess. That it thus should find full protection in the very home of him against whom it needed protection sounds strangely. * * * "I will give thee thy wages." The mother became the recognized servant of the princess; she received pay for doing that which was the sweetest service to her loving heart. How profitable was faith and godliness in her case! 1 Tim. 4:8. * * * "Took the child and nursed it." But the mother was more than nurse. She became the early guide of him who should be Israel's guide.

V. 10. Soul Culture. "And the child grew." And as he grew the seeds of this world's conquering faith in God must have been dropped into his tender heart. How eagerly his mother would seek to impress, (1) God's love to the fathers of the nation; (2) God's "exceeding great reward," (Gen. 15:1) to his believing people, and (3) the contrast of this reward with the vain "treasures of Egypt." (4) She would teach him that their people had not always been slaves, but strong men, (Gen. 14:14-16; 26:13, 16), and by God's promise they were not always to be slaves. (5) She would instill into his mind the promise that they, indeed, were to become a great nation, a blessing to the world. (6) She would train the child to adore the name of, and to trust in God. * * * "Brought him unto Pharaoh's daughter." At what age we cannot say; it is surmised that Moses is at least seven and not above twelve. But the early impressions of godly training in that home remained with the child and controlled him in the great decisions of his life. Heb. 11:25, 26. * * * "He became her son." Thus with faithful home training, by God's providence, there was combined the training of the royal schools. The adopted son received a princely education, instructed "in all the wisdom of the Egyptians." Acts 7:22. All history shows that those whom God designs for great service he finds out ways to qualify for their duties. * * * "Called his name Moses." Thus one of the most honored names in the world was bestowed by a Gentile princess.

A learned professor who lives in New York has a wife and family, but, professor-like, his thoughts are always upon his books. One evening his wife, who had been out for some hours, returned to find the house remarkably quiet. She had left the children playing about, but now they were nowhere to be seen. She asked what had become of them, and the professor explained that, as they had made a great deal of noise, he had put them to bed without waiting for her or calling a maid. "I hope they gave you no trouble," she said. "No," said the professor, "with the exception of the one in the cot there. He objected a good deal to my undressing him and putting him to bed." The wife went to inspect the cot. "Why," she exclaimed, "that's little Johnny Green from next door!"

FIVE MINUTES' SERMON ON THE GOLDEN TEXT.

PETER AINSLIE.

THE molding of manhood is the most beautiful thing in the world. Here comes a child. You cannot see the possibilities there. You do not know them. They lie hidden far beyond those bright eyes, dimpled cheeks and laughing lips. Perhaps they are for good or may be evil—a man of power for God or against God. Napoleon Bonaparte was once only a child and what a history flowed from that cradle! Martin Luther was once a dirty-faced miner's boy, but what a prince as he stood before the Diet of Worms! The boy you met in the street yesterday and upon whose head you rested your hand may go even beyond the two great names mentioned. He may be something in the world, or he may live unknown and die unwept, but in his life he holds possibilities. Then the child is the material to make something out of. All men were once children, and somewhere in the old home you will find their cradles. Babyhood is a forest out of which manhood is built. The children that play about us on the street are the promise of the men that shall some day do our business and serve our common causes. We cannot bring back old age into youth nor hold youth in its fresh and tender years. Then great responsibilities rest upon those by whose side children are growing up. There is the training and it may be asked for what? That father and mother are making a man—a holy work, but what kind of a man? However well equipped in other respects for life, if he has none of God in him, he is a poor imitation of a man. The first impressions of a child must be of God, the first service of a child must be prayer, the first consciousness of a child must be that God always sees and hears. Set a child in that mold until those great principles have taken positive form, and it may be a pathway of poverty; it may be a lifetime of sorrow, it may be that every day brings what the world calls defeat, but that child will be lifted up because of his conception of God and his life cannot be a failure. Sometimes he may despair, sometimes he may forget, but after the storm and when the calmness of old age settles over him like the sweetness of a summer sunset, he is found clinging to God who is his peace and joy. Somebody's hands, somebody's heart, yes, somebody who may be unknown, except to God, made that man. He is a trained man.

Our Father, bless the children everywhere and those who train them through Christ. Amen.

Look up, not down;
Look out, not in;
Look forward, and not back,
And lend a hand.
—Motto of King's Daughters.

"Rest is not quitting
The busy career;
Rest is the fitting
Of self to one's sphere."—Goethe.

Do the work that's nearest,
Though its dull at whiles,
Helping when we meet them,
Lame dogs over stiles.—Kingsley.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

PREACHING AND HEARING.

Topic for Nov. 17, Ref, Rom. 10: 13-17.

THIS is a prosaic theme, yet it is most practical. "For whosoever shall call upon the name of the Lord shall be saved." It means salvation. But how can they call upon him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? Here we have the

Logic of Missions.

The preaching of the Gospel is both a divine and a human necessity. Reason affirms its necessity. Duty enjoins its obligation to proclaim this Gospel of our salvation to all the world. Infinite authority in the person of the Christ of God commands. Love constrains. Revelation and reason are in perfect accord. The Gospel is an appeal to reason. The logic of love, of duty, of destiny, is in it. "Woe is me if I preach not the Gospel," Paul cried in the midst of the conflict of the Cross. The inexorable logic of duty, of destiny, and of the divine calling, enforced by the constraining love of Christ, impelled him, compelled him, controlled him, conquered him, crowned him! O for something more of this logic of the great Apostle to move us, fill us, thrill us on to triumph!

I believe that what the church needs, what we as preachers, teachers, Christian Endeavorers, members of the churches in Christ in every place, need today, is a more intelligent apprehension of the claims of the Gospel; a more sympathetic appreciation of its gracious influences; a stronger sense of its reasonableness; a stronger sense of duty, mingled with a deeper spiritual insight into its loftier truths.

I feel, and the conviction grows upon me with every passing year, that many of us have been too easily satisfied with a

Superficial Gospel.

We have preached and heard what is unscripturally called "first principles" so long that some seem to have concluded that all there is to it is simply faith, repentance, confession and baptism. This oft-repeated formula of the "simple Gospel" is good, but it is not the whole beautiful and glorious Gospel of the Blessed. We have sacrificed something of the sublime and spiritual to the simple. We need not less emphasis of the fundamentals of Christian faith, but a larger apprehension and a loftier expression of the profounder spiritual principles of the Gospel of Christ.

The need of intelligent preaching is emphasized by the need of intelligent hearing, that our faith may not rest in the wisdom of men, but in the power of God. Yet there are, unhappily, some who make much of what they miscall the power of the Holy Spirit, who practically negative the power of the simple but sublime Gospel, when fully and faithfully proclaimed.

A Fragmentary Gospel.

One of the sources of sectarian strife, the chief, in fact, in times past, has been the ignorant, sometimes foolish and fantastic, and frequently fanatical, preaching of a fragment, not infrequently of a figment, of the truth, for the whole blessed revelation of the mystery kept hidden, during the ages, but now made manifest in the record, as the evangelist and John and Paul and Peter declare it, on the pages of holy light.

THE HOME

"When I Have Time."

"When I have time so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care;
I'll help to lift them from their low despair—
When I have time!

"When I have time the friend I love so well
Shall know no more these weary toiling days;
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise—
When I have time!"

When you have time the friend you hold so dear
May be beyond the reach of your intent;
May never know that you so kindly meant
To fill her life with sweet content—
When you have time!

Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around, whose lives are now so dear;
They may not heed you in the coming year—
Now is the time!

—Wellspring.

MY LITTLE MAN.

BY KATHLEEN WATSON.

Chapter IV.

TOWARD midnight the man for whom I waited arrived at last. As I heard his slow, heavy footsteps echoing up the long stone flight of stairs, it was with difficulty that I restrained myself from kicking him down the whole lot of them again, thinking of the times he had made that frail, small boy toil up and down them, laden with heavy books to an extent that would have tired a full-grown man.

I went to meet him in the room beyond and briefly informed him who I was and that I had come to relieve him forever of the charge of Allan's boy. He was a spare, shrunken man, with a cruel, calculating countenance, not, somehow, the countenance one associated with a man of books. He regarded me with silent surprise as I spoke, and seemed to be revolving in his mind how he could turn the *denouement* of affairs to the most profitable account for himself.

I saw through him at a glance. Indeed, not much discrimination was needed for that. What I did was weak, undoubtedly, but my excuse is that I was very weary and utterly unfit for further argument or strife. I placed a roll of bank-notes before him, and the upshot of it all was that in three days' time I was sitting on the deck of the "Victoria" with my little boy in my arms, showing him the first glimpse of the white coasts of Dover in the distance. It was the 1st of May, I remember. A gentle sun shone on the blue, buoyant breadths of the channel and a fresh wind touched the tips of the waves with foam.

"Oh, Nell," he said to me, a flush coming over his fair little happy face, "I knew England would be very lovely. Father said so."

Arrived in town, I at once sent for an eminent specialist in the diseases of children to see my little boy. After a careful examination the great man expressed his opinion on the case in the guarded terms peculiar to great men of his order—terms which may shield a mass of ignorance or completest knowledge alike, I suppose. He asked if at any time the child had over-exerted or strained himself, as certain aspects of the case pointed to such a supposition. He advised fresh air, an out-door country life, perfect freedom from restraint—and above all from books in general and French verbs in particular. He would not at this early stage of its development say that the disease was incurable—that, however, was the most that he would say. He took a great fancy to Waldo, and on my saying that he was only six years old, appeared almost painfully moved, muttering: "Indeed, indeed! the face and speech of a child ten or twelve"; to which I replied by detailing the circumstances that had forced him into such premature fulfillment.

It happened, I never knew quite how, that Waldo became the lion of the hour during the short time we had to stay in town, waiting till my place in Devonshire was quite ready for our arrival. From the clubs to the leading papers and the society weeklies, the pathetic story of his father's imprisonment and death, and his own childish sufferings, spread like wildfire and was soon in everybody's mouth. I could not help being intensely amused, as well as rather saddened, at the oceans of letters I received from kindly, antiquated spinsters, intimating that they were burning to clasp my little boy to their bosoms and "adopt" him for good and all. I told him one day of these kind creatures and their proposals. He was very puzzled.

"Why do they want me?" he inquired; "always when I look out of the windows or go for a drive, I see so many poor little boys; they look so hungry and often they are crying; I suppose it is because they have no father and no 'Nell.' Tell these kind ladies, Nell, to find out little boys like those and love them."

Then there came an afternoon, bright and beautiful with the presence of spring that was more like summer, when a prince whose name ranks high in the land, having heard and being deeply interested, arrived to see my little boy. For more than an hour he stayed, entertaining Waldo with anecdotes and stories of a sort to charm a child's ear. Not every man who is famed as a *bon raconteur* amongst his intimate friends has the gift of making himself equally fascinating to a child of six years old. Yet I knew that the delight was not all on my darling's side.

"Is it good to be not—not—half a bad fellow?" he asked of our guest in his dear, grave way, whilst I, listening, shook in my shoes!

"Why do you ask, little man?" returned the prince, smiling broadly.

"Betos, the other day, Nell said you—were that."

I do not think I ever saw a man enjoy a thing more.

"Now listen, Waldo," he said, as soon as he could speak for laughter; "you will have to keep Nell well in order, you know. It is quite clear he wants it badly."

Waldo was puzzled. He took all he heard very literally. He could never understand the wasteful little way so many of us have of saying things merely for the sake of saying them!

"I don't know," he answered, "I really don't know about keeping Nell in order. Betos, you see, I must do everything he tells me. Father said so."

When the time came for our illustrious guest to depart, I escorted him downstairs to his carriage. On the balcony upstairs little Waldo had managed to come

forward to speed the parting guest to the very end. Whilst the prince was saying to me: "Dear, plucky little chap! keep me informed of him," a sweet, clear voice rang down to us in the street, compelling the passers-by to stop and smile:

"Good-bye, dear prince, good-bye! I like you so very much!"

As I looked up and saw my darling there, waving his little handkerchief and the May breezes tossing his curls, I could not choose but think, as I hastened back to him, of the bitter farewell he had waved to his father from the barred window of the street in Kiev—only about a year or so before. Then it was snowing thickly, and his father, even amidst the torture that cramped him, had feared lest he should take cold. Now the sun shone gallantly and the air was full of scent and radiance, and I said to myself, in joy of heart: "For Allan's little boy the old order changes and indeed shall be no more again forever."

Right glad was I when the day came for me to take him away to my old home in the fair green apple country. His eyes, so long accustomed to the four low, windowless walls of a garret in the roof, could not quite contain the glory and the wonders of London town, and he would often hide his face on my breast, silent as if from a great oppression.

As with older people who have looked misery so long in the face that when happiness is suddenly brought before them they cannot understand it, and wonder if some one behind the scenes is playing off a practical joke upon them, so with my darling, who, for his father's sake, had endured such hardness and unkindness as, let us trust, few children are called upon to endure—now that the beauty and kindness of life were again presented to him, they seemed at times to exhaust, to prove too many for him, so to speak, and the dear, puzzled look, that sometimes was very, very near to tears, would shine in his eyes until I soothed it away.

So, as I say, I was glad when strange faces, smiled they never so kindly, were left behind us, and the tumult of the town was exchanged for the sweet sobernesses and silences of the country, and my little boy and I had peace and freedom, and long, happy days in which to go over the old ways that association made so dear to me, and entire newness, so fresh and glad to him.

For me, after my long years of absence and traveling, and the great fatigue of that last sad, difficult journey across two continents and back; and for my little one, after the cane and lesson-books, the dingy garret, and the harsh, forbidding face of Dr. Vorstrovna, it was for both of us enough that we could lie under the limes on the lawn and watch the busy bees which sing as they work, and the pigeons fluttering from the dovecot with great clashing and splashing of wings, losing themselves eventually in the orchard delights of the valley far below. Above all, Waldo loved to lie and watch the flight of the larks right into the very heart, as it seemed, of the blue sky overhead. He would pour his dear small confidences into me, and tell me in his winning accents every thought as it entered his curly head.

"If only they could meet, Nell!" he said on one of these occasions. "See how high he flies, that little lark! If I could tie a letter round his neck and father could stretch his arms out from heaven and reach it! If they could only meet for a minute, father and the little lark, Nell!"

(To be continued.)

THOUGHTS FOR FATHERS AND MOTHERS.

THE Christian Century desires to be especially helpful in the homes of those to whom it comes every week. It begins this week a column devoted to fathers and mothers, which will aim to bring to their notice topics of importance in relation to the welfare of their children and their responsibility for their development. Words from those who have had practical experience and who are giving thought and effort to this subject with the intense conviction that the future of the nation depends on the generation now in training, will be given in this column, which will be a monthly feature of this department. The editor will welcome correspondence and helpful suggestions and contributions.

Coming Men and Women.

No more timely or needed lesson has been drawn from the assassination of President McKinley than that pointed out by Dr. Mary Wood-Allen. She well says: "If we are to have law-abiding citizens in the state we must have law-abiding children in the home." She reminds parents that unless habits of obedience are formed in the home at the earliest age, it cannot be expected that obedience to law will be easily inculcated in later years. Parents smile at the perversity and wilfulness of a two-year-old child, forgetting that it is but the beginning of anarchy. "The mother who says laughingly that she cannot govern her six-year-old son may be obliged with tears to see him at sixteen under the control of the state for lawlessness."

The recent celebration of Hallowe'en may well arouse questioning thoughts as to the development of character that is going on in our homes. The wilful destruction of property that is permitted without restraint solely for fun surely indicates a lack of consideration for the rights of others which must have its bearing upon character. Are we not likely to see our sons and daughters developing into men and women who will think only of their own pleasure and advantage without caring for what others may lose thereby? There may be healthy, wholesome fun, even rollicking fun, without damage and expense to others. The principles of liberty upon which this republic was founded are based on the idea that no man has a right to deprive another of that which is his own, be it freedom to think or to worship as he chooses, or to own property. Is it in consonance with such principles that young people should have no regard for that which is another's, but shall be free to destroy or to injure it? Can we wonder if such training develops men and women who are anarchists in spirit, who ignore the Golden Rule in their daily relations with others, and who are not benefactors to the communities in which they live? What blessed results would follow in the years to come if the aim of fathers and mothers should be to lead the boys and girls to feel there is no real enjoyment in fun that brings sorrow or discomfort to another.

There are many who will say in answer to this, "Oh, boys will be boys! The pranks of young people must not be taken too seriously. They must have their fling. They will sober down soon enough." That is very true, and we would not for a moment lessen the brightness and happiness of youth. The shadows come fast

enough to all. But there is no need for willful destruction of valuable property in order to have a happy time. If such were the case, it would be a pitiful commentary on the training these young people have had. And we cannot too soon open our eyes to see the outcome of such lawlessness and disregard for the feelings and rights of others. Nothing has called forth more admiration from the world at large than this spirit of consideration for others manifested by the late President, even in his hours of agony. "As the twig is bent, the tree's inclined." The fine spirit of unselfish thought for others that has marked the lives of the men and women who have most blessed the world will never grow out of youthful disregard for the rights of others, even though it be only in fun.

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

BY THE REV. ALEXANDER SMELLIE, M. A.

JOSEPH AND HIS BRETHREN.

"Be not overcome of Evil, but overcome evil with good."—Romans 12, 21.

Monday—Genesis 42, 1-13.

There may be immeasurable kindness hiding behind a rough exterior. Joseph made himself strange to his brethren; but what ruth was in his heart, what tenderness, what love!

So it sometimes is in human relationships. For a little while the father must look gravely on the child who has disobeyed, and must speak seriously and sternly to him; but underneath the surface, his very soul is throbbing over the wrongdoer. A true friend is called, now and then, to reprove and rebuke his friend, rather than suffer sin upon him; but his affection is unchanged all the time.

So it often is in the providence of God. He leads me through dark rooms, along stony paths, up the steep hillsides, down into the waters which are "to the palate bitter, and to the stomach cold." He seems to hide the shining of his face. But he loves me none the less but all the more. He is seeking my richest good. He is consulting my truest welfare.

So it frequently is, too, in the history of the soul. There is conviction of sin before there is the assurance of forgiveness. There is trouble, and afterwards there is peace. Weeping endures for a night, and then joy comes in the morning. My Savior deepens and intensifies in me the sense of my guilt, ere he lifts away my heavy burden and welcomes me into his house of wine.

Tuesday—Genesis 43, 1-14.

"I will be surety for him," said Judah; and so he became, in a faint and far-off way, the forerunner of Jesus.

"I am surety for thee," my Lord whispers to my heart; and then he asks me to remember the flawless perfection of his obedience. I should have kept the holy law of God, but I have broken all its precepts—I have sought out many inventions of my own. But the well-beloved Son takes my place, and fulfills commandment after commandment; and his righteousness is counted mine.

"I am surety for thee," says the Lord again; and he points me to the wonder and the worth of his sacrifice on the Cross. I deserve to die. The sword hangs over my head. The sentence is written against me. But my Savior, "both Victor and Victim," loves me and gives himself for me. The Good Shepherd lays down his life.

"Out of pity, Jesus said,
He'd bear the punishment instead."

"I am surety for thee," my Lord tells me once more; and he directs my eyes upward to his priesthood in the heavenly palaces. Day and night there is no pause in his intercessions on my behalf. Day and night he ever liveth to plead for me. O, prevailing and persevering grace of Jesus Christ! It gains for me, unworthy, helpless, every good gift and every perfect boon.

Wednesday—Genesis 45, 1-15.

How blessed is such a moment of revelation as this! Perhaps it comes in connection with one of my fellowmen. I have thought him harsh, unsympathetic, unkind; and lo, one day the flood-gates are opened, and I discover how masterful are the currents of his pent-up affection. I must not judge everybody from the outside. There are natures like the houses in the East, where you have dull walls to the street, but, inside the courtyard, fountains and flowers and beauty and warmth.

Perhaps it comes in connection with the Bible. For a time it seems an uninteresting, uninviting, tiresome book; and it is an irksome task to read it. But, one day, under the enlightenment of the Divine Spirit, the scales fall from my eyes; and then "a glory gilds the sacred page, majestic like the sun." An untold preciousness invests the Bible now. A fragrance, from the Upper Garden of God, breathes from every verse.

Perhaps it comes in connection with God himself. I thought him a hard taskmaster. I saw the thundercloud of his displeasure hanging over me because of my sin. But he dispelled the cloud; he sent the sunshine of that sweet name streaming into my soul—"Jehovah Rophi," I am the Lord that healeth thee. And, since then, I dare not distrust him, even in my darkest experiences. I am sure that he does all things well.

Thursday—Genesis 45, 16-28.

The world exists for the welfare of the Christian, as Egypt gave food to Jacob and his sons.

There is the world of nature. It is a story-book which the Father has written for me. Here are lessons about his power, his wisdom, his goodness, his truth. It is a treasure-house filled with supplies for my need. Autumn after autumn my harvests ripen in the fields. It is a school where I am taught of heavenlier things. Earth and sea and sky contain many a suggestion of what is unseen and eternal.

There is the world of literature. Do not let me regard it as profane and heathen territory. Let me grow in mental and intellectual knowledge. Let me discover in history and philosophy and science and poetry many illustrations of Scripture truth and many footsteps of God. I may be a great reader, and a humble little child in the family of the Father.

There is the world of daily work and business. As I enter it every morning, I should do so with the resolution that its discipline shall only develop my character, and shall only draw me nearer my Lord Jesus Christ. As I pursue my trade and task, I should be growing in humility, in trust, in diligence, in sympathy with others, in communion with heaven.

Friday—Genesis 47, 1-10.

If I am a pilgrim, my pilgrimage need not be "evil." There is many a lesson to be learned as I travel forward. There is many a hand of succor to be stretched

out to comrades on the King's highroad. There is many an hour of communion to be enjoyed with the King himself. And, in front of me, rise the gates and towers of the Celestial City, the "lovely city in a lovely land." Matthew Arnold sees only the sad side of the pilgrim's life:

> "We are here as on a darkling plain,
> Swept by confused alarms of struggle and flight,
> Where ignorant armies clash by night."

But Christina Rossetti sees the brighter and hope-fuller side:

> "Passing away! saith my God, passing away!
> Winter passeth after long delay;
> New grapes on the vine, new figs on the tender spray;
> Turtle calleth turtle in heaven's May."

Therefore, since the peaceable habitation awaits me, and since my Lord is with me meanwhile, and since the path brings me to the Palace Beautiful as well as to the Hill Difficulty, I will go on with a stout heart.

Saturday—Matthew 5, 38-48.

"Be ye perfect," said Jesus, "even as your Father in heaven is perfect." It is a lofty and exacting commandment, but it is a reasonable and attainable one. For God gives me his own fellowship, and puts within me his own energy. He dwells in me himself and conforms me by his love and power into his nature. And then my soul indulges no extravagant and fantastic hope, when it believes that it will yet be conformed to his likeness.

It is said that the finest rose tree in the world is one in Holland, which a few years ago had six thousand flowers in bloom at the same time. The brier in the hedge might well despair of rivalling the marvellous tree. But if a kindly hand transplanted it to the choicest soil, and gave it skillful nurture, and if a bud from the splendid tree could be grafted into its central fibers, the despised growth of the hedgerow might one day bear its thousand blossoms and be the wonder of a nation. I am myself destitute of all high qualities. But, when God breathes his breath into me, there need be no limit to my development. "Ye shall receive power," Christ said, "when the Holy Ghost is come upon you."

Sunday—Romans 12, 14-21.

These are sublime precepts. How can I ever obey them? It seems quixotic and Utopian to think of rising so high.

But I will remember the throne of the Father. When I spread forth my hands toward him, he hears in heaven his dwelling place. I cannot estimate the marvels which are wrought in response to prayer. I cry out of my depths, and God listens. He sees my need. He comes to me, and the time is a time of his pardoning and restoring and transfiguring love.

And I will remember the cross of the Son. It was borne for me, not only that I might be safe, but that I might be holy. It sanctifies as well as justifies. The mere recollection of such exceeding grace should hold me back from every sinful and doubtful way, and should impel me forward to the things which are true and honorable and pure and lovely.

And I will remember the strength of the Holy Ghost. He leads me to soundness and health. Conversion is his work. Saintliness is his endowment. Victory is his gift. Spiritual vigor and usefulness are his creation. Perfection, the unspotted perfection of Christ, is his goal. I cannot lean on him too confidingly. I cannot expect from him too much.

The Rest Cure.

Fretfulness is the certain indication of the need of rest. It is the cry of the nerves for repose. Doctors have recognized the need by establishing rest cures where one may gain from silence and repose the strength which can be gained in no other way. Life to-day is strenuous even for those who most crave peace. We live in an atmosphere of noise and bustle, and it leaves its impress upon our minds and bodies even when we are unconscious of it. The strain upon us is never ending, and men, women and children show the tension in irritable speech and gesture. Rest sanitariums, with their attendant expenses, are out of the question for many of us who have duties at home and work that must be done, but it is possible for each of us to have our own rest cure. There is no home so poor that within it is no nook where one may go for an hour and drop the cares that are heavy "as the weight of dreams pressing on us everywhere." The greater the rush, the greater the need of the resting time, and the resulting vigor with which one will attack the tasks which were dropped for a time.

In the so-called idle minutes one pulls one's self together, and can start again almost as fresh as if the day were just beginning. Woman's way of resting by turning from one task to another, from baking to darning stockings or to doing fancy work, is no rest at all. Every thought, every motion, however trifling, uses up a certain amount of force. Change of work simply taxes another set of nerves and muscles, whereas rest allows all nerves and muscles to relax, thereby gaining tone. The rest cure should be part of the system of living. For the woman who is trying to hold back her fleeting youth there is no such aid in this effort as rest. Rest is wisdom; it strengthens the worker and it sweetens life.—*The Household.*

AN ILLUSTRATION THAT ILLUSTRATES.

A subscriber sends us the following, illustrating the "penny-wise and pound-foolish" proverb:

A Gideonite makes our town quite often. He also makes the prayer meeting when in town. Recently he told of visiting the home of a friend and learned this: They owned a beautiful and expensive vase. It cost a great many dollars. It was purchased abroad and had great added value as a memento of delightful travels. One day, by some process, a small child in the family got its hand in the vase and could not get it out. Its alarm called the mother. She tried without avail to remove the hand. The mother became so anxious that she sent for her husband, who hastened from his place of business. Every effort on his part proved as futile as others. It was solemnly decided that the vase must be broken, a great sacrifice to save the situation. The added fear of cutting the child's hand in breaking the vase led to one more effort to relieve the hand. The father very carefully asked the child to just straighten out every finger very loosely, showing with his own hand how to do, so as to remove all rigidity and relax the muscles. After he had done this so that it was clearly understood by the child, the child exclaimed, "Why, papa, I can't do that; I will lose my penny." All the while the child had been clutching the cent in its clenched fist, and but for the final effort it would have cost the value of the vase to save the cent. G. H. W.

Concerning Fillers.

It so happens that lately I have been in the house with the proof sheets of a weekly newspaper. Here and there along the columns occur blank spaces of a few inches, across which, written by the printer, are the words, "Filler wanted."

This has started me to wondering whether if we could see the proof sheets of a week of our life, we might not find a number of such bare places for which "fillers" are "wanted." Or, rather, now that I write it down, perhaps the proper question is whether we are putting into our stray few minutes of leisure the valuable accomplishment which might be put there. For, of course, we do fill them in one way or another.

What are our fillers? What are yours? Many a little deed of kindness can be done in two or three minutes; many a little word of love can be said in thirty seconds. And they add handsomely to the worth of the day's work. I have heard of persons making amazing pieces of fancy work by thriftily crocheting or embroidering into them their spare moments. This, however, I would hardly recommend as a first choice in fillers. To my mind the young Virginia girl chose better, who was called to take her mother's place in the affairs of a large plantation. She went about her duties with the key basket hung from her girdle—true sign of the young Virginia housewife—and with an open book over her arm. Into its pages she took frequent dips during intervals of business, the result being a very surprising amount of reading.

Just yesterday, I heard one grippe patient say to another:

"Isn't Bessie Hall willing to take a lot of trouble for other people? Think of her starting out right after her lunch and walking four squares to bring us water ice!"

"Yes," responded the fellow-invalid, "it was very energetic of her. It makes a cheerful diversion to our dull day, doesn't it?"

Then I bethought me that Bessie Hall has a habit of remembering to lend a book to this friend, and to send sponge cake to another, and to drop in and beguile the convalescence of a third. She will even make an impromptu, unaffected speech at a missionary meeting to help matters on. Thus to fill in odd times by showing one's self friendly is to contribute to the world's total of sweetness and light.

I know a little woman who has had deep sorrows, and years of daily responsibility and care. One of her neighbors, speaking of her, said, "For some reason, I never talk to her that I don't come away feeling that it is worth while to live and do my duty." Ah, here is a "filler" beyond price! How better can we lay up treasure than by learning wisdom enough to utter in passing words whereat "Hearts are brave again and arms are strong"?

The whole subject, I am sure, is one that will reward study. And let us not forget that things "little" and things "large" are altogether beyond our powers of calculation. None of us may know what five minutes will bring forth.—Sally Campbell, in Forward.

How Frank Won.

A prize of $100, to be used for educational purposes, was offered in a school for boys. Among the contestants was a boy of seventeen, named Frank Harlow. He did not succeed in winning the prize, and, a day or two later, one of his schoolmates, named Harry Murks, said to him: "Didn't get the prize, did you, Frank?"

"No, I did not,' replied Frank cheerfully.

"Feel kind o' cut over it, don't you?"

"No, not particularly."

"Well, I'd hate to make as hard a fight as you made to win that prize, and then fail."

"I don't think that I have failed, Harry."

"Well, I'd like to know why you haven't failed! Didn't George Dayton win the prize?"

"Yes, I know he won the money, but I won just as much as George in that which comes from hard study. But you know, Harry, if you'll excuse me for saying it, your failure has been most marked."

"My failure! Why, what do you mean? I didn't go in for the prize at all. I made no attempt to win it."

"I know it," replied Frank, and then added, "They fail, and they alone, who have not striven."

"Oh! I see what you mean," said Harry, rather soberly. "I suppose there is something in that."

"There is a good deal in it," replied Frank. "It is so true that not one of the eighteen boys who competed for the prize may be said to have failed. All of us won the prize that comes from honest effort. It was a pretty big prize for most of us. I thought at first that I would not compete for the prize, for I felt quite confident that some of the other boys were so much further advanced than I was that I had very little chance of winning in the contest. One day I came across this verse:

" 'Straight from our mighty bow this truth is driven:
They fail, and they alone, who have not striven.'

" 'That's a fact,' I said to myself; and I went straight to work and did my very best."

"You stood next to George Dayton at the examination, too," said Harry. "No, Frank, you did not fail after all."

Harry was right. How could Frank fail to be a winner, after the honest effort he had put forth?—Michigan Christian Advocate.

That the proverbial absent-minded professor is sometimes ably abetted by his wife is illustrated by a story told of Professor Bunsen. One evening, about the usual hour for retiring, he took it into his head to run over to the club, just as he and madam were returning from an evening call.

"But," said the lady, "I must have the front door locked before I retire."

This emergency staggered the professor, and as he looked bewildered at his wife, the lady, seized with an inspiration, continued:

"I'll go in and lock the door and throw you the key from the window."

This program was carried out, and when he reached the club the professor related the incident to a friend as evidence of his wife's unusual sagacity.

The friend greeted the story with a roar of laughter.

"And why, my dear professor," he said, "did you not simply admit your wife, lock the door from the outside, and come away?"

"True," ejaculated the learned man of science; "we never thought of that."

The climax of the incident was reached an hour later when, returning home, the professor discovered that the lady, in her excitement, had thrown out the wrong key.—Youth's Companion.

TAKE THEM OUT.

Or Feed Them on Food They Can Study On.

When a student begins to break down from lack of the right kind of food, there are only two things to do; either take him out of school or feed him properly on food that will rebuild the brain and nerve cells. That food is Grape-Nuts.

A boy writes from Jamestown, N. Y., saying, "A short time ago I got into a bad condition from overstudy, but mother having heard about Grape-Nuts Food began to feed me on it. It satisfied my hunger better than any other food, and the results were marvelous. I got fleshy like a good fellow. My usual morning headaches disappeared, and I found I could study for a long period without feeling the effects of it.

"After I had been using Grape-Nuts Food for about two months I felt like a new boy altogether. My face had been pale and thin, but is now round and has considerable color. I have gained greatly in strength as well as flesh, and it is a pleasure to study now that I am not bothered with my head. I passed all of my examinations with a reasonably good percentage, extra good in some of them, and it was Grape-Nuts that saved me from a year's delay in entering college.

"Father and mother have both been improved by the use of Grape-Nuts Food. Mother was troubled with sleepless nights, and got very thin, and looked care-worn. She has gained her normal strength and looks, and sleeps well nights." Don E. Cooper.

General & Church News

SEMI-ANNUAL CONFERENCE OF METHODIST BISHOPS.

The Methodist bishops at their semi-annual conference in Portland, Maine, announced a gain of 51,000 in the membership of their denomination. They recommend an extension of six months in the time for the raising of the twentieth century fund, which now amounts to $13,000,000. The sum of $20,000,000 is desired. The bishops state that the material progress of the Methodist church is astonishing. Everywhere the people are building and improving their places of worship, and the size and comfort of the parsonages are also increasing.

Realizing the need of more strenuous effort to reach the masses of the people, the bishops in conference assembled gave the following exhortation:

"While not neglecting the spiritual interests of the favored, let us be sure of preaching the Gospel to the poor. On them, as the majority, we must keep our hold. Their numbers, industry, economy, courage, sympathy, enthusiasm, unsophisticated by luxury, make them the chief forces of modern life. They create wealth, even when they do not control it. From them must come those who dare and do great things for Christ. We must not let them come to believe that the church and Christ are separate."

The Northwestern Christian Advocate quotes the following as the testimony of a Chicago daily:

"It is sometimes urged that the Methodist system is suffering from top-heaviness, and that the business of winning converts to Christianity is subordinated to the temporal concerns of a vast and complicated administrative machinery. But we must judge of an ecclesiastical organization by results. The Methodist church has the largest number of communicants of any Protestant church in this country. It has more valuable church property than any other Protestant organization, and its ecclesiastical and charitable enterprises are conducted upon a vast scale and represent an investment of millions."

BAPTISTS IN IOWA.

Monday evening, October 21, the Pastors' Conference opened in Cedar Falls. Rev. E. B. Hulbert of the University of Chicago gave the address on "The Man and the Message for the Twentieth Century." This struck a high intellectual and spiritual keynote for all that was to follow. Dr. Hulbert gave two other lectures later in the convention session, which were very helpful.

A practical topic was taken up next morning by Rev. A. M. Duboc of Oskaloosa on "Pastors Assisting One Another in Evangelistic Work." An interesting discussion followed. Mr. Duboc emphasized this thought:

"No class of men has a monopoly of revivals. Every pastor should be an evangelist. He should not rest satisfied with being a mere teacher and leaving the matter of conversion to others. There should be more of mutual helpfulness on the part of pastors and churches. 'Christianity is enthusiasm or it is nothing.' When the church loses all power to save the lost it ceases to be a church."

"The Best Books Read During the Year" opened a discussion. "Increasing the Efficiency of the Sunday School" was considered by Col. C. E. Baker of Cedar Rapids, who spoke from large experience. He maintained that the visible evidence of unsuccessful Sunday schools is the lack of "snap." The ideal superintendent should be trained for his work and be paid a living salary. The efficient school will have a recruiting officer. Rev. H. C. Leland of Vinton preached the annual sermon before the Iowa Baptist Education Society.

The Young People's Union was addressed by President H. M. Shutts of Monroe and Prof. G. W. Lee of Sac City Institute. Dr. Mabie of Boston was the principal speaker of the evening. His argument for missions was based on the intimate personal relationship of the soul with God, so that it rises to new life in Christ. "Missions are the resurrection errand of the people and Church of God."

The annual report of the state convention showed seventeen missionaries under appointment, nine having given a year's service. Fourteen new churches in the state have recently built houses of worship, eleven have built or are building parsonages. The women's mission circles of the state have contributed $178.60 for state missions, the smallest amount for seven years. This being the first year that the state has been self-supporting, it is a good showing that the collections for missionary purposes were $7,776.78, leaving a deficit of $598.67. The missionaries have been paid promptly at the close of each quarter. Five churches have been organized in nine new fields.

Rev. F. W. Bateson of Denison spoke earnestly on the topic "Progress Necessary to Life." According to custom, a period of devotion, followed by the annual sermon, had a place in the middle of the session. The helpfulness of small and weak churches was the subject of a symposium which pointed out how many valuable men and women have come out of these small churches. Rev. F. B. Palmer said the greater proportion of Iowa's converts come from the churches of less than 100 membership.

"Specimens of Fruit from Our Mission Fields" was the program title of the reports given by the convention missionaries, and the exhibit was an encouraging one. The secretary said that of the 462 Iowa churches, 300 have been aided by the convention; 1,000 missionaries have been appointed during the last twenty-five years and under their ministry 12,000 persons have been added to the churches.

A large attendance filled the building on Wednesday evening, the other churches of the city dismissing their prayer meetings. Hon. J. J. Powell of Cedar Rapids answered the question, "Shall we rest satisfied with past achievements?" and Rev. Arthur T. Fowler of the Centennial church, Chicago, emphasized "The Demand for Enlargement." "We need," he said, "a quickened imagination, a deeper sense of personal responsibility and a recognition of God in our lives."

The convention, after an exciting debate, adopted the following resolution:

Resolved, That we declare ourselves as unalterably opposed to the saloon traffic and pledge our hearty support to every wise effort that is being made to suppress the evil and to break down this stronghold of unrighteousness; and that we denounce the concerted effort to reinstate the army canteen.

Education was the subject under consideration on Thursday afternoon. There are five schools in Iowa—Des Moines, and Central colleges, Burlington and Sac City institutes and Cedar Valley Seminary. All are greatly crippled for want of means, except the last-named, and the continued existence of Burlington Institute is threatened by foreclosure of mortgages. There are 30,000 Baptists in Iowa, but it is a matter of doubt whether they send 100 students to these institutions outside of the counties in which the schools are placed. The problems of poor equipment of these schools and of the conditions on which ministerial

PARALYSIS AND COFFEE.

Symptoms Disappear When Drug Is Abandoned.

"Tea and coffee were forbidden by my physician, for I had symptoms of paralysis and it was plain that the coffee was the cause of the trouble. I began using Postum Food Coffee and am now a steady advertisement for Postum. The old symptoms of paralysis disappeared in a very brief time after I began the use of Postum and quit the use of coffee. Do not use my name publicly, if you please." ——— Morrow, O. The above name can be given by the Postum Cereal Co., Ltd., Battle Creek, Mich.

Coffee is such a direct poison to the nerve centers of many highly organized people that it produces all sorts of disorders, from stomach and bowel troubles, palpitation of the heart, kidney troubles, etc., etc., up to more intricate nervous diseases, such as paralysis. The way to keep well is to leave off coffee or any nerve destroyer of that sort, and use Postum Food Coffee, which is a direct rebuilder of the nerve centers. Sure and well defined improvement in health will follow this course, as can be proven by any person who will make the trial.

students should be aided, were fully discussed.

Women's work in missions and addresses on missionary work by Rev. Dr. W. M. Laurence of Chicago, Rev. S. A. Perrine of Assam and Judge E. E. Lewis occupied Friday. The women of Iowa have raised $2,701.79 for home missions exclusive of state missions, and $3,355 for foreign missions. Dr. Laurence considered the special need in the churches is "a conviction of values." The last session was occupied by the Publication Society.

CONGREGATIONAL STATE MEETING IN NORTHERN CALIFORNIA.

The West is growing old, and Congregationalism is growing up with the country, for the forty-fifth annual gathering of the Congregational churches in Northern California was held October 1-4 in the First church, Oakland. It was a valuable and important meeting. The spirit of prayer pervaded it and the subjects discussed were pertinent to the times. Rev. G. B. Hatch gave an effective paper on the present serious situation of the church, claiming that it is well-nigh missing its mission in "a midsummer madness after the practical," and a surrender to evolution. Dr. Briggs, pastor of the Central Methodist church, San Francisco, gave a clever description of preaching under the new evangelism.

Among the other speakers was Mrs. Farnham, sister of the American consul at Jerusalem. She gave an account of a recent visit there. A Christian Jew born in Bagdad, reared in India, converted when over sixty years of age and now an active member of the First Congregational church, San Francisco, gave a layman's impressions of a prayer meeting. Two instructive papers on church federation led to the appointment of a committee to cooperate in this direction. The need of definite instruction in the essentials of belief was earnestly urged, but the use of catechisms was not favored.

The narrative of the churches showed a fairly prosperous condition. About 850 members have been added during the year, a net gain of less than 300. The Sunday school is the brightest section of the field. The spirit of benevolence is growing. The chief obstacles are the saloon, Sabbath desecration, worldliness of Christians, ignorance of the Bible, rejection of individual responsibility.

The California Home Missionary Society having assumed self-support, its enlarged obligations required an amended constitution. Henceforth the membership consists of forty-five persons, fifteen to be elected each year by the General Association.

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Pacific Seminary, Berkeley, was the goal of a pleasant excursion, after which the visitors were entertained at supper by the First church. Many toasts were given under the leadership of Dr. McLean. President Wheeler of the University of California spoke happily and strongly in favor of a life of religion and service.

The state meeting fitly closed with an address by Professor Foster on "The Person of Christ."

MICHIGAN BAPTIST ANNIVERSARIES.

Preliminary to the meeting of the state convention was held the annual conference of the ministers of the state. Rev. J. A. Herrick of Bay City preached the annual sermon on Monday evening. Papers and discussion on important themes occupied Tuesday forenoon and afternoon. Two of these papers were given by Prof. Shailer Matthews of the University of Chicago, and Dr. H. L. Stetson of Kalamazoo spoke upon "Methods of Bible Study."

The state convention board reported a somewhat increased permanency of pastorates. For the support of missionaries in the state $8,531.01 had been paid. The total amount raised for home missions was over $4,700 and more Michigan churches had contributed this year than last. The same testimony was borne at the session of the Women's Home Mission Society.

At the Sunday school session the colporters spoke first. Rev. G. L. Wittett said Detroit had thirty-five Catholic and 150 evangelical churches and 1,290 saloons. It is estimated that 100,000 people of that city seldom enter church. James Larson told of his work among the foreign population. He had traveled 3,115 miles, visited 1,236 families, thirty-nine of whom he found without Bibles. Rev. R. A. Clint, Swedish minister in Grand Rapids, spoke of the needs among his own people. There are twenty-four Swede churches in the state, with 1,372 members, and thirty Sunday schools, with a membership of 1,262. Rev. J. S. Collins, in charge of wagon No. 1, told of the 1,600 miles traveled in five months and the 1,100 calls made. Rev. Jay Pruden and Rev. Dr. R. G. Seymour spoke in regard to the state Sunday school work and that of the Publication Society. Rev. C. H. Irving reported as to the conditions in the University of Chicago Divinity School. He found the spiritual life among the students of a high order, and among the teachers an honest effort to present the truth, leaving the student to form his own conclusions.

Rev. E. P. Tuller of Detroit gave the address of Wednesday evening. He spoke on Christianity's outlook in America. "Today is the time to give men truth. It is a settled fact that God is. Christian ethical ideas are adopted by the world today. The church receives a respect today that was unknown years ago. This century will make the greatest practical test of truth the world has ever seen. Now is afforded the finest opportunity the world ever had of preaching and spreading the Gospel. The age will demand of us not only money, education, but it will demand life."

Rev. John McGuire of Burma spoke of that mission field.

The state board reported twelve counties without a Baptist church. There have been twelve field workers and thirty-seven missionary pastors at work in the state the past year; 212 churches have been aided and over $13,130 spent for mission work. Baptisms through missionary effort have been 322. The Baptist force in the state consists of 400 churches and 43,372 members. Baptisms for the year, 1,814.

Hon. H. R. Pattengill of Lansing gave a forceful and practical address on state missions from a layman's standpoint. The different lines of work were all reported, and many good addresses made, particularly those by Rev. Johnston Myers and Mr. John H. Chapman of Chicago.

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PRESBYTERIAN SYNOD OF NEBRASKA.

The twenty-eighth annual session convened at Pawnee City October 8, with a good attendance. The moderator, Rev. John Gilmore, preached the sermon from the text, "Watchman, what of the night?" The new moderator is Rev. Samuel F. Sharpless of Norfolk. Rev. James M. Campbell, D. D., pastor of the entertaining church, gave an address, also Rev. John Dixon, D. D., assistant secretary of the board of home missions; Rev. C. A. R. Janvier, a returned missionary from India; Rev. S. R. Ferguson of Iowa and Dr. E. R. Craven of the board of publication and Sunday school work, which is doing an important work in opening the way for the church and settled pastor.

Synodical self-support was the matter of great importance before the synod. A plan was adopted for promoting this. A chairman, to be selected annually by the synod, with the several chairmen of the different presbyterial committees, shall constitute the synodical Home Mission committee, which shall have entire supervision of the home mission work and of vacancy and supply. All the churches are urged to make two contributions annually to home missions.

one of which shall be sent to the home board at New York and the other to the synodical committee. This committee shall report to the board of home missions the needs of the synod, and the board is expected to return to it the apportionment of the board's funds to this synod for each year, after which the committee shall apportion to the several presbyteries the funds in its treasury and the amounts granted by the board of home missions. The synod shall yearly elect a superintendent who shall devote himself to the work of increasing the offerings to home missions, and superintending evangelization. A vigorous effort will be made this year to bring more churches to self-support.

The various reports made to the synod indicated healthy advancement and the Holy Spirit's presence was felt as an inspiration throughout the session.

SOUTHERN CALIFORNIA CONGREGATIONALISTS.

A rule of the General Association of Southern California, which met in San Diego October 7-9, is "to put devotion first and business afterward, and as much as possible to make devotion its business." Therefore, two hours were set apart for the report on "The Life and Work of the Churches," to be followed by prayer for the churches, pastors, mission work and college. The testimony of the reports was to the effect that "the preaching most in demand is 'dead in earnest spiritual preaching.' Attention is turning more to expository preaching which has been much neglected. Evangelistic meetings have almost universally failed to bring souls to Christ. Personal work has been far more successful. In answer to the question, What do our churches most need? the prominent answers may be summed up in these two: The power of the Holy Spirit and A stronger grip on the essential truths of religion. Interest in missions is increasing."

Rev. J. L. Maile, home missionary superintendent, emphasized the value of prayer to missionary success. A prayer union had been maintained in Los Angeles, meeting each alternate week throughout the year to pray for larger gifts to home missions and many conversions to Christ. A large increase over previous years was noted in receipts for home missions—the last year $7,165, the year preceding only $4,470.

"The Legislative Side of the Liquor Business" was clearly presented by Curtis D. Wilbur, Esq., and discussed by three other attorneys, all agreeing in the conclusion that California is by its constitution and laws a local option state; that the restriction or prohibition of the liquor traffic is in the hands of the people; that they need only to elect such supervisors or councilmen as will do their will in regard to it.

"Our Sunday School Opportunity," "The Secularization of Education," "Religion in Business," "The Responsibility of Our Churches for the Culture of the Whole Man" and "Religion in the Family" were some of the live topics considered. Christian education and Pomona College in particular received much attention in the discussions of the session. Enthusiasm was kindled and every church urged by the association to contribute to Pomona College.

BAPTIST WORK IN KANSAS.

In Kansas City, Kas., was held the forty-second annual meeting of the state convention. Valuable papers were presented before the Ministerial Union by Rev. Messrs. Geo. F. Armington, H. R. Best and W. A. Elliott, which will be published. Rev. L. P. Russell of Lawrence spoke upon "Leadership." Rev. S. S. Hageman of Philipsburg and the veteran Rev. J. M. Whitehead followed.

The women had an enjoyable meeting meanwhile, at which good reports were made of work being done. Christian education, of course, had its place on the general program, the new theological seminary to be established in Kansas City being a matter of special interest.

The state board reported fifty-four missionaries employed, having sixty-nine churches and fifty-seven outstations under their care. These missionaries have made 13,521 visits, preached 5,980 sermons and reported 414 baptisms; 3,477 members are in these churches. Various pastors and missionaries spoke of their fields. Among the 60,000 Scandinavians in Kansas there are thirteen Baptist churches with 628 members, while from 2,000 to 3,000 attend the services and Sunday schools. These churches are growing. They raised the past year $11,587.28; of this $700 was for state missions. Rev. Mr. Wilson spoke eloquently of the work among the negro churches, which have 12,000 members in Kansas. The closing address was by Rev. N. B. Rairden, D. D., of Omaha, his theme the value of state mission work. Home and foreign missions were duly considered in various addresses, and an all-round annual gathering closed with satisfaction.

WASHINGTON CONGREGATIONAL ASSOCIATION.

North Yakima was the place for the thirteenth annual meeting, October 8-10. Spiritual and physical progress are keeping pace. The Yakima valley, once a dreary waste of sage brush and sand, has been made by irrigation and cultivation to bring forth abundantly fruits, vegetables, timothy and alfalfa. So in spiritual things there is great encouragement. Churches already established are steadily reducing the burden of debt under which they have labored. Four churches have just come to self-support and others are planning to do so at an early date. Six new churches in Washington and three in Northern Idaho are reported for the year. The additions to the churches in Washington were 785. The net increase, however, was only 103. Home expenditures increased $6,165, benevolences $10,298, a noteworthy condition. The difference is too often the other way. The Sunday school membership is 13,612, a gain of 691. Nine new church edifices and parsonages mark the material development. Others are in process of erection. Rev. W. W. Scudder, Jr., the new home missionary superintendent, has proved himself a good leader. His address on "The Outlook" was much praised.

The papers and addresses were purposeful and timely. Dr. G. R. Wallace spoke of "The Church as an Integral Part of the Community Life"; Rev. E. T. Ford of "Self-Support—the Demand": Rev. A. J. Smith took up

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"The Hindrances"; Rev. Austin Rice discussed "The Local Church and Outlying Fields." "The Theology for Today" was the subject handled by Rev. E. L. Smith and Rev. L. L. Woods of Seattle. "The Preacher's Use of the Bible," "Practical Preaching for the Times" and "What Is a Religious Life?" were discussed. In the evening there were addresses by Rev. R. B. Haskell on "Bringing in the Kingdom"; Miss Luella Miner, who gave her experiences in Pekin during the siege; Dr. Temple on "Our Present Responsibility to Today's Problems," and others too numerous for mention. It was altogether a live gathering that gave impetus to the work of the future.

CHICAGO AND VICINITY

Dr. Poindexter S. Henson, pastor of the First Baptist church, has been called to Hanson Place church, Brooklyn, N. Y., and it is considered probable that he will accept. With Dr. Lorimer and Dr. Henson to lead the Baptist forces in Greater New York, there ought to be progress.

The Second United Presbyterian church, which held services of dedication for its reconstructed edifice last week, has spent $8,000 on the improvements; $932 of this was raised by the Sunday school Rally Day offering. Rev. J. T. McCrory, D. D., of Pittsburg preached the dedication sermon on Sunday and lectured on Tuesday evening. He also preached the two following evenings. A "Fellowship meeting" was held Monday. Rev. J. A. Duff is the pastor of the Second church. There is a large Sunday school with 564 members.

Inspiration and helpfulness were the results of the day of retirement and prayer held by the Presbyterian ministers October 22. Rev. George B. Stewart, D. D., president of the theological seminary at Auburn, gave two strong addresses, one on "The Evangelistic Movement" and one on "Revival" in a four-fold presentation; in the ministry, in the eldership, in the church and in the world. A deep devotional spirit pervaded the meeting and the day closed with the Lord's Supper.

Christ Presbyterian church, formerly Christ chapel, Rev. David Creighton, pastor, held a noteworthy celebration on Sunday, October 20, being the fifty-eighth anniversary of the organization of its Sabbath school. A great audience present responded to the occasion.

Union evangelistic meetings began in the First Methodist church of Evanston on Sunday, November 3. Rev. G. Campbell Morgan is speaking twice every day this week, at 4 o'clock and 8 o'clock p. m.

The Campbell Park Presbyterian church, Rev. P. F. Matzinger, pastor, has invested $1,800 in very useful improvements to its audience room, trustees' room, pastor's study and halls. The church has many encouragements in the increase of congregation and membership, and in the evident deepening of spiritual interest in the hearts of the people.

At the First Baptist church Dr. Daniel Shepardson has held a two weeks' series of special meetings. In the afternoons he gave expository lectures on the Epistle to the Hebrews, which have given a renewed interest in Bible study. In the evenings Dr. Shepardson conducted meetings which have stimulated Christians to better living and fuller service, and led many persons to decide for Christ.

The Presbyterian Social Union held its first regular meeting for the season at the Y. M. C. A. auditorium October 29. After dinner Hon. Charles G. Neely and Rev. George L. Robinson, Ph. D., of McCormick Seminary, spoke on the topic, "Social Discontent and the Church's Opportunity."

Baptist.

The average duration of Baptist pastorates in South Dakota is less than two years. During the year three new churches have been organized, three new houses of worship built, two others nearly ready for dedication and still two others in process of erection. The total reported membership in the state is 5,882. This is a net gain of 592 over last year. A number of churches have thoroughly revised their church rolls and reduced their membership. In three of the associations five churches have been dropped from their records and their members are not reported this year. The whole number of baptisms in the state during the year is 296. There have been forty-six missionaries working during a part of the whole year. They have supplied forty-nine churches and forty-four outstations. They have received by baptism seventy-eight persons, by letter and experience eighty-six. The total membership on these mission fields is 2,787.

Arrangements are being made to place two or three missionaries among the Navajo Indians. The Women's National Indian Association has been conducting a school and small hospital at a point in the interior of the reservation known as Two Gray Hills. At this point the Indians are accessible and numerous. The association above referred to has kindly tendered to the New Mexico Baptist convention the gift of its property at Two Gray Hills, consisting of a comfortable five-room house, schoolhouse and three acres of ground. The convention has accepted the gift, and arrangements are now being completed for the transfer of the property.

The board of managers of the New Mexico Baptist convention met in Albuquerque, September 17. The reports of the missionaries indicate a prosperous condition in all parts of the field The financial situation was especially encouraging. New Mexico Baptists gave almost $1 per member for the work of the convention last year. Rev. S. P. Becerra is the newly appointed missionary to the Mexicans in the Pecos valley. There are now two Mexican Baptist churches in that region, making four Mexican churches organized within eighteen months.

The total membership in the Philadelphia Association is over 35,000. The number of baptisms during the year was over 1,000. There are over eighty-six churches in the associational fellowship. The North Philadelphia Association reports 510 baptisms and a total membership of 8,467.

The Indiana Baptist convention had a large attendance at Franklin October 8. The state mission board reported help given to thirteen churches during the year. An effort to add $20,000 to the permanent fund of the convention was successful, making the total of that fund now a little over $32,000. Practical subjects regarding state mission work were discussed. It was urged in the report on Sunday school work that training classes for teachers be conducted, as poor teachers appear to be the great drawback to the best work in the schools. Franklin College has now an endowment of $214,995.81, while the assets are above $400,000. Through the colportage wagon work three Sunday schools have been organized and eight aided; seven conversions were reported; one church saved from extinction and three pastors settled; one meeting house saved from being sold for debt, and another placed in such position as to redeem its building. This work is of incalculable value to the state.

Rev. L. N. Call closed his work at Sac City, Iowa, September 29. His pastorate of five years has been one of much growth and development in the church. As a result of his labor and God's blessing 119 persons have been received into the fellowship of the church, of whom sixty were by baptism.

Rev. R. N. Van Doren closed his work at Port Huron, Mich., September 29. The membership when he took charge in 1897 was 605. Since that time four new churches have been organized from the First church. The additions have been 532.

Dr. George C. Lorimer has decided to accept the call to the Madison Avenue church, New York city. This will leave Tremont Temple, Boston, without its great attraction.

Congregational.

A tablet "in memory of all who in this Cayuga Lake valley have coworked with God," has been set in the wall of the church edifice at Ithaca, N. Y., and was unveiled October 13. The tablet enumerates among the coworkers it commemorates: The Indians of the Iroquois Confederacy, the First Unknown White Explorers, the

French Jesuit Missionaries, the Continentals in Sullivan's expedition, 1779, the Envoys, Travelers and Men of Science, the First Settlers of this place, 1789, and the Pastors, Officers and Members of the Reformed Protestant Dutch Church organized April 2d, 1830 —eight pastors mentioned by name. It is erected by "the people of the First Congregational Church of Christ of Ithaca, N. Y., organized 1872.

In Washington, D. C., Lincoln Memorial church and University Park Temple church were merged into one organization October 1. The new name is Lincoln Memorial Congregational Temple, and Rev. Sterling N. Brown is pastor. In the new church will be carried on the most extensive institutional plant in the United States by negro Congregationalists.

Rev. G. A. Gates, formerly president of Iowa College, has been called from the pastorate of the First church of Cheyenne to the presidency of Washburn College, Topeka, Kas. He is well fitted for the position.

Rev. E. O. Mead of Park church, Cleveland, Ohio, has organized a Bible Study Club for young people "over fifteen and under 115."

A good illustration of church federation is found at Lone Rock, Wis. The Congregational and Methodist churches occupy the field, planning their work with reference to each other, the Sunday services alternating morning and evening, the Sunday school, prayer meeting and Christian Endeavor, each a united service. This plan of union thus far is working admirably and gives the pastors opportunity to preach in the outlying districts. October 13 Pastor Fehlandt welcomed eleven to membership, three being by confession.

Rev. Fred T. Rouse of Appleton, Wis., has received sixty-five children into church membership in the past year.

The General Association of North Carolina held its twenty-fourth annual meeting September 25 to 29. The Sunday school convention had encouraging reports from the field; ten new schools were added to the roll. The place of the catechism in the Sunday school was discussed and it was voted to urge the use of one. The needful qualifications of the Sunday school teacher aroused much discussion. The reports of the churches showed much spiritual progress throughout the state. The special meeting on temperance drew a large attendance and great interest.

The watchword of the Oregon Association meeting was "Forward"—in personal Christian living, in corporate Christian life, in systematic benevolence, in our new possessions, in the Orient. Strong and bright addresses and papers were given along these lines.

The Ladies' Association of Euclid Avenue church, Cleveland, Ohio, is made up of five departments, each having a chairman and secretary; home mission, foreign mission, church, city and young ladies' departments. It considers that this plan results in economy of time and strength, a larger membership, something for everybody to do, true cordiality and lack of all jealousy and envy.

At Marysville, Ohio, a second year's course in Bible study was begun with nineteen scholars. The theme of study is Hebrews. October 6 at a meeting of the men of the church, a Pilgrim Brotherhood was organized. The minister, Rev. E. A. King, is conducting a class in physical culture made up of the young men of the city. At the first session twenty-three men were on the floor.

The Disciples.

A meeting at Trenton, Mo., lasting over three weeks, resulted in 115 additions to the church.

At the close of the present missionary year there was $305,342.26 in the Church Extension Fund. There was an increase of 113 in the number of contributing churches and a gain of $2,358.43 in receipts. Eighty churches were helped to complete their buildings, and loans were promised to sixty-nine others, and this work covered twenty-eight states and two territories. Including the returned loans, the total receipts for use in the work for the year were $103,851.11.

William Woods College has made this year the largest enrollment of boarding pupils in its history. During the summer the benevolence of the widow of Col. D. M. Dulany of Hannibal built and equipped ten music rooms, thereby enlarging the capacity of the school and enabling the management to accommodate 114 boarders, while heretofore ninety-nine is the largest number ever received in the building at any one time.

The quarterly rally of the Chicago Christian Missionary Society will be held in Kimball Hall, Sunday, Nov. 10, at 3 p. m. Marion Stevenson of Irving Park will deliver the principal address. At this meeting the annual report of the society will be presented. The Chicago Christian Missionary Society has increased its income from $2,248.91 in 1900 to over $4,000 in 1901, and purpose to raise twice this amount, or $8,000 for 1902. The general condition of the city missions of the Church of Christ, considered as a whole, was never in a more promising condition.

The mission work done in the state of Missouri the last year shows up well. Sixty churches were organized and 110. Bible schools, 3,596 persons were added to the church, 1,686 of whom were baptized.

Rev. Peter Ainslie celebrated, October 6, his tenth anniversary as minister of the Calhoun Street church, Baltimore. During his ministry the church membership has increased from 100 to 500, and all but $1,000 of the debt has been paid, efforts to raise which amount by December 1 are now on foot. Two missions are connected with the church, both of which are in a prosperous condition.

Drake University began its twenty-first year September 18, and will this year have an enrollment of 1,900. In the past two years the university has assumed the ownership and complete control of the medical and law schools,

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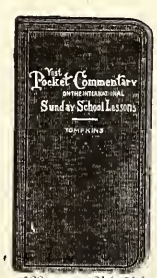

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and other departments hitherto working under a percentage contract. The unity thus secured is essential to fullest and most helpful co-operation. A new pathologic laboratory has been constructed and well equipped under the supervision of Chas. H. Hoffman, M. D., Ph. D. The Bible department has already enrolled more than 100 students.

Last year the Illinois Christian Missionary convention and Chicago Missionary Board handled $8,317.05, by the use of which 1,696 souls were added to the churches—a cost of $4.90 for each addition. This indicates the excellent management of the board in the use of the small funds entrusted to them.

The Christians at Tindall, Mo., have just dedicated a fine little church building, the result of persevering effort. In connection with its dedication a series of meetings was held, resulting in a total of 115 additions. Two-thirds of the entire numbers were men. At one baptismal service thirty-four were baptized, ten of whom were men over forty years of age.

Rev. Charles Reign Scoville has accepted a call to the pastorate of the church at Gainesville, Texas, recently made vacant by the death of Rev. J. B. Sweeney.

Rev. J. A. Helm of Louisville, Ky., has just closed a ten days' meeting at Martin, Lewis county, Ky., with 103 additions.

At Butler, Pendleton county, Ky., 125 have been added to the church during the two years' ministry of Rev. O. P. McMahon.

The Bible school at Nunda, Ill., where Rev. J. W. Bolton is pastor of the church, has added a home department, cradle roll, teachers' meeting and written examinations to its work. Carrie Crossman is the efficient superintendent.

The School of Pastoral Helpers, Cincinnati, Ohio, has in attendance in this, its second year, young women from three denominations and eight states. Several of them are college graduates. Pastors of any denomination who desire a woman assistant can write to A. M. Harvuot, president, 617 Richmond street, Cincinnati, Ohio.

Rev. M. M. Davis has given the Central church, St. Louis, eleven years' service. The summary for this period is 1,506 sermons, 2,029 additions and $142,352 raised by the church.

Methodist.

At the annual meeting of the Woman's Home Missionary Society, Rock River conference, it was stated that 30,000 leaflets had been sent out during the year and 5,400 mite boxes distributed. The treasurer's report showed that Chicago Northern was the banner district, having raised $1,278. Chicago district came next with $1,098; then Chicago Western with $516. Next in order was Rockford district with $713. Total receipts have doubled in the last two years. It was stated that $171 was lacking to make up the $10,000 the conference society had pledged to raise as its twentieth-century offering. Voluntary subscriptions were called and the amount was soon made up.

De Pauw University opens with brighter prospects than for several years. The enrollment will pass 600. The new Minshall laboratory will cost when complete about $75,000 and will rank among the best science schools of the middle west.

At Baker university, Baldwin, Kas., the attendance October 1 was 106 beyond the total enrollment for the fall term last year. The new gymnasium, costing $25,000, will soon be ready. A library building is to be erected next year.

Seven new churches have been erected and paid for during the past six years in the Sioux Falls district of the Dakota conference. Six churches have been purchased from other denominations. Last year showed a marked increase in Sunday-school scholars, being 409. The increase of probationers was 208.

Presbyterian.

The following note has been received from Rev. Dr. J. Wilbur Chapman, pastor of the Fourth Presbyterian church, New York city:

There is evidently an increasing interest in evangelistic work throughout the Church. A profound impression has been made upon the country dent. This would seem of all times

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by the death of our lamented Presi- God's chosen season for the ingathering of souls. It gives me great pleasure to announce the going forth of another evangelist, the Rev. E. S. Stucker, formerly the pastor of the First Baptist church of South Bend, Indiana. Mr. Stucker has been phenomenally successful in his pastoral work, has been one constantly sought after as an evangelist, and now has given up his church that he may devote his whole time to this service. He is prepared to conduct union evangelistic services where they may be desired. He is worthy the fullest confidence of pastors everywhere and I rejoice in his going forth on this special mission. Mr. Stucker may be addressed for the present at LaGrange, Ill.

The Presbyterian Evangelistic Tent committee of St. Louis has just issued its report of work done from July to September of the past summer. Two tents were in use during the summer —the first called "Glad Tidings" under the management of Rev. Charles Stelzle, and the second known as "Tent Evangel" under the direction of Rev. H. Magill, D. D. In the former were held seventy-five services with a total attendance of about 30,000; 300 professed conversion, and of these forty joined the new Markham Memorial church. In "Tent Evangel," which was located near Grace church, the audiences sometimes included 300 to 400 persons, and eighteen new members were received by Grace church direct from these meetings. Others, it is believed, united with other churches.

Rev. George F. Pentecost, D. D., is to be superintendent of Presbyterian missionary work in the Philippines. Although on the verge of sixty years, he is still full of energy and believes he can do more work for Christ there than here.

The First church, Davenport, Iowa, Rev. John B. Donaldson, D. D., pastor, has undertaken the support of a foreign missionary.

Rev. J. Milton Greene, D. D., has just sailed as pioneer missionary in Cuba, for the Home Mission Board. Rev. A. Waldo Stephenson and his family accompanied him, and also Miss Mabel Bristow, who has already taught for two years in Porto Rico. All these are to be supported by churches in East Orange and Brooklyn and others. Rev. Herbert S. Harris will start in November, the Fourth church of New York, where he is assistant pastor, paying his salary.

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BOOKS

"The Man from Glengarry." A tale of the Ottawa, by Ralph Connor. Fleming H. Revell Co. Price, $1.50.

There is a wide and ever-widening circle of readers to whom a new book from the pen of Ralph Connor is looked forward to with pleasant anticipations. The question which many are asking is will "The Man from Glengarry" touch the high mark of interest reached in "Black Rock" and "The Sky Pilot"? To say that it does is the highest possible praise. While still dealing with pioneer life, our author selects new scenes and new types of character. He takes us into the heart of the backwoods of Canada and introduces us to Scottish Highlanders, French Canadians and native Americans, whose characteristics he depicts with the hand of a master.

In its literary interest the book is somewhat uneven. It starts like a river gushing in full force from a cleft mountain. The opening chapter describes with wonderful realistic power a fight between two rival bands of lumbermen. This chapter is so suggestive of the blood and thunder novel that it may tempt some readers to put the book aside. If they do so they will be the losers, for the story is as varied in its interests as life itself. The only place at which it sags is where doctrinal discussions are lugged in in connection with the revival in the backwoods church. Towards the close the mountain torrent becomes a placid river, flowing through green meadows and fields of waving grain.

But the main interest of the book lies in the striking way in which the struggles of the hardy pioneer with the forces of nature are depicted. There is also a wonderful harmony of tone between the gloom of the primeval forest and the gloomy Celtic nature which the writer knows so well. The religious life of these Scottish Highlanders had in it very little of the sunshine of joy, but in spite of its sternness we are forced to admire its purity, its dignity and its strength. Calvinism put iron into the blood of those people and made them a race of heroes. Ranald, the hero of the tale, is a typical Celt: his turbulent passions, his self-restraint, his development from a boy ruled by impulse to a man strong in all the elements of true manhood, are put upon the canvas with a strong hand. The tragic, the pathetic and the humorous mingle in this story, which is conspicuous for its human interest.

"Culture and Restraint," by Hugh Black. Fleming H. Revell Co. Price,

This is a collection of essays of a very high order. As a form of literature the essay has been out of vogue for the last few years; fiction having usurped its place. But it belongs to the permanent in literature, and is sure to regain its place when good essayists appear. Hugh Black won distinction in his book entitled "Friendship," which was favorably received. To be able to write something fresh and attractive upon that hackneyed theme was in itself no small achievement. This volume, while characterized by all the grace of style, philosophic insight and refinement of thought which characterized the former volume, has the added quality of maturity. It shows that the author is coming to himself, or, if you will, coming to his own. The theme of which the book treats is a fascinating one, and gives full play to the gifts which the writer possesses in such a pre-eminent degree. The problem which he faces is that suggested by the opposing ideals of culture and self-denial. "Should a man obey his nature or thwart it; seek self-limitation or self-expansion?" This book is an attempt to do justice to both sides of this problem, "and to find a great reconciling thought which combines both, while at the same time it saves them from the inevitable failure which awaits them when each is taken by itself." It begins by pitting Zion against Greece, the ethical ideal against the esthetic. It then shows how the Christian ideal, in which these two are blended, became corrupted until the medieval conception of sainthood was reached. The Christian solution of the problem is summed up in the words, "It is religion man needs, not culture in itself. So the birthplace of modern civilization is not Athens but Calvary." In its get-up this book shows the perfection of the printer's art. Paper and letter press are of the best, and the dainty covers of green and gold are good to look upon. We give elsewhere extracts from one of its characteristic chapters.

"Mistress Brent," a story of Lord Baltimore's colony in 1638, by Lucy Meacham Thurston. Illustrated by Charles Grunwald. Little, Brown & Co. Boston. Price, $1.50.

This story deals with the romantic period in colonial history. It takes us back to the founding of Maryland, and shows American society in its formative period. Into these new colonies poured a strange assortment of people—broken-down aristocrats, with their family retainers; adventurers, soldiers of fortune, outlaws, artizans, sturdy yeomen, something of the worst and something of the best of the old world civilizations.

This story describes these times. At its opening it moves slowly, too slowly, perhaps, but as it goes on its pace quickens and its interest deepens. Towards the close it gains cumulative power. It has abundance of incident and portrays the play of passion with a rare gift of analysis. It also

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gives a faithful picture of the political and social life of the times. We could hardly call it a great book, but it is unquestionably an interesting one. The chief figure gives the title to the book. Mrs. Brent, who was cousin to Lord Baltimore, the lord-protector, came over from England with a brother and sister, having acquired a gift of land in her own name. Governor Calvert, who was also a cousin, did not take kindly to the idea of her setting up a separate establishment and living alone in that wild country. But she had her way. She was prospering in her handsome manor when attacked by the Indians. The governor came to her rescue, saving her life. It seems that she had had a disappointment in love and that she had come to America to hide her sorrow in solitude. The governor fell in love with her; won by his manly life she consented to marry him, when he took sick and died, leaving her as his executor. How she roused herself from her grief and put in shape the tangled affairs of the colony; how she afterward met her early lover, now a widower, and refused to marry him; how she retired to her manor and lived there quietly, happily and usefully are among the things chronicled in this readable volume.

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He was the intimate friend of William McKinley during all the years of his eminent career; the Bishop enjoyed his utmost confidence; under these conditions the manuscript had been in course of preparation for several years. It is a literary work of the highest order, accurate, interesting and truthful. It was almost ready for the press when the horrible tragedy came. Nothing remained to do save the necessity of the Bishop's final revisions and writing the last sad and closing chapters.

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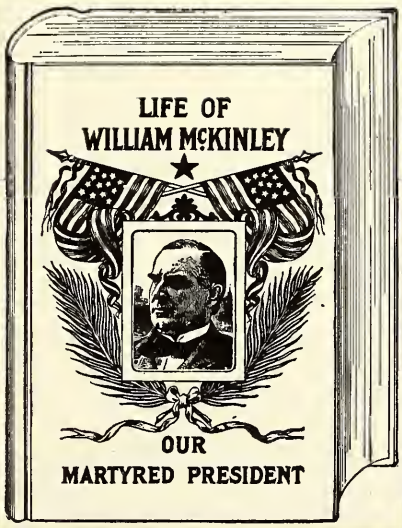

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Trial and Condemnation.

The Assassin Leon Czolgosz.

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THE SUBJECT

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Recognized experts in the book business estimate the sale of McKinley Biographies during the next six months will exceed 3,000,000 volumes. These astounding figures were had by calculations based upon the sale of over 1,000,000 Biographies of President Garfield. It is an undisputed fact, Biography is of supreme interest to everyone.

THE AUTHOR

Bishop Fallows, before he essayed the present great work, was well prepared for the task, because he had already written, copiously, critically, comprehensively and understandingly of William McKinley and the historical epoch in which he so long played an important part. For forty years American statesmen, measures, politics and history have been as familiar to Bishop Fallows as are his own fingers that handle the pen so deftly, his own mind that produces such lofty thoughts, just judgments and beautiful sentiments. For many years he had personally known William McKinley, had admired, loved and carefully chronicled his splendid achievements, his wise and patriotic utterances. Understanding the motives, principles and lofty aims of our martyred President, familiar with recent American history and fortified with an array of the richest material which he had made peculiarly his own by employing it in the composition of many patriotic and historical works and addresses probably no American was better qualified, nor so matchlessly equipped for this great work as Bishop Samuel Fallows, and none has produced such splendid results—a book that will take its place upon the shelves of public and private libraries as a comprehensive and accurate life of Our Martyred President.

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THE CHRISTIAN CENTURY.

Volume I. Chicago, Illinois, November 14, 1901. Number 26.

LEADING FEATURES.

Social Sins, and How to Meet Them

The Alliances of the Saloon

The Liquor Problem

My Agent

International Industrial Competition

Substitute for Saloons

Salvation from the Saloon

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THE CHRISTIAN CENTURY.

Volume I. Chicago, Ill., November 14, 1901. Number 26.

EDITORIAL

STATEMENT OF PRINCIPLES:

The Christian Century is published in the interests of essential Christianity. It is the organ of no party; the advocate of no ism. While welcoming the ascertained results of modern Christian scholarship, it stands for the great evangelical verities which are the foundation stones of the Christian system. It seeks to be tolerant in spirit, practical in aim, and warmly sympathetic towards all the present day problems of religious thought and life. It also aims at being at once a clearing house and medium of communication between the different denominations, so that they may by free and fraternal expression of opinion become better acquainted with one another and may be led to join forces in more aggressive work for the advancement of the Redeemer's Kingdom.

SOCIAL SINS, AND HOW TO MEET THEM.

THERE is one sin which has been called "the social evil," and it is rightly named, for to describe its injurious effect upon society is beyond the power of words. It is a sin which saps the life of the nation and honeycombs the beams upon which the social system rests. It was this sin which brought ruin upon the Greek and Roman empires; it was because of this sin that the land of Canaan spued out its inhabitants.

This evil cannot be eradicated by law. It has a deep moral tap-root which law cannot reach. Law can deal with it only when it assumes tangible form as a crime against society, but is utterly powerless to deal with it as a sin against God. Against immorality as such civil law has no power; nor has it any warrant to interfere with private habits, however vile, so long as their indulgence involves no infringement upon the rights of others. All that law can do is to put a hedge of restriction around social sins. For their complete removal dependence must be placed upon moral means. Home life must be made holier; chastity of thought and speech must be developed; the heart must be purified; poor, sin-stricken humanity must receive the healing, cleansing touch of Christ.

For a time it was thought that the cancer of Mormon polygamy could be cut out by a brilliant stroke of legislative surgery. We are now making the discovery that the disease is in the blood, and that the patient needs constitutional treatment. The recent triumph of the Gentiles in the territorial elections shows that the law-respecting elements are gaining the ascendency. We do not wonder that those who lived and suffered through the dark days of Mormon misrule hail the smallest victory as a happy omen and sing their jubilate. But after law has done its utmost, the Church of Christ, carrying the gospel in one hand and Christian education in the other, will still be needed to complete the work of social and moral reform which law is powerless to accomplish.

Mormon polygamy suggests what Dr. Leonard Bacon designated the continuous polygamy of New England. The Mormon has a number of wives at once; by availing himself of our loose divorce laws the New Englander can have just as many wives as his Mormon brother, only he must restrict himself to one at a time. In no country do the divorce laws stand in greater need of reform than in our enlightened Republic. The danger line has surely been reached when in some states the ratio of divorces to marriages is as one to ten. And it is always found that the more lax the laws relating to divorce the larger the number of divorces. For this alarming evil one part of the remedy must therefore be stricter divorce laws, combined with uniform laws in all the states. The other and more important part of the remedy is a clearer recognition of the sanctity of the marriage union as a Divine ordinance, and not as a contract of convenience—a union founded upon a deep and immutable law of nature; a union holding within itself the future of the race and the well-being of society; a union so close, vital and essentially permanent that its dissolution at the will, or by the authority, of man is expressly forbidden by the words, "What God hath joined together let no man put asunder."

Polygamy and divorce are ancient evils. Abraham, the friend of God, was a polygamist. Divorce was a burning question in the days of Moses. How has God been dealing throughout the centuries with these evils? Take polygamy; although alien to the divine will no direct prohibition of it is found in Scripture, and yet we know that when, by the influence of Christianity, an advanced civilization has been attained, it has always gradually faded out of society. With regard to divorce, the Mosaic law, if judged by the standard of Christian ethics, appears exceedingly lax, but it was all that was practicable at that time. Divorce was permitted, it is said, because of the hardness of the hearts of the people. What Moses could not abolish he restricted. He threw around the marriage relation every possible safeguard. He "suffered a man to put away his wife," but it had to be done in a legal, or-

derly way—a bill of divorcement had to be procured, and thus all hasty, impulsive action was prevented.

The Divine method of dealing with divorce is in principle the same as the Divine method of dealing with slavery, viz., that of restriction or partial prohibition. The ultimate end in both cases was the utter abolition of these evils, and until that could be gained the evils were softened, modified and restricted in every possible way. By fencing slavery and divorce around with legal restrictions did God sanction sin? When he winked at certain palpable wrongs because of the ignorance of the people was he conniving at wrong-doing? And can those reformers be in the wrong who, following the Divine method of reform, seek to restrict the evil which they cannot abolish, surrounding it all the while with influences before which it will gradually disappear, as the snow banks of winter melt away before the vernal sun?

A study of the means and methods adopted by the All-Wise to secure the redemption of the world from the dominion of social evils, indicates the reason why many reformatory movements have signally failed. They have failed because they have tried to eradicate the evils of society by a change in the outward conditions of life, rather than by a change of human hearts; they have failed because they have attempted to regulate the inward life by the outward, rather than the outward by the inward. They have not aimed directly at the seat of life; they have struck the serpent of sin on the tail, instead of striking it on the head, thereby scotching instead of killing it; they have attacked outward forms of evil instead of attacking the hidden principles of evil; in a word, they have depended too much upon outward measures and too little upon the spiritual power of Christianity. If the Sermon on the Mount teaches anything regarding the Divine method of reform it teaches that the thing to be sought after first and foremost is not the destruction of outward forms of sin, but the destruction of the spirit and essence of sin. The head of evil must be bruised by destroying all wrong feelings and dispositions coiled up in the heart. To stop short of this is to stop short of the goal of moral reform. If nothing more has been accomplished than the repression of outward forms of evil the end has not been gained. The waters of iniquity have merely been dammed back, and, time being given, they will cut for themselves an underground channel. Until the fountain of evil is dried up true reform is not attained. With human souls and with human society true reform must always be preceded by regeneration.

For the license period ending August 31st, 6,557 licenses to sell liquor were issued in the city of Chicago.

The Christian who prays for God to sweep intemperance from the land does not mean it unless he is willing for God to use him as a broom to do the sweeping with.

THE ALLIANCES OF THE SALOON.

RECENT investigations into the workings of the saloon system have brought many surprising facts to light. The report printed by Rev. Royal Melendy of his study of the saloon in its social bearings in Chicago, made it very clear that the saloon fulfills many functions besides that of supplying alcoholic drinks, and some of these functions are undoubtedly healthy and admirable. The city of Chicago has no provision, to its deep disgrace, for public toilet rooms for its inhabitants. The working classes are therefore driven to the provision made in this direction by the saloons. There is also a great demand for rooms which can be used by the committees of all kinds of unions, societies and associations, which are growing every year amongst the working classes. Many of these cannot afford to own buildings or even to rent rooms, and they find that provision made for them by large numbers of saloon-keepers, who are more than willing to have these organizations find their headquarters at their places of business. For the use of these committee rooms there is no charge, and those who use them are not even urged to buy drink, although no doubt they are expected to do so. Still further the profits on the selling of drink are so enormous that it pays to offer a warm lunch, which sometimes means a considerable amount of good food, to the man who will purchase even a 5-cent draught of beer. In these three directions, then, the saloonkeepers are providing abundantly, good-naturedly and energetically for certain great social needs. We cannot wonder that the workingmen who see no other institution and no other class of business men to which they can turn for the supply for these needs, bitterly resent any proposal to remove the saloon. Those who would promote the temperance cause must make up their minds to do a great deal more than abolish the saloons by legislation and police action. Our leaders, in fact, in order to succeed here, must be agitators for the supply of those healthy, normal and permanent needs of the working classes which we have named. The statesmanlike view of the situation is only held by those who maintain that in Chicago the popularity of the saloon must be starved by making other adequate and popular provision for the legitimate demands of the people in these directions. It is not our purpose or function to say here how this can be done. We can only urge with all earnestness that in Chicago at any rate a great lessening of the number of saloons, and still more their complete abolition, could only be justified in the eyes of the masses of the people by the substitution for them of public institutions which can adequately take their place in all their healthy functions, without the sale of liquor.

There is another side to the alliances of the saloon. If on the side already named it subserves certain good ends in the life of the people, it undoubtedly also sustains and nourishes the worst evils that are known. Mayor Harrison recently described in unflinching phrases the deadly work which is being done by the wine rooms and private dining-rooms attached to so many of even the best saloons and restaurants. It is, of course, notorious that saloons are made the nests of robber bands, the haunts of gamblers of every kind. Crime and vice would no doubt exist without them, but no one dreams of maintaining that they would

exist in anything like their present luxuriousness of form and vigor if the saloon system were even decently ordered in this city.

How these alliances of the saloon are to be destroyed is simply a problem for the police. If the police will, the thing can be done. The police beyond all doubt know the saloonkeepers who harbor all the various pests of society; and the rank and file of the police force are beyond doubt willing honorably and completely to perform whatever task is assigned to them. The responsibility for inaction or ineffective action rests upon those with whom it lies to give orders to the patrolmen, and to see that they are carried out; and behind the supreme powers of the police force there undoubtedly stand those who have no desire to see the city cleansed, and whose self-interest, political or otherwise, stimulates their opposition.

Mr. Roosevelt proved in New York some years ago that the average policeman is ready to respond to the higher aims of better commanders and leaders than those whom the voters usually give him. When a vigorous chief of police, supported by an honorable and wholesome mayor, is determined that the saloon shall cease to be the haunt of the desperadoes and foul creatures that prey upon the weaknesses and the sin of human nature, the thing can be done. We hope now to see the matter demonstrated afresh in New York. May the disgust of that city at Tammany warn our city magnates all over the land that the American citizen will not endure what Crokerism has wrought in New York!

If the saloon is to remain among us at all, it must cut off its alliances with evil. And reformers must cut off its alliances with good, if they wish to abolish it altogether.

NOTES AND COMMENTS.

The Chinese Question.

ACCORDING to the representations which are believed to have been made by Special Commissioner W. W. Rockhill to the state department, the outlook in China is by no means promising. Those who are on the ground and know the temper of the people believe that within a few years there will be a recurrence of the Boxer outbreaks. The memory of the outrages committed, and the way in which the people are being bled to pay the indemnity demanded by the powers, are intensifying the anti-foreign sentiment among the people. When China's awakening comes things may happen which will stagger the civilized world.

American Anti-Cigarette League.

The prevalence of the cigarette habit is alarming. But there is a bright light in the cloud. An army of three hundred thousand boys and girls have started the stampede by forming the American Anti-Cigarette League, which seeks, by pledging the boys and girls against the use of the cigarette, by publication of facts concerning the evil, and by arousing public sentiment, to kill the habit. Twenty years ago the annual production amounted to only 508,873,783 cigarettes. The year 1898 marked the high tide of production, amounting to 4,153,252,470, a total that is appalling even to one who is not fanatical in the matter of tobacco using. According to the tobacco journals the last year has seen "200,000 less cigarette users, or a greater moderation than before." During the past year the decrease has been at the rate of 2,192,390 per day, and reports show the greater decrease in the districts where the Anti-Cigarette League agitation has been the greatest. The Syracuse, N. Y., *Herald* has this item: "The Anti-Cigarette crusade which has been waged in this city for the last three weeks appears to be bearing fruit, as the local tobacco dealers report a heavy falling off in the sale of cigarettes."

Change in the Character of Immigration.

The latest census report shows a noteworthy change in the character of immigration. Fewer people are coming from Great Britain and Ireland, Canada, Germany and Scandinavia and many more from Austria-Hungary, Italy and Russia and Poland. The foreign-born population of the United States now constitues 13.7 per cent and the native-born 86.3 per cent. Ten years ago the figures were 14.8 and 85.2 per cent respectively. Immigration has been smaller during the last ten years than in the preceding decade, and of a wholly different character.

Temperance Crusade in England.

The nonconformist conscience of England is being stirred at present on the temperance question. Aggressive measures are being taken to curtail the power of the liquor traffic. Mr. Chamberlain has unwittingly furnished a whetstone on which temperance reformers are sharpening their weapons. At the opening of a new temperance hall in Birmingham he said:

"I defy anyone to point to an act of parliament during the last seventy years which has had any effect whatever in reducing drunkenness, although I think it would be easy enough to point to several which have had the effect of increasing it—as, for instance, the act which established grocers' licenses."

The truth of this statement is being indignantly denied; the position being taken by many that every act of a restrictive nature during the last seventy years has diminished intemperance.

All Souls' Day.

This festival of the Roman Catholic church falls on Nov. 2d. It is celebrated by burning candles on the graves of dead friends and praying for the repose of their souls. Beginning at dusk and continuing until the early hours of the following morning the devotees kneel in prayer. As the shadows of night creep over the cemeteries the sight is a weird one. This feast was observed in Chicago this year principally by foreign-speaking Catholics. Others observed the occasion by services in the cemetery chapels and by visiting the graves of departed friends. Whatever we may think of the possibility of the destiny of the dead being affected by the prayers of the living, the idea that all souls are to be embraced in the sympathetic interest of Christian hearts is one which it is well to remember.

The Athanasian Creed.

Our readers of the Episcopal church will be interested to know that the Athanasian creed was recently made the subject of a lively debate at a recent diocesan conference in England. The Episcopal church in America is not in the position of requiring its ministers and worshipers to read the Athanasian creed at public service, but the English church has not yet reached that stage of development. Bishop Hamilton Baynes

made the proposal that the creed should be read with the omission of the damnatory clauses, but this was very strongly opposed, even by some who would wish the creed omitted altogether from public worship. When the vote was reached it is interesting to know that the clergymen present adopted the previous question while the laymen supported Bishop Baynes.

Temperance Professorships.

With a view to enlightening the public on the issues at stake, English temperance leaders are now bending their energies to the establishment of temperance professorships in the chief universities of Great Britain. Spurred on by the success of the British liquor trade in founding a chair of brewing in Birmingham University, of which institution Joseph Chamberlain is chancellor, the white ribboners now seek to endow lectureships devoted to the gospel of total abstinence. They have already raised funds to establish a "Lady Henry Somerset lectureship" in the University of London and are communicating with temperance leaders in the United States with a view to starting a similar lectureship simultaneously in some leading educational institution here.

The Lion Sermon.

Among the most curious foundations in England, which contains so many odd relics of the past, we must reckon the only Lion sermon which has been delivered in London since the middle of the 17th century. The sermon was established by a certain Sir John Gayer, who was a merchant of the City of London and a great traveler. On a certain occasion while traveling in Arabia he became separated from his companions and was met by a lion. He had no weapon, but being a pious man had recourse to prayer, with the result that the lion walked away. The grateful traveler on his return to London established an endowment for this annual sermon. This year the sermon was preached by a descendant of the founder, who selected for his text the words in I Corinthians, "Be strong! Let all your things be done with charity."

Negro Gain in Population.

The census bureau has made public startling statements touching the increase of the negro race. For whereas in the decade from 1880 to 1890 the negroes increased only 13.5 per cent, and the whites 26.7 per cent; in the decade from 1890 to 1900 the negroes increased 18.1 per cent and the whites 21.4 per cent. That is to say, that while in the first of these two decades the white stock grew twice as fast as the black, in the decade just ended it grew only 3.3 per cent faster. And when we take into account the extent to which the white race has been replenished by immigration we see that the negro has about reached the level of the white in racial virility. He is here to stay, and he is here to multiply. The presence of 8,840,798 people of negro descent in the United States presents a sociological problem as difficult in its nature as it is vast in its proportions.

The Triumph of Decency.

The election of Seth Low as mayor of Greater New York is an event of deep moral significance. It will strengthen the faith of many a faint-hearted reformer in the possibility of civic regeneration; it will show how thoroughly sound the conscience of the people is when they take the trouble to consider moral issues; and it will serve as a warning to corrupt politicians that there is a point beyond which they dare not go in the work of debasing the life of the community. Mr. Edward M. Shepard, the Tammany candidate, is a man of good reputation, who doubtless intended, if elected, to do all in his power to purify his administration; but his hands would have been tied by his supporters. "The people wanted a change," is the way in which Mr. Croker naively puts it. Yes, and they wanted a change for the better. The infamous rule of Crokerism could no longer be endured. But the Tammany tiger, although scotched, is not killed. It will take persistent and heroic effort on the part of the lovers of good government to destroy its power.

A Dearth of Missionaries.

A few years ago the Student Volunteer Movement stirred the heart of the churches. It seemed as if a new era had dawned. Five thousand young people offered themselves for service in foreign mission fields. And now comes the startling intelligence that the Presbyterian Mission Board is finding difficulty in obtaining recruits, and it has sent out a letter to the theological seminaries urging them to use their influence in inducing their students to take up foreign missionary work. Great as is the demand for money; the demand for men is still greater. This change in the situation is accounted for in part by the circumstance that when the churches failed to respond the student volunteers, many of them, stepped aside and began to follow business pursuits, under the conviction that they ought to stay at home and make money so as to render it possible for others to go to foreign fields. But already the cry for more laborers is beginning to be heard. Must the call be made in a timid, halting way, lest there be more volunteers than the Church can enlist?

Duties to the State.

The Reformed Presbyterian church of Boston has expelled from its membership Mr. James Jackson because he has taken the oath of allegiance to the United States. In the eyes of this church the constitution of the United States is an infidel and immoral instrument because it does not recognize the God of nations and ignores the Kingship of Jesus Christ. Hence they decline to identify themselves with this government, at least in the way of exercising citizen rights. They, however, pay taxes cheerfully for the protection and privileges of citizenship. Many of them even fought in the Union army during the war of the rebellion. But they draw the line at voting. They are ready to render unto Cæsar the things that are Cæsar's just as soon as there is outward conformity to their views, but not before. Surely, the government under which we live is nearer the ideal than the government of Cæsar to which Christ enjoined obedience?

Papal Excommunication.

Rome has an arm of marvelous outreach, and when she strikes she strikes with an iron hand. The two things which she demands from her priesthood are silence and submission. These Father Crowley of Oregon, Ill., has refused to give, and now he is made to suffer the severest punishment which the church can mete out to her disobedient sons. His offense is that of bringing grave charges against members of the

priesthood, and especially against Bishop Muldoon. When a retraction of the charges made was demanded he answered by offering to furnish proof of their correctness. The choice was given between life-long confinement in a monastery and excommunication. He has virtually chosen the latter, although his attitude is that of defiance, and he proposes to make his appeal to Rome where alone his sentence can be annulled. We pass no judgment upon the merits of the case, but we shall watch its issue with interest. The protest of a single man against abuses in the Church of Rome has generally been like a wave dashing against a rock. But there was a Luther and a reformation, and there may be other Luthers and other reformations.

Chicago's Liquor Bill.

Nearly one-third of the more than $11,000,000 of Chicago's yearly revenue is derived from saloon licenses. Other facts and figures presented by *The Chicago Tribune* show the size, and consequently the political influence, of the rum business. There are 6,371 saloons in the city, and it is estimated that they sell 1,700,000 barrels of beer in a year, and, of course, large quantities of liquors. It is assumed that the saloons, big and little, take in an average of $25 a day. Virtually all of them keep open on Sunday, and for a year of 365 days this means $58,135,375 a year as the bar bill of Chicago.

College Foundations.

Yale College was established not only on a religious but on an unsectarian foundation. Whereas a modern institution like the Chicago University requires that two-thirds of its trustees be members of the Baptist church, Yale University, although virtually a Congregational institution, has no such restriction. It takes its trustees from any church organization. In welcoming the representatives of other universities to the bicentennial celebration President Hadley said:

"Nor does our brotherhood know any bound of creed. Even those institutions of learning which at some period in their history have had a more or less sectarian character tend to grow as the world grows—making their theology no longer a trammel but an inspiration, and welcoming as friends all who contribute to that inspiration, whether under the same forms or under others. Our common religion, so fundamental that we can all unite therein, teaches us broad lessons of reverence, of tolerance and of earnestness."

Only upon such a broad Christian foundation as this can the great universities of the future be built. To make them subservient in any way and in any degree to denominational ends is to narrow their scope and to stultify their mission.

The Canteen Controversy.

In the midst of the contradictory statements regarding the working of the anti-canteen law it has been somewhat difficult to arrive at the truth. A significant and decisive declaration has been made by General Miles in his report for 1901. He says:

Much has been said concerning the army canteen, which, when first established, was called the "amusement room," and afterwards the "post exchange." It was a place of amusement and recreation for the enlisted men, where they could enjoy reading books and papers, playing games, etc., and could purchase such refreshments, except liquors, as they desired. It was then an eminently successful institution and promoted the contentment and general welfare of the troops. Later, when what was known as the post traders' establishments were abolished, light wines and beers were authorized to be sold in the canteen. The government has now by act of Congress prohibited the sale of intoxicating beverages in the canteen, and it is believed that no injury has resulted thereby and that the law has in the main been beneficial.

The army is composed principally of young men who have not formed the habit of using liquor, and although the majority of the enlistments actually occur in large cities, as the recruiting offices are principally located there, a large percentage of the men come from homes in the country and small towns and villages in every part of the United States. The prediction that the change would prevent enlistments and increase desertions has not been fulfilled. Since the law was approved, namely, on February 2, 1901, the recruiting stations have been thronged with men seeking enlistment for the service, 25,944 men having been enlisted since that date, and the percentage of desertions is now far less than in former years.

A Dangerous Ordinance.

An effort is being made at present by the Chicago city council to repeal the ordinance which requires that all saloons be closed at midnight. To make this obnoxious measure carry there is joined to it a clause providing for the wiping out of the wine room. The two questions ought to be taken up separately, and while the present law forbidding all-night saloons ought to be kept on the statute books, the wine-room abomination should be brought to an end. It is a time for all lovers of social purity and good order to make their influence felt in balking this deep-laid scheme of the saloon men to secure "an open town."

Li Hung Chang.

Li Hung Chang, the famous Chinese statesman, is dead. According to the estimate of General Grant, who knew him somewhat intimately, he is to be ranked with Beaconsfield, Gambetta and Bismarck. But it is difficult to draw a comparison. He was an oriental, and to the westerner was very much of a sphynx. His career from obscurity to that of prime minister of the empire had in it many elements of romance. He was astute and far-seeing and saw clearly the direction in which China ought to go; but he was temperamentally a mediating man, and hence was often misunderstood by both extreme parties. Not a few, while recognizing his great ability, denounce him as a humbug and a trickster. One thing is sure, he was to the core a Chinaman, and died with unshaken faith in his ancestral worship. In the Boxer movement he took no part. For missionaries he had no love and called them "trouble makers." It is too soon justly to estimate his influence. Such a character needs perspective to enable us to see it in its right proportions.

Roman Catholic Church and Temperance.

It has always been a bitter drop in the cup of Roman Catholics that so many of their members are engaged in the saloon business. The cause of temperance is, however, spreading rapidly in that communion. The annual meeting of the Catholic Total Abstinence Union, which has just been held in Hartford, Conn., was largely attended, and the reports and addresses were encouraging and inspiring. It appears from the secretary's report that the society now numbers 85,411 members, in 970 branch organizations, and that the increase for the past year had been 4,190 members and ninety-three new societies. Archbishop Ireland, in an address, said that in years past the criticism had been made justly that the proportion of drinkers among Catholics was greater than among persons of other religions, but that now such a statement would be untrue, the change being due to the Catholic Total Abstinence Union and other similar organizations in the church.

CONTRIBUTED

AT LAST.

When on my day of life the night is falling,
And in the winds from unsunned spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown.

Thou who hast made my home of life so pleasant
Leave not its tenant when its walls decay;
O Love divine, O Helper ever present,
Be thou my strength and stay.

Be near me when all else is from me drifting,
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to mine own uplifting
The love which answers mine.

I have but thee, O Father! Let thy Spirit
Be with me, then, to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place—

Some humble door among thy many mansions,
Some sheltering shade where sin and striving cease,
Where flows for ever through heaven's green expansions,
The river of thy peace.

There, from the music round about me stealing,
I fain would learn the new and holy song,
And find, at last, beneath thy tree of healing,
The life for which I long.

J. Greenleaf Whittier.

THE LIQUOR PROBLEM.

F. D. POWER.

HERE it is. We talk of hard times, when it is estimated that Great Britain's drink bill is $700,000,000 a year, or an annual cost of $90 for every family, and Christian America spends $1,200,000,000, or $85 to every family. Never was there greater need for prayerful consideration of this great living issue. Statesmen, philanthropists, Christians, economists, thinkers and workers of every class must wrestle with this gigantic problem. Whether of the individual or of the nation, we ask, "Who hath woe? who hath sorrow? who hath contention? who hath babblings? who hath wounds without a cause? who hath redness of eyes?" the answer comes: "They that tarry long at the wine. They that seek mixed wine."

The bureau of statistics of one of our first states—Massachusetts—made important and impartial investigations and tells us of 3,320 paupers cared for during the year in state institutions, sixty-five per cent of the total number were addicted to the use of liquors. Of 26,672 convictions in the state for all crimes, sixty-six per cent were for drunkenness alone; in 22,000 out of 26,000 drinking habits brought about the condition which led to the crime. In 1,836 cases of insanity, thirty-six per cent were users of liquors. There is an awful leprosy upon us. There is a tyranny of one worse than the Turk; a slavery a hundredfold more savage than that which bound the negro, fastened upon our body politic. We have simply licensed hell. We grant the devil, for a consideration, absolute freedom to produce misery and profligacy, cruelty, wickedness, disgrace and social demoralization; to transform the creatures of heaven into the felon, the harlot, the pauper and the madman. We have permitted an organized Satanic despotism to be reared in our midst, which has boundless resources, moves forward with gigantic strides, crushes millions of victims, inflames society with all the passions of the pit. It is the school of anarchy, the breeding ground of criminals, the nursery of woe, the sworn foe of the church. Economically, politically, religiously, this is the problem. To meet it, the conscience of the world must be awakened. Nothing will do but the total extinction of the saloon. We must smash the enemy.

You remember the battle of Manila Bay. It was black night when the American squadron approached its entrance; and Gridley, of the Olympia, signaled from the conning tower to the commodore on the bridge: "We are approaching the entrance of Manila bay." "Steam ahead!" came back the commodore's answer. Again, the signal from the conning tower to the bridge: "We are coming to that part which is supposed to be mined." "Steam ahead!" came back the commodore's order. Then the flash of fire and the boom of a great gun, and again the signal from the conning tower to the bridge: "The forts of Cavite have opened on us." "Steam ahead!" came back the commodore's reply. And on they went under the batteries, over the mines, into the heart of Manila bay; and when that May morning came, there stood the American squadron in battle array, flying the Stars and Stripes, facing the frowning forts and warships, the bands playing "The Star-Spangled Banner," and then came the conflict and the victory.

So must we crush the saloon, smother its guns, pulverize it. This is not the devil's world, and he must know it. This is God's world. The hand pierced on Calvary is on the helm of the universe. The Church of the Crowned Conqueror over death is moving on, conquering and to conquer, and all the foes of Jesus Christ must fall at his feet. The Cross is the solution of the drink problem.

Washington, D. C.

MY AGENT.

CHAS. A. CRANE.

"WHAT one does by another he does by himself," is the maxim of law upon which the doctrine of agency rests. This is the underlying, operative principle in our representative and republican form of government. Wherever representatives are used the principles of agency apply. Ours is a representative government. It is administered by the agents of the people. The sovereign people direct their agents, servants, representatives, officers, by constitutional provisions, in which the duties of these officers are named. The people constitute the nation, while the officers selected by the people for the various departments—legislative, judicial and executive—constitute the government.

Mr. Frederick R. Coudert, Jr., in arguing the Porto Rico case before the United States Supreme Court, makes clear this very important distinction between the government and the nation, and it is a distinction which every American citizen who seeks to avoid no responsibility should ever keep in mind. He said:

"The American nation is sovereign. It can go where it pleases and do what it pleases, and its powers are limited only by the force which other nations may use against it. But the government is not sovereign. The people are sovereign, but the government is not. This is the great fact which distinguishes our constitutional law from that of most of the nations of Europe."

This makes it clear that the people rule in this country by their representatives or agents. The doctrine of agency comes in right here and declares that "He who acts through another acts through himself." The deeds of our agents are our deeds. If they frame iniquity by the law, they do so for us, for they are our agents. If they make a covenant with death and an agreement with hell, we stand for them. They are ours. If our agents run saloons, retail and wholesale, so do we. This is rather embarrassing to a minister of the gospel, but it is quite as true as it is embarrassing. To be preaching and running a saloon at the same time makes a common preacher ashamed when it is called to his attention. And that is what I do now, for the fact is that our agent is a saloon-keeper, and, like most saloon-keepers, he is a law breaker. Hold the doctrine of agency with one hand and these facts with the other.

Our agent is running retail saloons. We cleared over $22,000 up yonder in an unlawful saloon last year in East Taugus, Maine. We did almost as well, clearing about $19,000 last year, in a like saloon in Leavenworth, Kan. Both of these saloons of ours are in prohibition states. He sells—our agent does—from bars of our own, in almost all of the old soldiers' homes, violating at once the laws of common gratitude and of God.

Our agent will, for $25, give a brothel-keeper a license, a permit to sell liquor in Brookline, Malden, Quincy, in Maine or Kansas. What I do by my agent I do by myself. My representative, running saloons, thus makes his shame and infamy mine, unless I refuse to endorse that agent's administration of public affairs. And that is just the whole difference between vice and virtue—consent. Consent to this and it is yours, truly. Virtue may be ridiculed, assailed and crucified, but it never changes to vice without consent.

When the administration of public affairs or of the government is committed to a political party we call it a Republican or a Democratic administration, as the case may be. Parties are for the purpose of making the will of the people operative in the administration of affairs. If the history, policy, and practice of these parties warrant me in believing that they will continue the legalized saloon, then and in that case, if I support either of these parties, I share with them the guilt of the infamous business of putting the bottle to my neighbor's lips. I thereby ratify my agent's practice. And this conclusion is not affected by the declaration of any other intent. The case is clear. The reasoning is conclusive. There is no escape. The abomination of legalized vice is not to be laid at the door of the government, but at the feet of the *people whose agents* administer the government. If this be a hard doctrine, it is not nearly so bad as the facts which sustain it. And instead of distributing responsibility among a vast multitude *this doctrine clinches it upon him that votes* for those political parties which are "committed to the license policy and refuse to put themselves on record in an attitude of open hostility to the saloon."

Hence the general conference of our Methodist Episcopal church declared in 1892 and in 1900 that such political parties ought not to be supported by Christian men. My agent for the administration of the government is the political party I support. If the practice of this agent of mine perpetuates the license system, can I call myself a Prohibitionist without warping my integrity and seriously fracturing the truth? Can wrong be done and the responsibility for it never be fixed? Nay, verily. The evils of my agent are mine. If his evils may not be cured, I can do nothing to save myself from sharing them except *dissolve partnership with such agent.*

Since the administration of the government is committed to political parties, I am free to choose between them. If my free choice takes one committed to the license system, then that system is mine.

Turn, now, and see this infamy of licensed evil in full bloom. You men who want to be good must see these facts of your own. Look, then, for an instant, upon the deeds of your agent who is applying the license system to the nameless vice.

Your agent is managing houses of ill-fame. "Qui facit per alium, facit per se." "He that acts through another acts through himself." Stand up, brethren, to the law and the facts, and hear Rev. F. H. Morgan, treasurer of our Methodist Mission in the Straits Settlement, who, after visiting Sulu, writes: "There is a quarter set off by the commanding officer as the recognized resort of prostitutes. They are segregated, and only soldiers are allowed to consort with them; sentries are posted at the entrance to keep peace and order and to prevent the escape of the woman and the entrance of natives, and it is a recognized institution of our military occupation." The same system seems to prevail in Manila. Dr. J. Abells, in the employ of you brethren and of the United States army, has issued certificates of inspection of "fallen" women in Manila, and photographs of these certificates are in my possession, to be given to any inquiring friends. Gentlemen, if the law is to be respected it must be respectable. No law licensing vice can be respectable.

The nameless vice and its twin sister, the dramshop, are yours by every law of agency and of reason. They are protected by your agent, the government, which is administered by your chosen political party. Support such an administration, and you cannot escape its guilt. Praying and religion will not cure this hurt. Righteousness and the ballot are the weapons by which you may protect yourselves from these twin infamies. Yet after all there seems to be a sense of justice here. Men get what they ask for, work for. Russell Sage complains not for the lack of the love of his fellows. He is not working for love. The Pharisees prayed to be seen of men, and they were seen—that's all. You vote with the saloon and you get what you vote for. You are paid in full. You do not complain. Neither will your ghost. To do such things and not to care is the last state in the dream of Dante, of whom the children said, "There is the man who has been in hell."

To say that you do not feel personally responsible for the saloon, when your agent runs it, is to confess that you have divorced your reason and your feelings.

What I do by my party, I do by myself.

Boston, Mass.

"See the capitalists riding along in their fine carriages!" yelled an anarchist at a meeting in a Chicago suburb. "Where are *our* horses and carriages?" "The saloon-keeper's driving mine round," responded a red-nosed spectator with dejection.—*Spectator.*

INTERNATIONAL INDUSTRIAL COMPETITION.

ENGLAND and other European countries are anxiously asking for the causes of the commercial supremacy of the United States. A recent number of the English edition of the *Review of Reviews* says:

"*Cassier's Magazine* (an English periodical) contains an interesting series of short articles by some of the most prominent engineers and business men in the United States upon the question of American competition. Most of the writers agree in saying that the American workman is the chief agent in enabling American manufacturers to take first place in the world. Mr. Walter MacFarland of Pittsburg gives one important reason for this. He says: 'It appears that the American workmen are much better timekeepers and far less given to dissipation than those in Great Britain. One of the best firms of British shipbuilders, which has had no trouble with its men for years, recently stated that there is a loss of time amounting to nearly twenty per cent, due largely to drunkenness. If anything approaching these figures is true generally, there can be no surprise that (English) firms open to competition from well-managed American works should have a hard time.'"

In inquiring as to the cause of this greater sobriety of the American, the fact appears that twenty years ago business interests in the United States paid no attention to the effect of the beverage use of alcohol or of tobacco on working ability. About that time, the now almost universal study of physiology, which includes with other laws of health those which relate to the nature and effects of alcoholic drinks and other narcotics, began to be a legal requirement for all pupils in the public schools of this country.

During the past ten or fifteen years the children have been carrying from the schools to the homes of the 75,000,000 people of the United States the story of the evil nature and bad effects of alcoholic drinks and other narcotics. As a result of the diffusion of this knowledge the railroads of the United States now almost universally refuse employment to men who drink whether on or off duty. Hon. Carroll D. Wright's Labor Bureau investigations show that more than seventy-five per cent of the employers of skilled labor in the United States require total abstinence of their employes and fifty per cent of the employers of unskilled labor demand the same. These requirements, the cordial acquiescence in them by the employed, and the commercial supremacy which this knowledge helped to secure to the United States, have been promoted by the truth taught by the school that alcoholic drinks injure working ability.

The different reception given by workmen to the employers' demand for abstinence where scientific temperance is not taught in the public schools is well illustrated by the following incident: The manager of the Borsig factory in Germany recently posted an order forbidding the workmen to bring into the factory beer or other spirituous liquors or to drink the same during working hours. The workmen, numbering over a thousand, held a meeting and objected to the order. The next day they conspicuously carried in their beer. During the excitement caused by the order a pamphlet appeared by an old factory official who affirmed that the use of alcoholic drinks was detrimental to the laborer's own interest. He referred to the cleverness and sobriety of the American workman, which makes them able to do very exact and precise work, which, he says, is not possible in German industry because of the drinking habits of the laboring classes.

The American workman does not resent the employer's demand for abstinence because he has learned, often from his child in the public schools, that alcohol not only dulls the brain, but weakens that nerve control of muscle that is necessary to the precision essential for fine work.

The nomination for knighthood of Sir Hiram Maxim, the American-born inventor. for his work in England, was one of the last official acts of Queen Victoria. In an article in the June number of *The World's Work* Sir Hiram furnishes indirect testimony to the same point. While describing the results of the English trade unions, he adds: "The English workman spends a great part of his earnings in beer, tobacco and betting; he has no ambition." Of course not, for beer in dulling the brain dulls ambition. "The American workman," he says, "wishes to get on; he accomplishes a great deal more work in a day than any other workman in the world." "He does not drink," says another English writer.

England is beginning to see the difference in results between occasional talks by temperance advocates to school children and the systematic graded public-school study of this topic required by law in the United States.

At a recent meeting in Birmingham, addressed by the Archbishop of Canterbury, the presiding officer, Mr. Edwin Smith, said: "We are being beaten in skill . . . by America. She has been lavish in spending money in educating the brains of her people while we have been lavish in poisoning them. If we spent per head on alcohol the same as America, our drink bill would be about sixty-six million pounds less than it now is. We can not succeed commercially while we are handicapped in this way to the extent of forty-eight per cent. The great mass of the working people in this country are totally ignorant of the effect of drink." He said that England ought not to leave the education on this subject merely to the temperance societies, but that it "should be undertaken by the state. Surely if the state must encourage the traffic for revenue it should in fairness educate every child in government schools as to the nature and danger of alcohol, and the benefits of total abstinence." He added in closing: "If the state will only educate the children against strong drink . . . England commercially may even yet be saved."

It has been wisely said that "industrial supremacy belongs to that country which enjoys the cheapest materials, the most improved machinery, and the most efficient labor." As clear brains and steady nerves are needed for the preparation of both material and machinery as well as for their use in production, that nation, other things being equal, whose brains are not dulled by alcohol and other narcotics, will win in the world's competitions.

A dignified clergyman had a parishioner addicted to drink, and one night met him coming home in such a condition that he remonstrated with him on the spot. By way of clinching his argument, he asked, "What would you say if you were to see me reeling down the road in a state of hopeless intoxication?" The offender appeared to be deeply impressed and answered fervently, "I wouldn't tell a soul, sir."

SUBSTITUTES FOR SALOONS

LEE L. GRUMBINE.

THE subject of "Substitutes for Saloons" is brought up again by the appearance of the third in a series of books purporting to give the results of certain investigations made for the "Committee of Fifty," in which the "Legislative" and the "Economic Aspects of the Liquor Problem" were set forth in the other two volumes already published.

The worst that can happen in reference to any public evil like the saloon is to have it helplessly taken by society as a matter of course; an evil, but a necessary evil; a thing that must be endured because it can't be cured. It is, therefore, a distinct gain when the evil is discussed, no matter in what light; and Prohibitionists should be familiar with everything that is said and written touching every phase of the subject.

The substitutes favorably recommended in the book under consideration are "Clubs—athletic, social and political; people's institutes; night schools; public recreation parks and play grounds; university extension lectures; open libraries and reading rooms; branch and traveling libraries; free reading and combination smoking rooms; Young Men's Christian Association buildings; missions; dancing halls; gymnasiums; public baths; theaters; art galleries; museums; free musical concerts; picnic grounds. etc., etc.

It does not seem to occur to the writer of the book that we already have all these in reasonable abundance, and still saloons flourish and drinking increases and boys become drunkards, and men, women and children are ruined by the legalized saloon.

What insanity is this that would impose upon philanthropically disposed society the burden of furnishing to the weak and degenerate (largely the product of saloons) all sorts of entertainment to bribe them to do their own duty, so as not to disturb the saloon nabob in the exercise of his legal franchise to pull down, to ruin and to destroy, and not to deprive the two-faced politician of his dual support of professional piety and professional vice? Let the saloon first stand on its own bottom, like every other crime and public wrong; take out from under it the props of the law; then talk to temperance people about their duties. For then it is no longer a political, but a social question—one of morals and philanthropy—while now it is primarily one of politics. It is assumed that the saloon exists on the same plane with other vice, which it doesn't. If only it did, it were comparatively easy to be dealt with. It is deliberately cultivated and fostered by law. It is first and foremost a political question. It is hardly a social question at all while license exists. Abolish license, and the common law will deal with it as a common nuisance.

Nor is it to any considerable degree true that the saloon ministers to the "satisfaction of the social instinct." If the social instinct takes men to the saloon, what is it that takes the sideboard and the beer keg to the social club?

"Substitutes for the saloon" invariably mean competitors with the saloon, which means more saloons. To substitute is to replace one thing with another. To substitute for the saloon you must do away with it; not try to compete with it.

Lebanon, Pa.

PLEASANTRIES.

In *Winter's Weekly* Mrs. A. Stannard tells the story of a sorely tried girl of tender years who was seen to bury something in a garden. It turned out to be a leaf of a copy-book, upon which this was written: "Dear Devil, please do come and take Aunt Mary away at once."

The Literary Editor—That fellow Scribbler sent in a poem this morning entitled "Why Do I Live?"

The Editor—What did you do with it?

The Literary Editor—Returned it with an inclosed slip, saying: "Because you mailed this instead of bringing it personally."—*Indianapolis News.*

Auctioneer—This book, gentlemen, is especially valuable, as it contains marginal notes in the handwriting of Alexander von Humboldt. A hundred marks are offered. Going—going—gone. It is yours, sir. (The autograph marginal note by the renowned scholar was as follows: "This book is not worth the paper it is printed on.")—*Humor-Bacillen.*

Mrs. Carlyle had an accurate knowledge of the effect of bodily ailments upon the pen. Miss Jewsbury, the writer, was once staying with her at Chelsea, when a caller appeared. "Geraldine Jewsbury is here," Mrs. Carlyle explained; "but she is in her room with a bad cold reviewing a novel." She paused, and then added grimly, "I am sorry for the novel that is reviewed by Geraldine when she has a bad cold."—*American.*

The palm for absent-mindedness is taken by a learned German professor, who one day noticed his wife placing a large bouquet on his desk. "What does that mean?" he asked. "Why," she exclaimed, "don't you know that this is the anniversary of your marriage?" "Ah, indeed, is it?" said the professor, politely. "Kindly let me know when yours comes around, and I will endeavor to reciprocate the favor."—*Selected.*

Dr. Pitcairn, being in a church in Edinburgh where the preacher was not only emphatic, but shed tears copiously, was moved to inquire of a countryman, who sat by him, what it was all about. "What the mischief makes him greet?" was the inquiry. "Faith," said the man, slowly turning round, "ye had may be greet yoursel', if ye was up there and had as little to say."—*Argonaut.*

A clergyman was very anxious to introduce hymn books into the church, and arranged with the clerk that the latter was to give out the notice after the sermon. The clerk, however, had a notice of his own to give out with reference to the baptism of infants. Accordingly, at the close of the sermon he arose and announced that "All those who have children whom they wish to have baptized, please send their names at once to the clerk." The clergyman, who was stone deaf, assumed that the clerk was giving out the hymn book notice, and immediately arose and said, "And I should say for the benefit of those who haven't any that they may be obtained at the vestry any day from three to four o'clock, the ordinary little ones at one shilling each, and the special ones with red backs at one shilling and four pence."

AT THE CHURCH

OUR PULPIT.

SALVATION FROM THE SALOON.*

BY OLIVER W. STEWART.

Text.—"Prove All Things; Hold Fast That Which Is Good."

THE subject on which I am to speak naturally raises the question, "Salvation for whom and how is it to be obtained?" Perhaps the first one who comes to your mind now as needing salvation from the saloon is the drunkard. The chains of the slavery of drink have been forged upon hundreds of thousands of men. Under the influence of habit they sink lower and lower. All efforts to save them seem unavailing, or nearly so. Yes, drunkards need salvation from the saloon. But it is not my purpose to discuss the question from the standpoint of the drunkard's need, for he is not the only one who is being lost on account of the saloon, nor is he the most important.

Others will say that we need salvation from the waste and extravagance of the liquor traffic. Attention is called to the fact that over one billion dollars are spent annually over the bars of the saloons of the land. To save the country from this fearful waste certainly would be worth while. If we could put into the legitimate channels of trade the money that is wasted for drink, business would have a revival that would be permanent. Such a thing as hard times would be almost unknown. Important as this is, however, I do not consider it the most important salvation.

Others ask, "How can we save the government from the saloon?" and well may that question be considered. Our politics have become corrupted by the presence of the saloon. Politicians court its favor, legislators think of the interests of the liquor traffic and do its bidding. The day is rapidly approaching, if not already here, when no legislation of any kind for the interest or benefit of the people can be passed except by the consent of saloon-keepers through their agents, the public officials. One of the certain results from this must be that conscientious, godly, Christian men will turn away from political service, refusing to attempt to serve their country when in doing so they must first of all serve the liquor traffic. But there is something still more important for you than to save the country, and to save the country would not be unimportant. It would be well worth the sacrifice for all of you to lay down your lives that your country might live and that her government might continue and her institutions be saved; but, the salvation from the saloon about which I wish to speak comes much nearer each of you than anything I have yet mentioned.

As a basis for my argument I submit this, that the salvation from the saloon that is most needed now is the salvation of Christian voters from complicity in the legalization of the liquor business. I intend to make this so clear that I cannot be misunderstood.

Let it be remembered, speaking broadly and generally, that the traffic in alcoholic beverages is a legal traffic. The saloon business is a legal business. It may violate some of our laws. Undoubtedly it does. But the fact remains that there are other laws which relate to the saloon and that it can exist without violating those laws; that the government, state and national, recognizes the traffic to protect it and does protect it. The supreme question confronting the government and the saloon is, "What shall be the attitude of the government toward the liquor traffic?" The supreme question for the individual is, "What shall be my attitude toward the sinful policy which my government pursues with reference to the traffic? Shall I approve that policy and thus become equally guilty not only with the government, but with the saloon itself, or shall I disapprove that traffic, and if I am to disapprove it how may that disapproval be so expressed as to leave me guiltless in the presence of the sinfulness of the saloon and its legalization by the government?"

I need waste no time on the question of the policy of the government toward the saloon, for it certainly is well understood by this intelligent audience. Nor need I take much of your time to point out the fact that prohibition, if it were a failure so far as putting an end to the liquor traffic is concerned, would still be a success so far as freeing the government from its complicity in the business. The government, like the individual, is bound to do right. The question is not whether it will pay most to do right. The question is not so much what is the effect of doing right, but what is right. For example, some people contend that under prohibition we would have many low dives and disgraceful, disorderly saloons in violation of the law, but that under high license these places would give way to orderly, decent saloons that would not be such a disgrace to the community. I do not for a moment believe that this is true, but, assuming it to be true, what has a Christian government accomplished? It has made the temptation greater and it has made sin seemingly respectable, and I have a conviction to the effect that no Christian man, and no group of Christian men and no Christian state have any business attempting to make a bad thing look good. Ours is a fight, not a compromise.

But I must discuss the question which I have announced to be my theme, that is, "How can you save yourself from complicity in the sinful policy of your government?" A discussion of this question, of course, takes us dangerously near the political arena, and there are some people who are never so badly frightened as at the advance of a thought or an argument that has to do with political duty. But an audience of Christian people is certainly brave enough to face anything that has to do with Christian duty, and this question is of that kind.

In this country we have government through political parties. I do not say it is the best kind or the best way, but it is the kind of government we have, or it is the way that we govern. Our voice in government is heard through the medium of our political party. Of course some of us are more independent than others. Some would never think of scratching a ballot, but always vote a party ticket straight. Others would scratch a ticket occasionally, leaving off some particularly bad candidate. Some others would go so far as to stay at home occasionally from an election, and others even to the extent of now and then

*Delivered before the International Christian Endeavor convention, Cincinnati, Ohio.

voting another party ticket. Underneath all this, however, is one law of which we must not lose sight, and that is that when we vote a party ticket, whether we do it once in four years or once in twenty years, we vote for the things that party stands for. You may not believe in the things it stands for. You may vote its ticket because you believe in only one of the things that it stands for, whereas it may stand for nine other things that you do not believe in at all, but when you vote a party ticket you vote for all the things that it stands for, without regard to what your belief in them may be.

Nor does the question of your prayers enter into this matter. You may pray for one thing and vote for the opposite, in which event, so far as your citizenship is concerned, it would be your vote that would count. You would lose your prayer.

The saloon policy predominates in this country. The license of the liquor traffic is the plan generally adopted. That mere announcement of itself necessarily means that this country is governed by saloon parties, for the country can have no policy except it gets it from parties that rule. The only question then left for consideration is what is your relationship to the political parties that stand for the license of the liquor business. That brings me to the question of your need of salvation.

Any Christian man who votes the ticket of a political party that stands for the license of the saloon votes for the saloon. The Christian man who votes for the saloon is in need of salvation from the saloon. The fact that the saloon is in power, and that this government is committed to it and to the license of it, proves that there are thousands, I might say millions, of Christian men who need to be saved from the consequences of their own acts in supporting that policy.

It is not necessary that I should point out what you are to do. I feel that the road in that direction is plain, but it does seem very necessary for some one to point out what we ought not to do. We ought not to give our votes and our support to political parties that stand squarely opposed to what the Church and Christian people long ago have declared to be the proper policy for the government to pursue with reference to the saloon.

It is our very lack of independence that defeats us. It is our slavery to party that in turn enslaves us to the saloon. Why should the men engaged in the liquor business have more influence in party councils and more power as to party action than the Christian men of the country? They are not wiser than we. They are not more patriotic than we. They do not control more wealth than Christian men do. They are not better educated. There is not one thing in their favor which we do not possess to a greater degree, except that they have real political independence. No party, no politicians, can control the votes of saloon men except on the basis of doing the bidding of the saloon.

But the disgrace of our Christian civilization today is that we Christian citizens who love God supremely and who would die for the Church and count it a joy to do so, can be chained to the chariot wheels of the saloon business if our political party need seems to demand it. If one-tenth of the Christian voters of America would walk up to one election as independently as the saloon-keepers approach the ballot box, we would have the politicians and parties of this country at our feet begging for the slightest indication as touching what we want, and we would find them quick to do the thing we wanted as soon as they ascertained what it was.

As it is, no politicians of any note in this country, outside of the handful of men who really vote their convictions on the saloon question, concern themselves in the slightest degree as to what Christian men want or what the Church resolves about the saloon. They go on their way giving it license and protecting it. And they do that because they dare to. They understand perfectly well that they can violate the teaching of the Church and spit upon her resolutions and that her people will not resent it.

That would not be specially alarming, certainly would not be worthy discussion before this assembly, were it not for the fact that our support of parties and politicians who serve the saloon first and give the Church the crumbs that are left, is the support that makes us guilty. The question is not what can you absolutely prevent. You, perhaps, cannot prevent any great amount of evil in this world. Certainly you cannot prevent the evil that others do to any large extent. But you can do right yourself, and to do anything else than right is to do wrong, and by the thousands the Christian voters of this country are doing something else than right about this thing.

Salvation from the saloon. Who needs it? The drunkard needs it. Who needs it? The business man needs it from the sinful waste of the liquor traffic. Who needs it? The government needs it from the peril of saloon rule and control of its institutions. Who needs it? More than all others, the Christian man needs it. He needs salvation from his own guilt and complicity in the sinful policy that his government now pursues.

Who can save the Christian man from this guilt? He alone can save himself. He must save himself. He must save himself if it breaks up every party in America. He must save himself if it dethrones every whisky politician in power. He must save himself if it requires him to build a new party. He must save himself though it takes him into a party that he long has ridiculed and has never even dreamed that he would ultimately support. He must save himself or he will be lost and with him will go our institutions, our commerce, our prosperity, all swept away in one tremendous ruin.

Will he save himself? Yes, he will. The gospel of Jesus Christ is yet a motive to hold men true. Faith in God and in the right is yet in the world to inspire men to noble, higher living. Yes, the Christian manhood of the country will save itself and when it does the saloon will die.

Chicago, Ill.

General Ludlow says: "The use of intoxicating drinks of any kind in the tropics conduces effectively to attacks from diseases. It is believed by this department that absolute prohibition is imperative. In almost every case of yellow fever among American troops in Cuba it has been found that the patient was in the habit of drinking. It is particularly important, where a large proportion of the troops are recruits, that nothing be officially done to create in them the habit of using intoxicants. To establish canteens in the tropics is to render the temptation of sociability and companionship practically irresistible, and the habit of drinking is readily acquired."

A man there was, though some did count him mad;
The more he gave away, the more he had.—Bunyan.

BIBLE SCHOOL.

WORLD'S TEMPERANCE LESSON.

Lesson for Nov. 24, 1901. Is. 5: 8-30. Golden Text:—Woe Unto Them That Are Mighty to Drink Wine. Is. 5: 22.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

ELIAS A. LONG.

Isaiah and His Times.

ISAIAH, the statesman-preacher of Judah, the greatest of the writing prophets, began his work in the latter days of Uzziah, B. C. 750, and continued until about the close of Hezekiah's reign, B. C. 698. Of King Uzziah, the sacred historian has said, "His name spread far abroad; for he was marvelously helped, until he was strong" (2 Chron. 26:15). Regarding this prosperity there are many indications. The land was "full of silver and gold" (Is. 2:7). There were great landed estates (Is. 5:8; Mic. 2:2, 9), while the most elaborate palaces and the luxury of summer and winter homes, were numerous (Amos 3:9-15); and there was no end of horses and chariots (Is. 2:7). But as the nation increased in prosperity it sadly declined in morals and religious power. The poor were defrauded, oppressed and evicted through injustice (Is. 1:23; 3:14, 15; Mic. 2:2, 9; Amos 2:6, 7); the social evil and idolatry prevailed (Is. 3:16; Amos 2:7, 8), and drunkenness became rampant (Is. 5:11, 22; Amos 2:8; 4:1; 6:6). It was at such a time that Isaiah appeared. In the opening of the present chapter he, like our Master on occasion, spake by parable against the chosen people. We see him, as it were, going forth into a beautiful, highly favored vineyard, but finding only wild grapes where the choicest clusters should have been borne. This unproductive vineyard, the prophet explains, is the house of Israel (v. 7). The object of the teaching is to arouse his hearers out of their unconcern, to a hearty longing for the righteousness of God.

V. 8-10. The Idol of Self. "Join house to house, field to field." The first woe is pronounced against grasping after property beyond one's needs and associated with the oppression of the poor. It is the sin of covetousness, which is idolatry, common to all ages and reaching, alas, even into the Church. A deception of covetousness is that it may be a respectable sin, calling forth the admiration of many; but it is fatal to true, spiritual life. * * * "Many homes shall be desolate." The prosperity gained in the worship of self, it is implied, shall one day by the death, captivity or degradation of the owners be nothingness.

V. 11. Serving the Appetite. "Woe unto them." This is not a threat, but a plain statement of the natural consequences of reaping as one sows. * * * "Rise up early, follow strong drink." The first thought of the strong drinker is for more intoxicants to "brace up" the nerves injured by previous excess. He is already "gone into captivity," (V. 13) through a habit which can only be broken by the grace of God. Luke 4:18. * * * "Continue until night." The saloon is the first place open in the morning as it is the last to close at night, a sufficient indication of the hold it has on its patrons. * * * "Till wine inflame them." Inflame, poison the brain. The reddened face and eyes of the drinker tell of extra blood drawn to the brain. At first there follows exhilaration with lively thoughts and words, making the drinker jolly. He is deceived by the thought that alcohol is doing him good. It really has a paralyzing effect. A drunken man staggers because his brain and spinal cord become partly paralyzed, so that they cannot do their duty well. (Craig). Alcohol paralyzes or benumbs the nerves also; if a little is held in the mouth for a moment, the tongue and cheeks become numb. This is why, if a tired man takes his grog, he feels rested, because his nerves are benumbed, when in fact he is weaker than before. So when he is cold, if he takes alcohol, his senses become benumbed and he seems to feel warmer, when in truth he is nearer death from freezing. It is this inflaming, benumbing power of alcohol that makes it so deceptive. "Whosoever is deceived thereby is not wise." Prov. 20:1. The effects of tobacco are much the same as those of alcohol.

V. 12. God Is Forgotten. "Harp, viol, pipe." Music was common in ancient banquets. Ch. 24:8, 9; Amos 6:5, 6. Designed to elevate the soul to heavenly thoughts, it is misapplied in the serving of the idol of self. Bacchanalian songs which in their impurity poison the soul, go hand in hand with strong drink that poisons the body. * * * "And wine, are in their feasts." Wine is three times mentioned in this lesson. Music and wine are brought together in the vilest drinking dens of to-day. It was so anciently. Is.24:8, 9. * * * "Regard not the work of the Lord." Because their belly is their god. Phil. 3:19; Job 1:5. No right thought or sense of God can be had amid such revelry. All elaborate feasting and drinking tend to God-forgetfulness. Luke 16:19, 21. Drink sears the conscience as with a hot iron. 1 Tim. 4:2. Where the habit prevails, it is difficult to arouse public opinion; to some extent the conscience of the Church may be in danger.

V. 13. Warning Disregarded. "Therefore." Because of not regarding God's judgment and warnings. * * * "Gone into captivity." The captivity began with the drink habit (V. 7); in time it bound as with a strong rope. V. 18. Their worst captors were not Babylonians or other foreign enemies, but habit acquired by serving self. The former could bind for time, the latter for eternity. Mat. 10:28. * * * "Have no knowledge." They are deceived. Prov. 20:1. Loving darkness rather than light, because their deeds are evil, they suffer sin, with terrible power, to darken their understanding and to benumb their perceptive faculties. Drinking men profit neither by their own experience, nor by that of others. Luke 19:44. * * * "Their honorable men are famished." In awful contrast to their luxurious feasts. It is the famine of the soul, of the Word of God, that is spoken of. Hos. 8:11. * * * "Their multitude dried up with thirst." The common people were included. The lamentable effects of strong drink are felt far beyond the immediate participants in dissipation, including innocent ones in the family who are brought to rags and hunger, (Prov. 23:21) and in homes wrecked.

V. 14. Increased Death Rate. "Therefore." Because of wilful ignorance and sin. * * * "Hell has enlarged herself." Sheol, the unseen realm of the spirits. So great has been the slaughter, as the result of sin, that the world of the dead is, in poetical figure, too narrow to accommodate all who would enter therein naturally. Life insurance companies refuse to accept drinking men as risks. * * * "And opened her mouth without measure." Devouring the Jewish people as a ravenous monster or as the earth opened and swallowed humanity. Num. 16:30, 32. * * * "Their glory." Those who are given to strong drink glory in their shame, instead of in God. Phil. 3:19. * * * "Multitude." It is a way so broad and easy, that many go in thereat. Matt. 7:13, 14. In the city of Chicago the saloons and bars number 6,400; tobacco and cigar stores, 1,820; total, 8,220; as against 4,420 stores in which provisions are sold. * * * "Their pomp." The magnificence and pride which are associated with strong drink and banquets and in the revelry of high-class saloons. "He that rejoiceth." All of their drink songs and music and the mirth of their stupefied brains shall not save them from that which at last biteth like a serpent.

V. 15. Sin the Leveller. "The mean, mighty, lofty." From the vilest underground liquor dens to the magnificent gilded palaces of vice and the drinking places shamefully associated with our halls of legislature, all show the work of sin that brings all classes ultimately down to the lowest degradation. * * * "Shall be humbled." Nothing is more humiliating than the poverty, marked by rags, of the persistent drunkard and those depending upon him. Prov. 23:20, 21.

V. 16. Holiness Exalted. "The Lord shall be exalted in judgment." He shall be exalted as the Lord of hosts. His holy judgment shall be endorsed by all mankind as necessary towards righteousness. Though his mighty arm can break the strongest and humble the proudest, yet God is actuated only by judgment and justice. Ps. 89:13, 14. * * * "Shall be sanctified." Shall be regarded as holy by reason of his righteous dealings which all shall acknowledge. Ch. 6:3.

V. 17. Sin's Devastation. "Lambs feed as in their pasture." R. V. The ruins of the desolate towns shall become as feeding places for the flocks. Arab shepherds with their flocks shall roam at large. * * * "Waste places of

the fat ones." The few sheep over the large expanse shall grow fat. * * * "Strangers." Wanderers. R. V. This may refer to the invaders who entered to punish the people for their sins.

V. 18. Growth of Habit. "Woe unto them that draw iniquity." Represented not as drawn away by sin, but as laboriously drawing sin and temptation to themselves. * * * "With cords of vanity." The idea seems to be that of foolishly bringing sin and punishment upon themselves. To stand against God and his righteousness with false reasoning and deceptive excuses is vanity of vanities. * * * "With a cart rope." Harnessed to sin and its punishment by nothing less strong than a rope. So sinful habits develop from the smallest beginnings. The drink habit becomes so strong that it breaks through all restraints and insists on being satisfied at any cost.

V. 19. Defiance of God. "Let him make speed." They occupy the seat of the scornful. Ps. 1:1. They profess not to fear the approaching calamity. 1 Pet. 3:3, 4. * * * "That we may see it." The devil's common snare: let us realize it by our own experience. * * * "Know it." Run the risk of knowing evil, so-called "good." V. 20. So our first parents were led to transgress by desiring to know evil. Gen. 3:5, 6. No human line ever yet fathomed the mysteries and depths of sin madness, and the power of sin to darken the understanding against man's real good.

V. 20. Fatal Imposture. "Woe to them that call evil good." To state that evil is good is satanic. This is done by those who uphold moderate drinking as conducive to sobriety; who claim that the saloon is a public necessity; who advocate beer as a temperance measure; who favor Sunday license and recreation in the name of liberty. * * * "And good evil." Say all manner of evil falsely against God, righteous men, and righteous ways. Matt. 5:11. * * * "That put darkness for light." Being lovers of darkness rather than light they advocate the same. John 3:19. * * * "Who put bitter for sweet." Though it may seem sweet for a time. Prov. 9:17, 18. Religion and God's word are sweet. Ps. 119:103.

V. 21. Pride's Blindness. "Wise in their own eyes." Who place their own puny wisdom and reason above that of the infinite God, creator of heaven and earth. * * * "Prudent in their own sight." The drunkard boastfully claims that he can drink when he pleases and let it alone when he pleases. He fancies he is in no danger.

V. 22-23. Unbridled License. "Mighty to drink wine." The habit invariably grows by that upon which it feeds. Drinking men are boastful of the amount they can stand. * * * "To mingle strong drink." To produce variety in drinks by adding spices or by mingling different kinds as in the arts of modern bartenders. * * * "Which justify the wicked for reward." The perversion of justice and the acquitting of the guilty for bribes commonly go with the wickedness of intoxication. * * * "Take away righteousness of righteous." Destroy the rights of the righteous. The presence of the drink evil imposes a loss, in taxes and many other things, to the righteous. Nine-tenths of all crime is attributed to drink. Liquor fills our jails and hospitals with large cost to the innocent.

V. 24-30. The Result. "As fire devoureth the stubble." A familiar figure of the chaff and dry grass sinking in flames. This was to follow as a result of despising the word of God. * * * "Nations . . . shall come with speed." (V. 26). Such is the power of the Almighty, that heathen kings are brought to scourge the nation that sinned. As to its fulfilment, many of the points correspond to the captivity of the Hebrews by the Chaldeans; some to the final destruction of the Jewish state by the Romans. Matt. 24. * * * "Their roaring shall be like a lion." (V. 29) A terrible cry shall come from their lips. * * * "Behold darkness and sorrow." A picture of despair as the light and hope of heaven are darkened and gloom and distress overcome the despisers of God.

The following from ex-President Harrison's address, as honorary president of the Ecumenical Missionary Conference, which met in New York last spring:

"The men who, like Paul, have gone to heathen lands with the message, 'we seek not yours, but you,' have been hindered by those who coming after have reversed the message. Rum and other corrupting agencies come in with our boasted civilization, and the feeble races wither before the hot breath of the white man's vices."

FIVE MINUTES' SERMON ON THE GOLDEN TEXT.

PETER AINSLIE.

THIS text sets up a cry against drinking wine and at once sweeps away all wine suppers and declares that the appetite fed by wine is dangerous. The great majority of people believe this. This afternoon I went to the polls and voted straight against the liquor traffic, but my ballot will only be a trifle by the side of a few others when the announcement is made in the morning papers. A great majority of people believe that the saloon is wrong, but this majority is divided into so many conscientious methods of fighting that the minority rules the country. We cannot say that because this man does not approve of my method, he is not opposed to my enemy. Perhaps he is as bitter against the liquor traffic, which is our common enemy, as I am, and may be more so, but his method of attack differs. There is no question regarding the strong current against the saloon. It does exist from one end of our land to the other, but the real question is the combining of the opposition. The methods of attack now are too antagonistic to each other, while the liquor interest remains a solid unit. That a united sentiment would overthrow the liquor traffic is generally acknowledged. It may be that some better method than exists now must be presented. Many have gotten discouraged with playing at battle, but whatever we may think, everywhere you will find myriads of tongues leaping out of prisons, asylums, dens of poverty, broken hearts, and all sending forth one cry, and that cry is: "The wine cup made us." There is not a sadder history and the depth of that sorrow is beyond measurement. It covers the nation like an ocean and smothers our vines of purity and beauty until the blossoms lie stained and buried throughout the land.

Our Father, have mercy upon us and help us to see that which is best in our national problems. Amen.

FOLLOWS THE FLAG.

One thing definitely settled is that beer follows the flag—no matter whether the constitution does or not—and thus we civilize the heathen. Julius Engle, the head of a big St. Louis brewery, says:

"We brewers are mighty friendly to the idea of imperialism. It has opened up a new and excellent field to us, and we have not been slow to take advantage of it. The natives of the Philippines, Cuba and Porto Rico, as well as the Chinese, have taken very kindly to American beer, which is an entirely new beverage to them. Our company is shipping hundreds of casks of bottled beer to Manila right along. Last week we filled an order for 10,000 cases and we have had single orders as high as 20,000 cases. I do not believe that a great deal of this is consumed by the soldiers or other Americans in the island, for I am informed that it is nearly all used by the natives. Our shipments to Cuba and Porto Rico are also very large, and are constantly increasing, but they are not as good markets as the Philippines. We are not kicking at all about expansion."

It will be observed that our export trade is growing. —*Illinois State Register.*

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

SHOWING GRATITUDE.

Topic Nov. 24; Ref. Isa. 25: 1-9. (A Thanksgiving Service.)

THANKSGIVING sounds the anthem of praise all through the prophets and the Psalms. In the midst of the desolations of war and the lamentations over the captivity of Israel, the seers and singers among God's chosen people break forth into exultations of joy and thanksgiving. Nothing is more remarkable than this

Habit of Thanksgiving.

which marks the Hebrew writings. The inspiration of the Spirit of God can alone account for it. It is one of the distinctive peculiarities of the Bible. Other books there are full of the dramatic interests of human history, but none so full of praise, strangely mingled with pathos, as this. Gratitude and the expression of thanksgiving are matters of habit, as all attributes of human thought and activity. We need to cultivate this faculty, as we cultivate the habits of business, social, political and domestic life. Many professed Christians, conscientious and sincere, fail in the expression of their religious aspirations and experiences for the fear they have of formality. In our modern religious life, with its almost entire absence of ritual, or of the ceremonial, we are in serious danger of going to an extreme, and failing of any worthy expression of our spiritual emotions. This means spiritual starvation in the atrophy of our diviner faculties. For it is true in mental and spiritual things, as in physical well-being, that the unused faculty finally fails absolutely, or becomes so dormant that nothing short of some great personal calamity or overwhelming spiritual revival can shake us out of our lethargy. So it happens that many members of the Church never are known to pray, in public, or around the family altar. Yet some of them are true-hearted and otherwise loyal and devoted disciples of Christ. They simply have not formed the habit of prayer, or, fearful of falling into mere formality, they have gradually ceased to pray openly.

The Fear of Formality.

is one of the finer instincts of the spiritual life. And yet prayerlessness, the neglect of the Lord's Table, and ingratitude, and failure to give expression to our religious aspirations, are much more to be dreaded. The habit of doing every day the simple duties of the household, or the larger duties of social and business life, is what makes existence possible or endurable, not to say profitable and happy. And this habit of thanksgiving, of prayer, of praise, of spiritual helpfulness and hopefulness, is not less important in our religious life. Without it, development in real spiritual living is hardly possible. Thanksgiving is the leaven of love working out in activity, and speaking and singing out of the abundance of the heart. Let us cultivate the habit of thanksgiving that the comely old fashion of praise may not become another of the lost arts, along with reverence for sacred things and holy days, and regard for age, and due veneration for what is noblest and best in our institutions and constitutions of religious and political freedom. And may the present Thanksgiving season deepen and make tender our regard for the things of supremest worth to all our people.

STRAY THOUGHTS ON TEMPERANCE.

Of our efforts to control the rum power, Judge Pollock says of the prohibition states, "At least public opinion is not debauched."

A liberal brewer once built a church at his sole expense; but the stone-engraver cut the stone which was to immortalize the brewer's name with, "Built by—— at his soul's expense."

Plutarch says, "One drunkard begets another"; and Aristotle, "Drunken women bring forth children like unto themselves." A report was made to the legislature of Massachusetts, I think by Dr. Howe, on idiocy. He had learned the habits of the parents of 300 idiots, and 145, nearly half, are reported as known to be habitual drunkards, showing the enfeebled constitution of the children of drunkards.

The following words are from a recent deliverance of the grand jury of Chicago:

"The members of this body are not Puritans. We recognize the necessities of a large city and the limitations of existing statutes. But the fact that at least ninety per cent of all criminal cases coming before this body have had some saloon connection, direct or indirect, convinces us that the interest of public morals will be subserved by a strict enforcement of existing ordinances governing the conduct of saloons."

Of 700 ten-dollar marked bills paid on a Saturday night by a Massachusetts manufactory to its hands, 400 by the following Tuesday were deposited in the bank by the saloon-keepers. This means that the saloons are robbing the laborer's family of four-sevenths of their living. Remove the drink curse—saloon—and the families of our laboring men would be elevated 400 per cent. The worst enemy labor has is the saloon.

The chief objection to the canteen is that it keeps under a man's very nose the opportunity to drink. If he is a man who drinks seldom it tempts him constantly to become immoderate. The saloon near by (there is no reason why it should be allowed near by under military rule) can be avoided, but the saloon that is in the barrack room or in the same building cannot. To the man who is struggling against temptation and trying to overcome his appetite, the smell of liquor, the presence of the bar, at times separated only by a thin partition from his sleeping room, constitutes an almost insuperable obstacle to a victory.

The late Lord Morris, the witty Irish judge, did not gain a very favorable impression of the House of Lords when he made his first speech there. When asked how he had got on he replied: "Well, I made wan mistake. I should have practiced spakin' to a lot of gravestones before I addressed their lordships."

"Mamma, Johnny is such a mugwump that I don't want to sleep with him any more." "A mugwump?" "Yes, mamma. Didn't you tell me that a mugwump was some one who would not take either side? And that's the way with Johnny. He wants to sleep in the middle of the bed."—*Cincinnati Enquirer.*

THE HOME

My Little Man.

BY KATHLEEN WATSON.

Chapter IV.—Continued.

"What would you tell him, dear?"

"Oh, everything. But he knows how I never cry, how I am always happy now, how I have got you, doesn't he, Nell? God has told him long before this, hasn't he?"

I answered that since God was love, I thought this must be so.

After a short reflection, and rather sadly: "Still, I think father would like the letter, too, you know, because that would come straight from me—myself."

Now, it chanced that in the dear old by-gone days, Allan, being an orphan and absolutely without relations in the world, had been in the habit of spending his holidays with me in this same place, Crown Farm Court, where now his little son was with me in his stead. And nothing pleased that same son better than to listen as I told of the memories with which the air around was laden, and pointed out the various objects to which those memories attached themselves. I watched his blue eyes shine, his white cheeks fire and his hands clap together for joy, when I told of something of his father's doing which had beaten the ordinary record hollow, and—wondered how I had lived so long without him.

I got a pony cart and a wee pony for him, and we used to drive out together for hours at a time. The people on the estate and in the village soon got to look for his daily coming, as I am well sure they would never have looked for mine had I come alone. From his voice, his smile, his little touch, his every movement and gesture, emanated the subtle essence, the spirit of love. Though at five years of age initiated into all the woes of a life in which love was frozen out, yet an entire child of love he had remained.

Of course, I drew round his tiny life a thick, strong hedge of love through which no faint breath of the cold outer winds of unkindness could pierce, and I think there is no doubt that to a great extent our lives catch the colors of their environment and flash them back on the world about us; yet, also, and beyond this, the inward flame, the very heart of love, was my little boy's.

Though the chief adoration of his being was given to his father and to his father's memory, and after that, I think I may say, to me; yet for all the world beside, from prince to peasant downward, from the stars in the sky to the sheep in the meadow, he looked at all through the sunny spectacles of love.

To be able to put any trifling pleasure in the way of those in pain was his idea of supremest happiness. When we discovered that the blacksmith had a little son crippled from his birth, and we managed occasionally to hoist him up into our cart and take him for a long spin through the green, earth-scented lanes, and show him things charming and unknown of the woodland and the moorland; when we saw a small boy by the roadside sobbing his heart out over the bits of a broken slate that another big bully of a boy had dashed out of his hands for sport, and when we brought him a new one, better and brighter than the old one in every way; when we found a lost, lame little Skye dog one day on the highway, and took it home and healed it and kept it with us always—the quiet ecstasy that shone in my darling's face at the delight of doing and originating such simple deeds of love—well, I set it down as one of the best things my eyes have ever looked on.

Now, the housekeeper at Crown Farm Court was a dear old lady of the name of Barbara. She had been in the family from time immemorial—that is to say, at least, that no one remembered a time when she was not there. She had seen my father brought home stark and stiff on a stretcher from the hunting-field; she had nursed me from my birth two months after that sad event; she had tended my mother, day and night, through all her long illness; and ever since, she, alone, of females had held the reins of government at the old home.

Her devotion to Waldo was almost pathetic in its intensity, and he in return had a special love for her, in that she was one of the very elect few who could talk to him of "Father". When I was busy in my study writing or attending to the affairs of my estate, and looking round in the midst of my work for my little boy, found him not, I knew always where to seek him. In Barbara's pleasant sitting-room, whilst she at her spinning-wheel wove the flaxen threads into linen that we only know of now in dreams, there he had his especial couch, and on it he would lie and listen to all her tales of "Master Allan" and the jokes which that young gentleman, together with his chum, had perpetrated. Barbara, too, was saturated with old-world lore and romance, and many a happy tea and strawberry feast did Waldo and I have with her in her cozy room, where the windows looked on to the rose-garden with the ancient fountain and the sundial in its midst, listening as she told the stories of a past which the march of something called Progress is fast crowding out of the remembrance of today.

Moreover, owing to good Barbara's ceaseless care, I was happy in the knowledge that my darling did not want any of those small attentions which it is within the province of a tender woman only to bestow. A black servant whom I had brought with me from the East, and the coachman, Bennett, who, as under groom, had also had the prime distinction of knowing and worshiping "Master Allan" in the old days, all vied with one another as to who could best please and serve his little boy. Accepting, in his sweet patrician way, all their services as his due, he at the same time threw himself gladly into the simple delights of their cheery company, and walked and talked with them as with dearest friends. Whilst as for them—I do not speak extravagantly, for I know them well—they would at any moment have freely given their lives for him had they been called upon to do so.

We got up a cricket eleven among the village boys; we leveled off a smart neat bowling-green from a field at the end of the park; we enrolled ourselves into a club and gave magnificent house-teas and suppers; the utmost good feeling and *esprit de corps* prevailed—my boy threw all the eagerness of his heart into the thing. And now, how often I see him, lying back in the little cart in which we used to wheel him across the fields, watching the boys at their games, clapping his tiny brown hands ecstatically at any special score that broke the average record, and calling out across the meadow:

"Played, Johnnie Parker! Played indeed!"

(To be continued.)

Wanted--An Answer.

By Liberty Hayward.

"HOW can a woman make home happy when she has a drunken husband?" That was the question, and fifty-three mothers were gathered to face it—fifty-three, and nineteen held their babies in their arms. They lived their lives in that one ward of their city, where the "public good requires" the establishment of ninety-six saloons. At least, such is the theory; for be it known that, in regard to the number of saloons in any locality, the statutes of Illinois declare that "so many dram-shops as the public good requires" may be licensed—not more.

In this one crowded ward, where workingmen live close to factories and shops and railroads, the official guardians of the "public good" have ordained ninety-six as the beneficent number. One church there is, one little church—the mission. It is a mission always open. By day or by night the minister and the minister's wife are always to be found there, within reach of the people. In faith and hope and love they live Christ in the midst of misery and evil, and from their living the people learn all that is real to them of God.

Neat, shabby Mrs. Morron was the first to speak. She told an old, true story:

"When Jim first took me to the little house his savings had bought, we were so happy! It seemed so sweet to be loved and taken care of—I thought I knew what heaven was like. I had been an orphan, and, before I was married, never knew what 'home' meant. Three rooms we had—our pretty bedroom, with its white curtains, and the shams and spread I pieced myself. Our little kitchen had a shiny stove, and I got up good meals—on time, too. There was always a bright fire and a clean floor, and it was as pleasant a room as any man could want to set down in of an evenin'. Jim wasn't what you'd call a drinkin' man then. He only took it special times—'lections, Fourth o' July, and such times. But it growed on him. I did my honest best, askin' God for help, but—all a woman can be and do ain't no match for the saloon when a man hankers for liquor. He didn't bring his wages home so reg'lar, sometimes not at all. Meals weren't so good then—how could they be? Nothin' to get meals with! Our clothes gave out. Jim's doin's was hard on the furniture. Rent wasn't paid, and we was put out. Over and over we moved, always to a worse place. Babies come fast—four in six years—and I was so busy keepin' 'em out of his way when he was ugly I didn't have much time to think about Jim. Home wasn't a place any more a man'd care to come home to, nor to set down in. I had to take in washin's, and the rooms was thick with steam and suds. The tubs leaked, and the floor was all slop. It was smoky, too. The stove never drawed after the day Jim kicked it down, and I couldn't get another. Do you think I was contented and cheerful and happy? What woman could be? He'd want my money, and, when I wouldn't let him have it, he'd jaw back. There was worse than jawin', too. I could stand a good deal myself, but it was more than I could stand to see the children hurt. When he got into trouble, and was sent up for ten years, I thought I was glad at first. When he was 'round the children always had to hide or stay outdoors till he was asleep.

"If you could see my place now! It looks nice again. I've got three clean rooms and washin's bring enough to feed the children good meals. Often, when we set around the fire, they with their papers and me with my mendin', they say how glad they are he's away! They beg me never to let him come back when he's let out. But I can't help hopin' there's better days ahead for him and me and all of us together some time. He'll be used to doin' without whisky when his time's up, and God knows I'll do my best to help him. He's the children's father yet, and my husband, and you that didn't know Jim don't know how good he was when he didn't have whisky in him."

A thrill of sympathy quivered through the room. Every face there told a story. Yet the stories were not to be spoken. Faith had died out in the hearts of these women, hope had been done to a cruel death, but love still lived, and kept them loyally silent concerning the sins of the husbands who were such "good men when they didn't have whisky in them."

Pretty Mary McFarland had never been known to speaking in meeting, and the room rustled as she rose.

"I want you all to pray that God'll help my John and me. John drank when he was a boy, but, when he wanted to marry me, that couldn't be, I said, unless he would give up the drinking. I've seen all that my mother went through with with my father. So John promised, and he kept his promise. When at last we was married he hadn't touched a drop for two whole years. After that it was two years more and I had no fears. Then he had the shakes, and run down till he was weak as a baby. Two medicines the doctor gave him—a powder and a tonic. The tonic was put up in whisky, but that I didn't know then. Pretty soon I noticed that, while John often forgot his powder, he always remembered to take the tonic. He took it oftener and bigger doses. He got the bottle refilled, and pretty soon filled again—quicker yet. It was soon empty, and then, O Lord!"—Mary's girlish voice broke—"next thing he was at the saloon, and came home—he's been coming home that way often since—and my heart's breaking. Tell me, *what* can I do?"

The eyes of the mission mothers looked on each other, not at Mary. Their deep experience left them no word of hope to utter.

Joe Edmunds' wife got up. "You all know I had Joe put in the workhouse last week. Some of you blame me. You've stood more'n I have, you think. But I had to do it—on account o' Libbie. Some way, Joe's always had an awful spite against Libbie. From the time she was a little thing I always had to keep her out o' his way. And Libbie never would take nothin' from her father; she hated him. She come from Sunday-school one time and asked me where God lived. 'In heaven,' I told her. 'Then I don't want to go there,' she says, ' 'cause father'll be there.' She'd learned 'Our Father which are in heaven,' and she thought it meant her father. What he did to Libbie I can't tell you. Some things I can stand, some things I can't. I've carried black eyes for him many a time, and for six weeks, one spell, I couldn't wash; he'd put my shoulder out o' place. When he hurt Libbie, 'You'll go to the workhouse, Joe, for this,' I told him. He laughed in my face, and dared me to do it. It broke my heart, but I sent for the officers. When they took him off he swore he'd kill me when he got out. But he was drunk then. He'll be sober after six months, and I ain't afraid of him when he's sober. Maybe it wasn't right for me to send my husband there; he'd never have done it if he'd been himself."

A stranger was at the mission that day—a shabby, thin woman with a tearing cough. During a lull her weak voice quavered through the room:

"I've never been here before. I haven't been long in the neighborhood, but my trouble's the same as yours, and when I heard about this meeting I wanted to come. He has education, my husband, and had fine positions. But always he lost them, and things have grown worse and worse. I went once round to all the places where he got his drinks and told them he was a drinker and the law forbid their selling him any more. What did they do? They laughed. They told me they'd keep on selling to him just as long as he brought money to pay for his drinks. One man pointed to a paper in a frame on the wall. 'Do you know what that is?' he asked. 'That's my license. This city takes five hundred dollars of my good money for that license every year, and I get a right to sell whisky, and I'd like to see you or any other woman stop me. Get out o' here.' I went to a lawyer or two, but I had no money, and they wouldn't do anything.

"And it's goin' on," the thin voice pierced wailingly through the room. "As long as there's saloons licensed, men'll drink, and women will see their homes ruined. For as long as men drink the devil'll be let loose in 'em and women and children'll live in hell. Frank was a fine man. I used to think the good was stronger than the bad in him, and I believed that things must get better. I used to have hope. Hope's gone. I never look for anything different, not till death takes him or me. If it wasn't for my children I'd die today; but you can't die; you've got to live. You think you can't stand things, but things come, you can't get away from them, and you've got to stand them. My little children are three girls. When I look at them and think what a woman's got to go through with, I pray God I may see them in their little graves before they shall live, and live through what I have."

The ghastly question still loomed unsolved. The experience of the mission mothers gave them no wisdom with which to answer it. The love and sympathy of the minister's wife were dumb before it. "We will sing," she said, "'Take it to the Lord in prayer.'" And afterwards, for their comfort, she read the word of the Lord that endures: "Thus saith the Lord, I have heard thy prayer, I have seen thy tears; behold, I will heal thee."

From out the mission doors went the mission mothers to their homes—homes for whose happiness they worked and longed and prayed; homes from which happiness is as remote as heaven; homes in which the misery of mothers, the bruising and starving of babies, are the realities; homes in which helpless wretchedness reigns, and will reign—for how long? how long, O Lord?

The minister's wife says, "Just so long as we name together the public good and the licensed saloon."—*The Sunday School Times.*

Why linger, turn away, or idly grieve?
Where else is rest—the soul's supremest need?
Grandly He offers;; meanly we receive.
Yet love that gives us rest is love indeed.

The love that rests—say, shall it not do more?
Make haste, sad soul, thy heritage to claim.
It calms; it heals; it bears what erst ye bore,
And marks thy burdens with His own dear name.

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

BY THE REV. ALEXANDER SMELLIE, M. A.

THE DEATH OF JOSEPH.

"So teach us to number our days, that we may apply our hearts unto wisdom."—Psalm 90, 12.

Monday—Genesis 50, 15-26.

HE crowning grace of Joseph is his steadfast and unconquerable love. And thus he adumbrates Jesus. Jesus is Love in its highest and richest personification.

He is Love, making a full end of my sin. He knows nothing about reservations and provisos and abatements. Beyond me in everything, he is especially beyond me in the breadth and length and depth and height of his mercy. "Methought," Rabbi Duncan said, "I heard the song of one to whom much had been forgiven, and who therefore loved much; but it was the song of the chief of sinners, of one to whom *most* had been forgiven, and who therefore loved most. I would know, O God, what soul that is; O God, let that soul be mine."

And he is Love, bearing and forbearing with me. Too often I treat him no better than Joseph was treated by his brethren. I think harshly of him. I suppose that he is on the outlook for the smallest ground of offense. I fear him when I should trust him. I grope in gloom when I should walk in sunshine. But patiently, perseveringly, untiringly, he abides with me, until he has his own gracious way at last, and I am molded to his will.

O that today every cloud may be dispelled, and I may know the love of Christ which passeth knowledge.

Tuesday—Exodus 13, 17-22.

In death, as in life, Joseph is strong in faith. He is sure that God, by and by, will visit his people. He is certain that they will be led out of the land of exile into the land of promise. He would go with them, and be carried to rest in the country flowing with milk and honey. Mine be a similar persistence of faith. Let nothing damp my confidence in my Lord. Through darkness and disappointment and delay let me trust in him.

In death, Joseph clings to the companionship of the people of God. He would have his very bones repose in the good land which Jehovah has blessed, and amongst the men and women for whom Jehovah feels a special love. "Bury me in Kirkbride," the old Covenanter said, "for there's much of God's redeemed dust lies there." The longing is not wrong. May mine be a quiet resting place at last among the saints.

In death, Joseph enters the homeland. He had been a banished man for years—a prince, but still a dweller amongst aliens and strangers. Now he comes to his own kith and kin. So, if I am a disciple and a child, I am here in banishment. But, when I die, I too shall come home—home to my Father God, home to my Savior Christ, home to my spiritual sisters and brothers, home to the "country afar beyond the stars."

Wednesday—Joshua 24, 26-33.

One would hope that many of these Israelites not only honored Joseph's bones, but trusted Joseph's God.

The children are indeed blessed for the fathers' sakes, but yet God will not have mercy on me simply because I am the descendant of parents well-beloved by him. I must dig and find for myself the pearl of

great price. I must seek for my own soul the heavenly grace. Redemption does not run in the blood. It does not regenerate me to plead, "I have Abraham and Israel and Joseph for my ancestors." Nay, I must myself agonize to enter in at the straight gate.

But there may be an objection of quite a different kind. Why should I follow those who have preceded me? What right have they to bend and influence my conduct? Why should I take their God to be my God? May I not be free to choose my own path? Ah, but it is the noblest life to which they call us. It means peace, prosperity, purity, power, both in this world and in the next. It is better a thousand times to be an imitator of the saints than to be self-willed in the ways of sin.

Therefore let me betake myself, as the fathers did, to the fountain of Christ's blood, and to the word of the Gospel, and to the home and the heart of God.

Thursday—Psalm 37, 27-40.

I look back across the past, and I see everywhere that God keeps his promises and shows himself mighty to save.

Sometimes it is an individual soul, oppressed with a heavy burden, breaking out with a lamentable cry. But it is reminded of one of the Lord's assurances, "I am he that blotteth out thy transgression," "I will give you rest," "When thou passest through the waters, I will be with thee," "The salvation of the righteous is of the Lord." It leans on the comfortable word. It pleads it at the throne. Before long, the forgiveness, the help, the healing come. The heart is at peace.

Sometimes it is a company of believing men, battling against opposition, tossed with tempest. And they remember the great and precious promises, "The enemy whom thou hast seen today thou shalt see no more," "Lo, I come, and I will dwell in the midst of thee," "The Lord helpeth them and rescueth them, because they have taken refuge in him." They make mention to God of his own words, and in marvelous ways he discomfits the adversary and girds his Church with strength and beauty.

And what he did yesterday he will do today. His own stipulations and engagements have virtue to bind him still. His arm is not shortened that it cannot save.

Friday—Proverbs 4, 7-18.

"'Tis better being good than bad." The path of the righteous is as the shining light—only the path of the righteous.

Let me take even a congregation of converts just rescued from heathenism. There is the congregation in Corinth, for example, to which St. Paul wrote his Epistles. The awful hieroglyphics of debauchery and crime are everywhere. "That tall, sallow-faced Greek has wallowed in the mire of Circe's swine-pens. That low-browed Scythian slave has been a pickpocket and a jailbird. That thin-nosed, sharp-eyed Jew has been a Shylock, cutting his pound of flesh from the gilded youth of the city." They have been blessedly changed, washed and sanctified and justified. They are monuments of free grace and love. But their very faces are more degraded and sad than the faces of men and women who have been walking with God and abiding in Christ and living in the Spirit.

It is sweet to be restored after wandering. It is blessed to be lifted out of the horrible pit and the miry clay. But it is best to give the Lord heart and life from the outset, and to dwell in his house always. Thus mine will be a sedater calm, a more intelligent religion, a deeper peace, a stronger influence. The path of the just is as a shining light.

Saturday—Psalm 90, 1-12.

God is my dwelling place. I have had a part in his thoughts from all eternity. I have been the object of his love and special care. My case and need have been considered by him.

God is my dwelling place. It is only in a state of reconciliation with him that I can feel perfectly at home. It is not more true that the fish, or the bird or the flower requires the sea and the sky and the soil to which it belongs, than that my complex nature has its true life in none but God. My proper environment is not earth and time, but heaven and eternity.

God is my dwelling-place. My everlasting blessedness lies in the knowledge of him. I have not to go out of time to find an enduring home. Many people imagine that, if they were only somewhere else, anywhere else, they would be more at home. But in the midst of my fleeting days God may be my sure Refuge, my congenial Abode, my strong City. And then death will make no essential difference. It will simply bring my life more fully into his light.

Sunday—2 Peter 1, 1-11.

It is no one grace which makes a Christian. A man may have great knowledge, but if he wants charity it profits nothing. Or, if he is a man of courage, while he is not a man of godliness, he is a hero, but he is not a saint.

Nor will any number of excellencies make a Christian unless they are excellencies which are added to "faith." It is faith which rouses my dead soul into life. It is faith which joins me to the Lord Jesus Christ, and then I am inclined toward all that is good. Whatever graces sing in the choir, faith is the leader of them all.

But, where there is faith, the sole and simple requisite needed is "diligence." If I take the Gospel for my starting point, if I set out in the name and the strength of Christ, there is no ascent of temperance, of patience, of godliness, of brotherly kindness so steep but that, one day, I may find myself on the summit. With half the effort which many expend on growing rich or learned or famous, I may grow holy and devout and Christ-like and heavenly minded.

So let me see that I have vital and vitalizing faith. And let me go on supplying new zones to my spiritual fiber, new cubits to my spiritual stature.

THE MORNING HOUR.

Dean Farrar tells that his mother's habit was, every morning immediately after breakfast, to withdraw for an hour to her own room and to spend the hour in reading the Bible and other devotional books, and in meditation and prayer. From that hour, as from a pure fountain, she drew the strength and sweetness which enabled her to fulfill all her duties and to remain unruffled by the worries and pettishness which are often the intolerable trials of narrow neighborhoods. He says he never saw her temper disturbed, nor heard her speak one word of anger or calumny or idle gossip, nor saw in her any sign or any sentiment, unbecoming to a Christian soul. Her life was very strong, pure, rich and full of blessing and healing. And he says it was all due to the daily morning hour spent with God in the place of prayer.—*The Morning Star.*

General & Church News

THE REVIVAL IN TOKYO JAPAN.

The Japan Evangelical Alliance has issued a pamphlet giving most interesting incidents of the revival in the city of Tokyo. It gives the number of churches co-operating in the union meetings in Tokyo as fifty-one: Five Methodist Episcopal, six Episcopalian, fifteen Presbyterian, six Evangelical (Evangelical Association of America), six Baptist, five Canadian Methodist, four Christian, one Independent Presbyterian, two Congregational, and one Friends. These were represented by seventy-four pastors and evangelists. Surely this is a grand instance of interdenominational comity and co-operation.

Printed matter was largely employed in the furtherance of the work: 31,000 tracts were distributed and 2,800 Testaments and Scripture portions; 27,000 song leaflets. Of this seed sowing, the far-reaching results can never be known. The number of persons reached was very large. At the preaching services and prayer meetings the count showed an attendance of 95,673, while an estimate is made for the wayside services of 10,000. The offerings for the work amounted to 1,357.01 yen. Evidently the grace of giving was not lacking. As to the converts there must always be an uncertainty in regard to the actual number. It is probable that a full enrollment would show a total of not less than 6,000 as the visible result of the meetings in this one city. Of those whose names have been given to the various churches there are 5,207.

The Evangelical Alliance feels that in this co-operative evangelical work an object lesson has been given to the world, of the essential unity of "all who by faith are united to our Lord Jesus Christ." Not Tokyo alone but almost every considerable town in the country has felt the influence of this movement. The work will shortly be renewed, there having been a brief cessation of labor on account of the heated season in Japan.

One of the specially interesting features of this revival has been the fruitage from seed sown by missionaries in years past. A converted gambler and his wife had been for twenty years or more under Christian influences, he having been a cook in the houses of missionaries, but he had given himself up to gambling and drink from morning till night and constantly ill-treated his wife and children. At a preaching service one night the divine message reached his heart. In the midst of a crowd of people he confessed his sins and prayed for forgiveness. That evening he told his wife of what he had done and she said: "If the Christian doctrine can bring such a man as you to a change of heart, it must be a good doctrine. I think I shall go and hear it, too." She also made up her mind to obey God and harmony now exists in that home. Another convert said he heard the Christian doctrine from Dr. Hepburn forty years ago!

A member of the nobility, connected with the Railroad Bureau, was a Christian but on attending one of the evangelistic prayer meetings, was newly stirred by the love of God. Thereupon he resolved to teach the five thousand men under his control as head of the construction department of railways, the way to serve God. He carried in person to the workshops several hundred printed announcements, and distributed them. He quietly talked to these ignorant, degraded men about God. Some laughed, some reviled. Being a poor talker, he found difficulty in expressing what he wanted to say, but he prayed for help and then read to them a leaflet entitled "The True Way of Salvation." He read it three times over. He spent half of the next day in prayer and then talked again to the men. A Christian who was a good talker, came forward to help him and the two worked together. Many were brought to Christ and the good work is still going on.

Other instances might be given to show how vital is the effect produced by this awakening in Japan. That is what it is in truth, for it has alike aroused Christians and the unsaved and their faith is being daily shown by their works.

Y. M. C. A. WORK IN CLEVELAND.

To interest in Bible study those not usually reached by the usual opportunities for such work has been one of the special lines to which the Cleveland Young Men's Christian Association has devoted itself and for which it has become well known, having originated a plan of shop Bible classes which has been followed by other associations elsewhere. These classes have been particularly successful in Cleveland. In seventeen different factories, railroad shops and car barns, they are held on a fixed day each week at the noon hour, with an average attendance of fifty-six at each meeting. The men everywhere welcome the teachers cordially, though in many places a majority of the employes are Roman Catholics. All shops touched are reported to show good effect in the better faithfulness and discipline of the workmen. This fall a still broader enterprise has been started. Throughout the city an effort is being made to form men's Bible clubs of congenial spirits, meeting weekly in the homes of members. The leaders of these respective clubs are themselves to compose a club under high-grade instruction at the Association building. Twenty-five such groups were organized at the outset of the work, and this number promises to be largely multiplied.

THE EVANGELICAL LUTHERANS.

The biennial session of the general council of the Evangelical Lutheran church in North America which was held last month discussed the pressing work of home missions, the need for it being great in consequence of the continued immigration of foreign Lutherans and the rapid anglicizing of the Lutheran youth. The board reported the $12,000 debt paid and several missions self-sustaining. There are in all twenty-two missions with 2,336 communicants and an enrollment of 2,840 in the Sunday schools. The Evangelical Lutheran church comprises over 2,000 congregations and 360,000 communicants about equally divided between the English, German and Swedish languages. It sustains foreign missionary work in India and Porto Rico. In India there are five missionaries, 100 teachers and two native preachers. A hospital for women is to be erected. The work in India

KEEN COLLEGE MEN.

The Food of Harvard Brain-Workers and Athletes.

Memorial Hall at Harvard where some twelve hundred of the men eat, is particularly interesting. The dining-room is an enormous gothic hall finished in old English oak with wide, stained-glass windows on the sides. The walls are hung with portraits of illustrious graduates and benefactors of past generations.

The students have good food to eat and plenty of it. The hall is run on a co-operative plan so that it costs something less than four dollars a week for board. To this place three times a day come men, whose lives for the time being are given to serious intellectual work, and to accomplish this, they are keen enough to realize that proper food is absolutely necessary.

One is particularly struck by the yellow packages of Grape-Nuts standing on nearly every table, which the men purchase at grocery stores and bring in for their personal use. They quickly find out by practical demonstration that brain work exhausts the phosphates, and that nature demands that this loss be made up, and made up from food.

Grape-Nuts is ready to be used without cooking, it is a scientific food which nourishes and builds up the brain, and is particularly suited to the needs of students.

The 'Varsity athletes also eat it to keep their digestive organs in perfect working order so that they can stand the great strain of both body and head work when important contests shall come.

is to be entirely reorganized because of recent unsatisfactory conditions. There are three men at work in Porto Rico. A new board of missions is to be located at Pittsburg to have sole charge of the Porto Rican work. In educational institutions the Evangelical Lutherans have three theological seminaries, six colleges and two academies, over 2,000 students being in the colleges and 2,500 in the academies. They have seven hospitals.

"Diversity and Unity in the Christian Church," was the theme of the opening sermon by President Ranseen. He claimed that while there was often lack of uniformity in the church, there was remarkable unity. In view of past experiences owing to racial differences within the Lutheran church, such assertion was gratifying.

A chief point of interest and importance at the council was the discussion of marriage in relation to divorce. It was asserted that divorce is only legitimate when there has been infidelity to the marriage covenant by husband or wife. Only the innocent party may be remarried. A Christian minister cannot perform the ceremony in cases where there is the least doubt.

The report on Sunday school instruction took strong ground against the international lesson series because so many of the lesson helps admit the destructive higher criticism. The graded system in the Lutheran Sunday schools has been very fully developed and its success has been phenomenal. About twenty grade text books for teachers and pupils are issued. Other improvements are to be introduced.

The council considered itself greatly honored by a visit from Bishop von Scheele, a distinguished prelate from the established church of Sweden, who came as the personal representative of King Oscar. A committee of five was appointed to meet a similar committee from the General Synod Lutheran churches in consultation over plans for co-operation between the two wings. It was expressly provided, however, that the committees should not consider organic union.

A PRESBYTERIAN JUBILEE IN WISCONSIN.

The fiftieth anniversary of the organization of the Synod of Wisconsin was celebrated at the annual meeting at Hudson in October. When this synod was organized in 1851 there were no less than thirty Presbyterian churches represented and as many mission stations. Twenty-nine ministers and 988 families were in connection with the old school synod. The missionary labors of those days were spoken of in the addresses made by Rev. Samuel Brown, Rev. Bradley Phillips and others. Sketches of the work done in the various presbyteries were given, and of the rise and progress of women's missionary work. The statistics showed that while there has been an immense growth in population, the Presbyterian church, through its missionaries and Christian workers, has reached out into almost every community, and the churches and mission stations have increased and enlarged in larger proportion than the population. Now in a state as large as all of the New England states together and with a population of 2,100,000 there are 174 Presbyterian ministers, licentiates and missionaries, 175 churches and as many mission stations, 16,000 communicants and 21,000 in Sabbath schools.

At the regular session addresses were made urging prosecution of the work among the foreigners in Wisconsin, especially in the large cities. To work for the better observance of Sunday and for temperance was urged on pastors. The report on Sunday school work showed forty-three schools organized during the year, twenty-nine reorganized, seven church edifices built, and two churches organized. About $6,000 is needed for this work.

The women's societies have contributed $1,687.36 for the mission work, the Sabbath schools $98.10, the Christian Endeavor societies $451.08, making a total of $2,236.54. Boxes valued a $570 have been sent to missionaries, $3,363.42 has been sent to the women's board of the Northwest; and $600 pledged for work among the freedmen has been raised and sent.

NEBRASKA CONGREGATIONAL ASSOCIATION.

The forty-fifth annual session emphasized the subject of benevolences. A constitutional amendment was adopted, providing for a standing committee on this work. Various object lessons presented by Rev. F. F. Lewis showed the good results in this line from denominational rallies. Rev. R. T. Cross, the retiring moderator, gave in an effective way the reasons for enlarging the list of givers and increasing the amounts contributed. Christian educational interests were strongly presented by Rev. A. E. Ricker, Rev. F. W. Leavitt and President H. K. Warren of Yankton college.

The Nebraska Home missionary work is developing well. It has been a year of progress in church organization, church building and other activities. Emphasis was placed on the fact that all the churches organized during the year were in communities unreached by other religious influences. Attention was called to the record of the Nebraska Congregational churches, during the last decade, that whereas the population of the state had only increased about one per cent, the number of churches had increased thirteen per cent, and the membership fifty per cent.

The Sunday school was not overlooked, or the Endeavor society. Helpful addresses were made in the interests of both. The popular evening meetings brought a crowded house to hear Dr. Ament of China, Rev. Geo. F. Clark, a negro, who told of the progress of his people, Miss Prof. Margaret A. Tompson of Doane college, who spoke on "Literature in the Development of Character," and Rev. T. C. Hunt.

PRESBYTERIAN SYNOD OF CALIFORNIA.

This year's session was held at Napa, Cal., in the church which has had Rev. Richard Wylie as its pastor for thirty-three years. A helpful and inspiring sermon from Rev. James Mitchell, the retiring moderator, was a good preface to a good meeting. Judge John K. Law of Merced, was chosen as next moderator.

A source of special satisfaction was the improvement in the financial af-

CLERGYMAN'S CHILDREN.

Coffee Being Replaced by Postum Food Coffee.

"I am the wife of a minister. About three years ago a warm friend, an exemplary mother and the conscientious wife of a minister, asked me if I had ever tried giving up coffee and using the Postum Food Coffee. I had been telling her of my excessive nervousness and ill health. She said: 'We drink nothing else for breakfast but Postum Food Coffee, and it is a delight and a comfort to have something that we do not have to refuse the children when they ask for it.'

"I was surprised that she would permit the children to drink any kind of coffee, but she explained that it was a most healthful beverage and that the children thrived on it. A very little thought convinced me that for brainwork, one should not rely upon a stimulant such as coffee is, but should have food and the very best of food.

"My first trial of Postum was a failure. The maid of all work brought it to the table, lukewarm, weak, and altogether lacking in character. We were in despair, but decided on one more trial. At the second trial, we faithfully followed the directions, used four teaspoonsful to the pint of water, let it boil fifteen minutes after the real boiling began, and served it with rich cream. It was delicious and we were all won.

"I have since sung the praises of Postum Food Coffee on many, many occasions and have induced numbers of friends to abandon coffee and use Postum, with remarkable results. The wife of a college professor said to me a short time ago that nothing had ever produced so marked a change in her husband's health as the leaving off of coffee and the use of Postum Food Coffee." Edith Smith Davis, Appleton, Wis.

fairs of the seminary, largely through the generous spirit of the faculty and also by additional income from invested funds. The singing of the doxology expressed the rejoicing of the synod. Dr. Thos. Marshall, field secretary of the Board of Foreign missions, made an able address and also spoke at the popular missionary meeting Friday evening. Rev. Arthur Hicks, synodical missionary for Sunday school work, is reported to have given the gathering such a recital of pioneer work in the lumber camps and oil fields of California and Nevada as would furnish a good chapter in "Black Rock." Dr. Noble of Redlands and Dr. Walker of Los Angeles, gave effective addresses. Two synodical missionaries are to be appointed for labor in the northern and southern divisions of the state respectively. A memorial service was held for those who have passed beyond, and a sacramental service on Saturday morning, and were both uplifting and helpful. The synod emphasized the practical and devotional elements.

COLORADO CONGREGATIONALISTS.

"The Field is the World," was the large and inspiring topic which gave tone to the thirty-third annual meeting of the General Association of Colorado Congregationalists, which met in the Third church, Denver. Among the speakers were Rev. Henry Fairbank and Mrs. Fairbank of the Marathi mission, India, Rev. L. P. and Mrs. Broad, Home missionary superintendents in Kansas. Rev. R. W. Gammon gave a bright paper on "The Gospel for Our Times," and F. I. Wilsea one on "Why Men Do Not Attend Church."

The work of the year showed up well. Beside revivals in several churches, nine new churches had been organized, sixteen new Sunday schools had made their appearance, two edifices had been repaired, four parsonages built, and two new associations, the Eastern and the Northwestern, had been formed.

The Christian Endeavor society and Colorado college brought out several good speeches, many of which were impromptu. A score or two of students in the college ten years ago has increased to 500 or 600 pupils today.

A symposium on "The Pastor" was of much interest. Dr. Gregg gave a view of Phillips Brooks as a preacher that was inspiring. Mr. L. D. Wishard spoke on "Our Congregational Enterprises," Rev. Geo. V. Clark on the work in the South; "1901 and 1902 in our Colorado Churches," was the last topic and a consecration service led by Evangelist Veazie closed the session.

THANKSGIVING DAY EXCURSIONS

On all trains of the Nickel Plate Road, on November 27th and 28th, to points within 150 miles and good returning November 29th, 1901. Chicago Depot, Van Buren St., near Clark St., on the Elevated Loop. City Ticket Office, 111 Adams St. Also union ticket office, Auditorium Annex. 'Phone 2057 Central.

SOUTH DAKOTA PRESBYTERIAN SYNOD.

Thirty-seven ministers and twelve elders besides a large company of missionary women increased the attendance fifty per cent over that of last year. Home missions was a prominent topic. The secretary of the board, Dr. Thompson, made an impressive and timely address. He spoke also to the women, the children and the young people in their respective meetings. Home mission work in this synod includes preaching the Gospel in Dakota, German, Bohemian and Holland, as well as in English, and occasionally in the Scandinavian tongue.

Foreign missions was given place at a popular meeting Sunday evening when Rev. Dr. Halsey gave a telling address.

This year has the best annual record the synod has yet made in behalf of Foreign missions. It now has three missionaries in the foreign field, one in Persia and two in Korea. Friday evening was devoted to the interests of Christian education as embodied in the college at Huron, President French presiding. Able and telling addresses were given by Professors Corbett and Gage. The student enrollment at that date was sixty per cent more than ever before at the corresponding date.

Saturday evening was devoted to Sunday school work and the young people. There has been unusual activity in church erection during the year, five new houses of worship and six new manses having been built. Others are in progress of erection. The communion season Sunday afternoon emphasized the spiritual tone of the session.

CHICAGO AND VICINITY.

Bishop McCabe has offered to contribute the first and last $1,000 towards raising the indebtedness of $20,000 on Emmanuel Methodist Episcopal church, Evanston.

Hyde Park Baptist church will soon begin the erection of a new stone church to seat 1,000. The cost will be $65,000. It will be completed according to the full design, as money is in hand for it.

The twenty-first annual council of the Chicago Synod of the Reformed Episcopal church approved of what is called the Peoria plan of raising funds for the maintenance of their mission school in India. Groups of six persons are formed, each of whom pledges ten cents a week, the group thus undertaking the support of a native child in the Bombay institution.

The Monroe Street Church of Christ, which dedicated its new building November 7, has made a successful struggle for several years under the pastoral leading of Rev. Chas. Clayton Morrison, who took charge in 1898. At that time the membership was 121, there was a debt on the property of $12,000, a current expense deficit of $600, and a small, ill-arranged basement church building. Now the membership is 240, the debt has been reduced to $3,500, and a new edifice has been built costing $23,000, on which $8,000 has been borrowed. On the day of dedication $7,000 was raised to complete payments. The pastor preached in the morning, and in the evening the service was interdenominational, Rev. Dr. Gunsaulus preaching to a crowded house.

The work and labor of love of Rev. Dr. James Tompkins among the Congregational Home missionary churches of the state was fittingly recognized recently by the presentation from the

IS IT AN EPIDEMIC?

Vital Statistics Show an Alarming Increase in an Already Prevailing Disease — Are Any Exempt?

At no time in the history of disease has there been such an alarming increase in the number of cases of any particular malady as in that of kidney and bladder troubles now preying upon the people of this country.

Today we see a relative, a friend or an acquaintance apparently well, and in a few days we may be grieved to learn of their serious illness or sudden death, caused by that fatal type of kidney trouble—Bright's disease.

Kidney trouble often becomes advanced into acute stages before the afflicted is aware of its presence; that is why we read of so many sudden deaths of prominent business and professional men, physicians and others. They have neglected to stop the leak in time.

While scientists are puzzling their brains to find out the cause, each individual can, by a little precaution, avoid the chances of contracting dreaded and dangerous kidney trouble, or eradicate it completely from their system if already afflicted. Many precious lives might have been, and many more can yet be saved, by paying attention to the kidneys.

It is the mission of the Christian Century to benefit its readers at every opportunity and therefore we advise all who have any symptoms of kidney or bladder trouble to write today to Dr. Kilmer & Co., Binghamton, N. Y., for a free sample bottle of Swamp-Root, the celebrated specific which is having such a great demand and remarkable success in the cure of the most distressing kidney and bladder troubles. With the sample bottle of Swamp-Root will also be sent free a pamphlet and treatise of valuable information.

pastors and churches of the Southern association of an Oxford bag of fine alligator skin.

The Congregational Ministers' Union held an all-day meeting for prayer and conference October 28. "What Manner of Persons Ought We to Be?" was the topic treated by President H. George, D. D., "Communion with the Father," by Rev. J. A. Milburn, D. D.; "Walking in the Spirit," by Rev. Dr. Bushnell, and "The Power of the Word," by President C. A. Blanchard, D. D.

Chicago Theological seminary (Congregational) will open its school for lay workers November 1. Courses are offered in the English Bible, in music and expression, in general church history, missions, evangelism, organization and conduct of Sunday schools, Endeavor and missionary societies, practical methods of Christian work, house-to-house visitation, nursing and physical culture.

Morgan Park (Baptist) academy has an enrollment this year of 159, an increase of twenty-five per cent. Seventeen states and two foreign countries are represented.

Mr. S. B. Lingle, who held large mortgages on the property of the Baptist Bohemian church, has canceled the debt in full and the Baptist city mission holds a clear title to the property.

A farewell gathering for Rev. W. W. Dewey, who has been pastor of Bethany Baptist church since March, 1896, was held October 27. Ten new members were received and seven baptized. Many others have expressed a desire to become Christians. Addresses were made by several ministers and a gift of money was presented to Mr. Dewey. The church has called to the pastorate Rev. S. J. Winegar of Sioux City, Ia.

The West Pullman church of the Disciples has enlarged its facilities by the completion of the basement of the church. The Sunday school has increased until it is one of the most interesting of all the Disciples' mission work in the city.

At Auburn Park Baptist church November 3 was a special evangelistic day. Rev. E. A. Stone preached and conducted meetings. The day was one of great blessing, some fifteen or twenty young people deciding for Christ. Rev. W. A. Waldo, Ph. D., received seven persons into the church and baptized three.

At the Second Baptist church a class for Bible study has been conducted on Sunday afternoons for the last four weeks by Mr. F. J. Gurney of the University of Chicago.

At the meeting of the Presbyterian Social Union referred to in our last issue, Professor Robinson urged the extension and strengthening of the city mission work, $105,000 is immediately needed to put on sound basis the mission enterprises which the Chicago presbytery already has under way. If eight new fields already explored were entered $165,000 would be required. Dr. Pleasant Hunter of the Second Presbyterian church did not believe that the ministry of the church would ever reach the masses; the laity must be made an evangelizing force. Dr. Cleland B. McAfee of the Forty-first Street church agreed that the average minister had no practical understanding of real sociology and lamented the fact.

The forty-ninth semi-annual meeting of the Chicago Association of Congregational churches met November 5 in the North Congregational church, Englewood, Mr. Wm. Spooner, of Oak Park, being moderator. The topics discussed were "The Betterment of Chicago Through the Church"—civilly, religously, socially—Rev. Messrs. De Long, Guild and Beaton were the appointed speakers on this; "The Sunday School—Its Chief Need," treated by Rev. Messrs. G. C. Williams, Burhans and D. M. Lewis; "Does the Twentieth Century Need the Gospel of the First Century?"—Rev. Messrs. R. W. Rogers, Clifton and Bartlett. There were addresses by Prof. Thos. C. Chamberlin of the University of Chicago, Dr. James Tompkins, and Rev. John H. Wilson. The communion service was held in the afternoon.

Evangelistic meetings began last Sunday in the Fifty-second Avenue Presbyterian church. Rev. Dr. Safford will be assisted by Rev. Messrs. S. M. Campbell, S. M. Johnson, A. A. Pfanstiehl and W. W. Johnstone. Everything in the parish work is encouraging, and the time seems ripe for a deep spiritual movement.

The Roseland Presbyterian church has purchased and paid for lots on the corner of State and 112th streets as a site for a new edifice. Work will begin this month. The membership has grown to 185.

Bishop Merrill conducted the service of the corner-stone laying for the Evanston Avenue Methodist Episcopal church, October 28. Supper was afterwards served and several addresses were made.

George Darsie and

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5. "Some of its hymns that are inferior, and the rushing "hippety-hop" tunes coupled with them, I should have omitted, but then I am a little "cranky" on that point, and besides the blemish is small, for there are not many of them.
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Baptist.

The First Baptist church, Minneapolis, has disbanded its Young People's Society of Christian Endeavor in order to take up a new mission work downtown in Century hall. A Sunday school of 150 has been organized there.

The Third Baptist church of St. Louis, Mo., has undertaken the support of Rev. E. H. East, M. D., who is under appointment to the work at Haka, Burma.

Euclid Avenue church, Cleveland, celebrated its jubilee of fifty years' history, October 16. No one of the original forty-four who organized the church was present at the banquet, but eleven of those who joined before 1860 were guests of honor. Mr. John D. Rockefeller led in the reminiscences. He was a boy of fifteen when baptized in 1854. Receiving only $16 a month and boarding himself, he was taught to pay for

his pew and to give statedly to missions.

The First church of Los Angeles, Rev. Joseph Smale, pastor, has reached a membership of 970. This is without doubt the strongest Baptist church on the Pacific coast.

The dedication of Calvary church, Omaha, October 20, free of debt, was the outcome of many instances of self-denial. One young lady stenographer has given $225. One man, a day laborer, with a family of ten to support, and a salary of only $50 a month, has given $100. These are typical of many others, indicating the spirit of co-operation under the leadership of the pastor, Rev. Thos. Anderson. The church is located among the middle classes of the city, and with this new and commodious edifice will be able to do the most practical work possible.

Open-air meetings were held throughout the summer on Saturday evenings in the heart of the Polish district in Buffalo. Rev. J. H. Miller of Reid Memorial church is assisted by the Polish pastor, Rev. Joseph Antoszewski.

The Eastern Avenue church, Joliet, has received 300 new members by baptism since Dr. O'Dell became pastor in 1897. The church is now free of debt.

The Chinese work in Oakland and San Francisco is being greatly prospered. A beautiful building has been erected in Oakland, well adapted for its use among this people. The Sunday school in San Francisco has an attendance of sixty. The day school numbers ninety.

Two new buildings have been erected for the West side work of the Fifth Avenue Baptist church, New York. One of them is a large settlement house on West Fiftieth street near Tenth avenue. It has five stories and a basement and is as complete in equipment for institutional work as possible. The other building is a new one for Armitage chapel, in the same neighborhood, and while the Fifth Avenue Baptist church conducts the work at both points, they are to be kept distinct. In the Settlement house, says Mr. A. A. Hill, the head worker, "there will be no attempt to thrust religion on those desiring other features. The belief of those in charge is that each person has to settle his religious connections in the light of his own conscience and conviction. However, it is equally their conviction that no life is complete without religion, and consequently they have the chapel, where those desiring to attend religious services can do so. . . . The settlement does not exist as a feeder to the chapel, nor the chapel to the settlement."

At the fourteenth annual convention of Western Washington the reports showed a very encouraging state of affairs. In 1899 twenty-eight missionaries were under appointment, and $8,168.93 expended; in 1900 there were thirty-two missionaries, and $9,583.68; in 1901, there were thirty-nine missionaries, and $10,940.32; making a gain of 40 per cent of missionaries and of 34 per cent increase in money expended, in two years. There were eighty-four churches and outstations regularly supplied with the Gospel, a gain of 15 per cent; baptisms on mission fields, eighty-four, against 154 the year previous; this is the only sad item in all the report. The note of the convention was soul-winning, evangelization; everything converged to that as a central thought.

Baptists have a good start in Oklahoma. There are 133 churches and missions and they have a total membership of 2,704. Twenty-six churches have been organized during the year.

Congregational.

The church at Webster Groves, Mo., has just canvassed the whole community. The membership of the church was divided into thirty committees, each chairman being responsible for every family in a given district. They discovered a number of needy people that the church was able to assist, and about thirty families not attached to any church. Three of these were Congregationalists. The result of the canvass was reported at the prayer meeting and it brought out men who had never attended it before.

The church at Homer, N. Y., celebrated its centennial October 6-8. It has a noble history, for prominent men have come from this church and by its large gifts it has been widely known. During the century it has given to missions at home and abroad not less than $220,000, $140,000 being in legacies. The church has had but twelve pastors in the 100 years, among them Father Keep, a founder of Oberlin college. During its history it has received 2,850 members. Dr. T. T. Munger of New Haven, Conn., a son of this church, preached the historical sermon. Monday and Tuesday were devoted to reminiscent addresses which were very interesting.

The Park avenue branch of the Tompkins Avenue church, Brooklyn, has some noteworthy features. A boys' club of over 100 members, one of the largest in Brooklyn, a young men's club, one for girls and others for older men and women are actively at work, as are four circles of King's Daughters and three societies of Christian Endeavor.

About 100 members have been received into Plymouth church, Newark, Ohio, during the more than three years' pastorate of Rev. T. M. Higginbotham.

The First church, Zanesville, Ohio, has Sunday evening congregations which fill the house. The ladies maintain a stand in the Saturday evening public market. Congregational bread, pies, cakes, etc., are in great demand.

Dr. Jas. B. Gregg recently preached an interesting sermon upon the growth of Congregational interests in Colorado Springs and in the state during the nineteen years of his pastorate at the First church. The number of members in Congregational churches has increased six-fold, and in the Sunday schools four-fold, over the state, while his own church has multiplied by three, built an edifice worth $40,000, planted two other churches, both with good houses of worship, and one with a membership of 143 in the city. The First church has voted to assume the support of Rev. Henry Fairbank, now on his field in India, and also to sustain a mission Sunday school in Colorado Springs.

The Y. P. S. C. E. of the church at Webster, Mass., has been disbanded by unanimous vote, and an organization, to include all the young people of the church, similar to the Young People's Alliance of First church, Burlington, Vt., has been effected with over forty charter members.

The twelfth annual meeting of the Utah association had many enocuraging features. There was reported a growth of eighty-four in membership, a gain of over ten per cent, and in

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benevolences of $594, a gain of over fifty per cent.

Rev. E. S. McClure received nineteen persons into the church at Humeston, Iowa, October 6, fifteen being on confession. Seventy-three have been received within the past twenty-two months, largely on confession of faith.

Central church, Philadelphia, in the thirty-seven years of its existence, has had but three pastors. Its membership has held 1,350 persons. Three sons of this church have entered the ministry, and seven of the members are in foreign missionary fields; several are engaged in home missionary work.

Rev. W. W. Hartough of Exira, Iowa, received seventy-five to membership October 20, seventy-one being on confession; October 27 he received fifteen on confession and two by letter. A large majority were adults. Many others have given in their names for membership. The church building must be enlarged or a new one erected in order to accommodate the congregations. The mid-week meetings are well attended.

At Wall Lake, Iowa, a series of evangelistic meetings has aroused great interest. The religious life of the people has been greatly revived. Some thirty or forty will be received into church fellowship as a result.

The church at Morris, Ill., has decided to hold union revival meetings with the Methodists during the winter vacation, to be conducted by a "student band" under the auspices of the Y. M. C. A.

Shawmut church, Boston, at its last communion service, received forty new members into fellowship. The congregation has been steadily growing during the pastorate of Rev. Dr. McElveen.

The Pilgrim church, Cleveland, Ohio, has grown during the ten years of Rev. Chas. S. Mills' pastorate from a membership of 310 to 857, 1,177 having been members during that period. The growth of the church has been 176 per cent of the population. For benevolences $53,000 has been given, making with expenditures a total of $300,000.

Disciples.

The college building at Wilson, N. C., and $14,000 paid up stock have been donated to the Christian church, provided the Disciples raise at once $9,000. The proposition was accepted and nearly the whole amount was raised on the spot. The building is a fine one.

Christian university at Canton, Mo., opened with about seventy students. A unique feature is the C. U. L. L., which means Christian University Loyal Legion, an organization of the students to promote the interests of the institution in all possible ways.

Rev. J. A. Erwin, missionary of the Disciples in Porto Rico, has been appointed district judge by the governor.

Missouri Valley college, of Marshall, Mo., opened the autumn quarter with an increased attendance of about twenty per cent above that of last year. The library, which last year received more than two thousand volumes of new books, has recently received $2,500 for the purchase of books for the current year.

The church at Barry, Ill., gave more than a dollar per member for missions this year.

During the last four months at Fort Collins, Colo., 130 have been added to the church as a result of the work of Rev. Wm. J. Lockhart.

Central church, Des Moines, Iowa, Rev. H. O. Breeden, pastor, for sixteen years, is a great institutional church. The property cost $100,000. There are twenty-six Sunday school rooms in the building. The active membership of the church is 1,486, and there is also a nominal membership of 470. The institutional features are numerous. There is a very good gymnasium, reading rooms, young men's class, boys' class, travel club, cooking school, lecture courses, etc. Dr. Breeden has two assistants besides keeping a stenographer and typewriter busy. He is preaching a series of Sunday evening sermons on "Christ All in All." The sub-topics are "Christ in History, in Art, in Agriculture," etc.

The Fort Madison, Iowa, church dedicated its new building October 20. The congregation was organized in 1872, but has had no home of its own till now. Rev. E. E. Lowe is the pastor who has led in this work for a building.

The University church, Des Moines, Iowa, raised $8,100 of indebtedness October 27, a debt it has been carrying for ten years.

The Third church in Indianapolis, Ind., now has 1,085 members, and the Central in the same city 1,099.

At Cedar Rapids, Iowa, a series of meetings held in the Second church of Christ led by the evangelists, Wilson and Huston, has resulted in 120 additions.

A seven weeks' meeting at Fairland, Ind., gathered in eighty-nine people.

At Mattoon, Ill., there have been 358 additions to the church in two and a half years.

Methodist.

Rev. J. O. Dobson, D. D., who has been presiding elder of the Sioux Falls district, in the Dakota conference, has been instrumental in the purchase of a beautiful park on the banks of the Big Sioux river at Canton, S. D., which is covered by a fine natural grove and the erection therein of the finest Epworth league assembly auditorium in Methodism, according to the authority of Bishop Joyce. This property, which cost something over $9,000 and is now reasonably valued as worth more than $10,000, is bequeathed to the district by Dr. Dobson, to be used to develop in the Methodist young people of this section of the northwest the highest New Testament standard of Christian experience and life.

The medical dispensary connected with the Epworth league house at the North end, Boston, has developed into a great work because of the need of competent medical service on terms within reach of the poorest. Over 7,000 patients is last year's record. Two-thirds of all who come are Italians, the others are mainly Irish and Jews. Ten cents is the uniform fee for treatment, though this is remitted when need demands. The New England branch of the Woman's Home Missionary society has met the entire cost of the new building being erected for this work, while the Boston Missionary and Church Extension society stands back of the social and educational work of the settlement, contributing annually not less than $2,500 to it.

Presbyterian.

Sunday, October 6, completed fourteen years of the pastorate of the Rev. F. J. Sauber, D. D., in First church, Emporia, Kan. During this period of time 803 members have been received into the church, 166 adults and seventy-four infants have been baptized, $23,828 has been contributed to the beneficences of the church, and $64,046 to local church work, making a grand total of $87,892. During the past year

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Every woman should have this Brace.

forty-five members have been received, $1,969 contributed to the beneficent work of the church, and $3,680 to congregational purposes.

The Presbyterian Laity association of Los Angeles, Cal., held its sixth semi-annual session, October 8. An interesting discussion followed an address by W. E. McVay on "The Elder and City Evangelization." It was said by one speaker that one of the greatest evils in Los Angeles is the opening of places of amusement on Sunday. He suggested that all Christians refuse to patronize during the week the places that open on Sunday. It would have a good effect. "The Aims and Possibilities of Our Association" were presented by C. E. Walker, and earnestly discussed. After the banquet several toasts were given. "A Layman's Estimate of a Pastor" and "A Pastor's Estimate of a Layman" were among these. Evangelistic work to be done by the association was spoken of, and Rev. R. B. Taylor urged a forward movement.

The evangelistic services have begun in St. Paul, Minn., simultaneously in five different parts of the city, and each week five other churches will begin nightly services until every Presbyterian church in the city has held meetings. These are to be carried on by the pastors, co-operating with one another.

The Central church, Terre Haute, Ind., had twenty-eight additions October 6, making a total of fifty-six received during the past six months. About one-half of this number are young people from the Sunday school. Dr. McCaughey is pastor.

Forty-three new members were received into the Second church, Pittsburg, Pa., October 14. Nine hundred and thirty-three have joined since the Rev. S. Edward Young became pastor in January, 1898. The church has again refused to sell its valuable site and move from the downtown locality to a residential section, basing this determination upon the fact that the church is out of debt for the first time in its century of existence. Besides since thirty-four churches have left this section in the last eighteen years, this one is absolutely needed where it is.

The First church, Denison, Texas, had fifty-five additions October 6, thirty-three on profession of faith. Fifteen came from the country where the pastor, Rev. A. F. Bishop, has held a series of meetings.

The First Cumberland church of Nashville is endeavoring to solve the problem of the "second service" on Sunday by giving up the evening worship. Morning service will be held at the usual hour, the Sunday school will be transferred to the afternoon and every effort made to obtain as complete attendance of adults at the Bible classes as at the morning service.

The Markham Memorial church, St. Louis, which was organized October 17 with a membership of 136, has the largest Sunday school in the city and the largest Christian Endeavor society in the state. It is situated in a workingmen's district, and is conducted along institutional church lines, there being an average of three meetings a day.

The Board of Freedmen's Missions of the United Presbyterian body is embarrassed because the churches instead of providing the $55,000 appropriated to the work, have only given $8,365.17 during the first six months of the fiscal year, while the missions plead for enlargement. New localities are asking to be supplied with schools and preaching. One community, in the Black Belt, is so desirous of having a mission established that the people have made a selection of a plot of ground in the best location, according to their judgment, erected upon it a school house, made a deed of the property to the board and then begged the board to open and establish a mission!

In Whatcom, Wash., there was not a United Presbyterian to be found two years ago; now there is a church of sixty-eight members, a Sabbath school of over 200, fully organized, a woman's missionary society and a young people's, and a property clear of debt, costing nearly $9,000, for which the board of missions gave $4,000.

The Board of Foreign missions has sent a letter to all the theological seminaries stating the need of recruits for the missionary work. There are wide-open doors of opportunity, but men and women are lacking.

General.

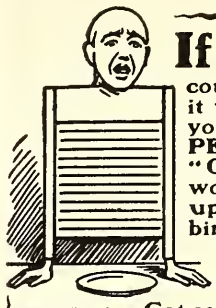
Centralia, Ill., has been greatly stirred by union evangelical meetings held by Rev. Milford H. Lyon and Mr. George H. Williams of Wheaton, Ill. Many have accepted Christ.

Evangelist Sunday of Chicago has just closed a most remarkable series of union meetings at Exira, Iowa, in which more than 250 persons, including nearly all the business men of the town, were converted. Business places were closed at 7:30 p. m. that all might have an opportunity to attend the services at the tabernacle in which the meetings were held. A large chorus choir, under the leadership of Prof. Fischer, furnished most inspiring music. Seldom does a town have such a religious awakening as this place has experienced. Drunkards have been led to give up drinking, gamblers to forsake their business, and all to accept Jesus Christ. The Congregational, Christian, and Methodist churches united in this movement and their membership has been nearly doubled.

The Universalist general convention appointed a committee of five to form, with a like committee of the Unitarian body, a joint commission for the purpose of preventing unnecessary multiplication of churches in towns where churches of both denominations cannot be supported. Unitarians and Universalists have their greatest strength in New England. Beyond it they have only scattered churches here and there. Both denominations together have not more than 1,200 churches, with a possible membership of 100,000. Both are showing increased life and zeal and becoming less loosely related organizations, with resulting increase of power for self-propagation.

Haverford college, the institution supported by the Orthodox Quakers, has recently had a gift of $60,000, to make provision for "the religious study of the Bible and Bible history and literature." This donation followed and grew out of the recent Summer School of Religious History held at Haverford, at which the newer scholarly views of the Bible were set forth. It is a sign of alertness to new conditions on the part of the orthodox Quakers.

At the Bible Teachers' college at Montclair, N. J., Mr. Robert E. Speer will conduct a course of studies on "The Theory of the Christian Life," on Wednesday afternoons. Dr. F. S. Schenk of New Brunswick theological seminary will lead studies in psychology and pedagogy on Thursday afternoons. Dr. Robert W. Rogers of Drew Theological seminary will lecture on psalmody and wisdom literature and



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the history and prophecy of the Babylonian period. Dr. Wilbert W. White will conduct courses in the gospels and in prayer, give a series of book studies, and conduct the Sunday school normal class, which meets Friday evenings. Under the auspices of the extension department, all students will do mission work and teach Bible classes in New York Monday afternoons and evenings. A new feature this year is a woman's department, for which a house in Montclair has been leased as a home for the young women students.

Foreign Missionary Items.

The census of 1901 shows that in the Madras presidency the total population increased seven per cent and the Christian population eighteen per cent.

Dr. Doremus Scudder leaves a prosperous and devoted church at Woburn, Mass., to care for the thousands of Japanese in the Hawaiian Islands, under the auspices of the Hawaiian Evangelical board. As a preparation for this work Dr. Scudder will spend several months in Japan, where he formerly did mission work under the American Board.

The native converts of the United Presbyterian missions in Egypt contribute $25,000 a year for the support of evangelistic work, a sum far beyond the giving of the members of the churches in the United States.

Baptist, Congregationalist, Methodist, Presbyterian and Protestant Episcopal missonaries in Hokkaido, Japan, have just had a conference, credit for the inception of which is due to the Episcopalian brethren. Spiritual culture and fraternal union were the objects of the conference.

The pastor of the church at Bilbao, Spain, is looked upon by the Catholic community as one of the useful citizens and is freely invited to take part in public meetings of a philanthropic character, where he always takes a high place as patriotic citizen and public speaker. Because of his public-spiritedness his relations to those around him are different from those of any other Protestant pastor in Spain. As he gives considerable time to the day school, which is largely patronized by the Catholics, the hold which the evangelical work has on the people is most noticeable on anniversary occasions when there never fail to be present some friends of note and not infrequently writers for the press who report the occasion for their papers.

The International Institute for Girls which, since the Spanish war, has carried on its work in Biarritz, France, just across the border, looks forward to a not far distant return to Spain, for cable has been received announcing that at last a site has been purchased in Madrid for the school. It will be remembered that it has been the fond hope of those interested in this school to establish it permanently in the nation's capital where are the State Institute and the University of Madrid, both of which schools admit the girls of this mission school to their examinations, and already nineteen have taken the B. A. degree and four the degrees of the university, with honor, the first time in the history of Spain that woman's work has received such recognition. If the committee of ways and means in this country succeed in their plan, a building will be erected on this site as an offering from the women and girls of the United States to the girls of Spain to be called "College Hall," the rooms of which shall be named for those schools and colleges that raise $300 each.

The direct personal appeals made by the preacher to any member of his flock at a negro camp meeting are often very edifying. The following is an incident related by Ella Middleton Tybout, whose story, "The Intervention of Gran'pap," has just been published by J. B. Lippincott Company. In the midst of the sermon the speaker turned suddenly to a young mulatto and said: "Maybe yo' thinks caze yo' got dat silk hat on yo' haid an' a raid necktie wrop aroun' yo' neck dat yo' g'wine to glory, but yo' ain't. Dem fixins was sent yo' by old Satan hisself; Bro. Moses nevah wore no silk hat; Uncle Abraham nevah had no raid necktie." Whereupon the youth cast the condemned articles from him and threw himself upon the mourner's bench to repent, while one of the principal pillars of the church stole off into the woods and rescued the hat. When asked why he could wear an article which was too wicked for the young man he replied: "Why, yo' sees, Mistis, I'se got 'ligion all right, so I kin wa'ar Bro' Johnson's hat fuh him and sanctify it t'well he's ready fuh it. Restin' on meh haid's g'wine tuh drive ole Satan outen de hat band, caze I'se been baptized an' Bro' Johnson ain't. Dat's huccum I kin wa'ar de hat an' he can't." With this explanation he disappeared, and I very much doubt if Brother Johnson ever saw his hat again.

FOR THANKSGIVING DAY

The Nickel Plate Road will sell tickets within distances of 150 miles, November 27th and 28th, at rate of a fare and one-third for the round trip. Tickets good returning until November 29, inclusive. This road has three express trains daily to Fort Wayne, Cleveland, Erie, Buffalo, New York and Boston, with vestibuled sleeping cars. Also excellent dining-car service; meals served on Individual Club Plan, ranging in price from 35 cents to $1.00. For reservations in sleeping cars or other information, address John Y. Calahan, General Agent, 111 Adams St.; City Ticket Office, 111 Adams St., Chicago. 'Phone 2057 Central. No. 42

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BOOKS

"The Old Gospel for the New Age," by H. C. G. Moule, D. D. Chicago, Fleming H. Revell Co.

The new Bishop of Durham last spring sent out into the world this little volume of sixteen sermons, which the Revell Company has now reprinted with a brief account of Dr. Moule by the editor of The British Weekly. The sermon which gives this volume its name was preached at the ninety-ninth anniversary of the great Church Missionary Society in 1898. This and all of the sermons are full of that characteristic spirit which readers of Dr. Moule's book can recognize almost at a glance. There is no formal effort at labored and difficult thinking, yet the deepest thoughts connected with the Christian experience are here expressed in a style which is at once flexible and clear. Dr. Moule believes emphatically in the old gospel, and this for him is summed up in the message of the Christ. For him the story of redemption is not a portion of God's message to mankind, but the very substance of that message. It is not an incident in the history of revelation but the summation of all God's revelation in one sublime act of sacrifice and atonement. This gospel is, he confesses, a narrow gospel when looked at from the point of view of the world, hence he is not surprised that human nature tends to be ashamed of it. Yet this very gospel is as wide as the greatest need of man, which is the forgiveness and removal of sin, and as wide also as the immeasurable love of God, from whose wisdom and cross it comes. The other characteristic notes of Dr. Moule's teaching also appear in this interesting and stimulating volume; self-surrender, self-consecration, enduement of the Holy Spirit, are all dealt with from various points of view, without monotony, and in no shallow or easy-going manner.

"The Modern Mission Century Viewed as a Cycle of Divine Working," by Arthur T. Pierson. The Baker Taylor Co., New York. Price, $1.50 net.

This book of over 500 pages is said to be the fruit of forty years of preparation and patient plodding. And it shows it. The material of which it is composed has been gathered from afar; and it has not been thrown loosely together, but is arranged with the utmost care. The framework of the book is somewhat peculiar. It consists of twelve parts, each part being subdivided into three chapters. There runs through the whole a fine philosophic vein. Indeed the book may be looked upon as a philosophy of missions rather than a history of missions. This gives to it a wider interest than belongs to missionary books generally. The missionary achievements of the nineteenth century are not strung together as beads upon a string. They are looked upon in their relation to one another as parts of one continuous and organic whole. The entire course of modern missions is set forth as "a march of God, showing his superintendence over all forward movements for bearing his good tidings to a lost world." Our author says: "We lay down the pen with an unchangeable persuasion that, from the first yearnings of William Carey over the death shade of a heathen world to the last longing of the most recent convert for the salvation of his fellows, God has been at work—the same God Who, in the darkness of that primal chaos, said 'Let light be!' and light was."

This is a book which will do not a little to reinforce Christian faith. Preachers will find it to be a mine of wealth with regard to sermonic material; and the ordinary reader will find it to be a continuation of the acts of the apostles. He will see in it what the risen Christ has wrought by the hands of those whom he has annointed to the work of the world's evangelization.

"The Sunny Side of Christianity," by Charles H. Parkhurst, D. D. Fleming H. Revell Co. Price, 60 cents net.

The scope of this attractive little book can best be indicated by giving the table of contents, which reads: "Love in the Heart Versus Phosphorous in the Brain; Love as a Theory and Love as an Experience; Acquiring the Love Lesson; Love Considered as a Lubricant; Loving a Means of Knowing." Dr. Parkhurst has a clear, ornate and nervous style. He can express his thought in the most correct literary form; but when occasion demands it he can use the vernacular of the street. Speaking of the power of embodied love within the Church he says: "If hearts were trumps we would win." Referring to the contradictory things done by the Church he says: "At one date one branch of the Church would be making saints and another would be boiling and broiling them." Dr. Parkhurst is never obscure. He feathers his arrow with whatever will serve best to speed it to the mark. There is a glow of earnestness in all that he writes.

In this book he presents the love side of Christianity as if it were the only side. The chapter "Loving as a Means of Knowing" ought to have had for a companion another chapter on "Knowing as a means of Loving." But the side which he has emphasized is the side which is too frequently overlooked, hence the timeliness of the message of the book.

Conklin's Vest Pocket Argument Settler, by Prof. Geo. W. Conklin; 1901 edition revised and enlarged. Geo. W. Noble, Chicago. Price, flexible cloth 25 cents, full leather 50 cents.

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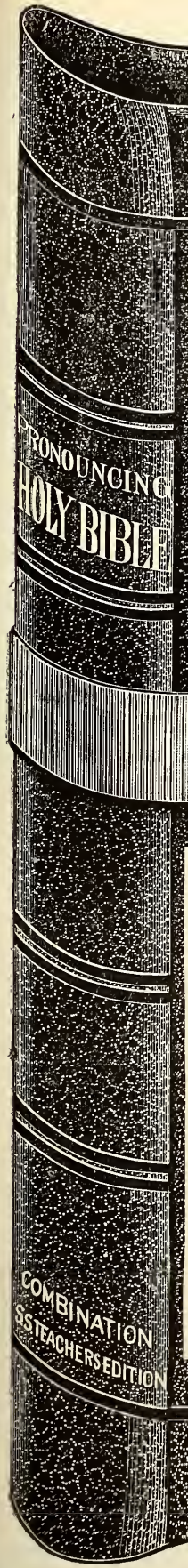

the word;

3 [c] It seemed good to me also, having [rv] had perfect understanding of all things from the very first, to write unto thee [d] in order, [e] most excellent Thĕ-ŏph'ĭ-lŭs,

4 [f] That thou mightest know the certainty [rv] of those things, wherein thou hast been instructed.

5 ¶ THERE was [2 g] in the days of Hĕr'od, [ro] the king of Jūdæ'ā, a certain priest named Zăch-ą-rī'as, [h] of the course of Ā-bī'ā: and [rv] his wife *was* of the daughters of Aâr'ǫn, and her name *was* Ē-lĭş'ą-bĕth.

6 And they were both [i] righteous before God, walking in all the commandments and ordinances of the Lord blameless.

[g] Matt. 2. 1.
[h] 1 Chr. 24. 10, 19. Neh. 12.4,17.
[i] Gen. 7. 1; 17. 1. 1 Kin. 9. 4. 2 Kin. 20. 3. Job 1. 1. Acts 23. 1; 24. 16. Phil. 3. 6.
[k] 1 Chr. 24.19. 2 Chr. 8. 14; 31. 2.
[l] Ex. 30. 7, 8. 1 Sam. 2. 28. 1 Chr. 23. 13. 2 Chr. 29. 11.
[m] Lev. 16. 17. Rev. 8. 3, 4.
[n] Ex. 30. 1.
[o] ver. 29. Judg. 6. 22; 13. 22. Dan. 10. 8. ch. 2. 9. Acts 10. 4. Rev. 1. 17.
[p] ver. 60, 63.
[q] ver. 58.
[r] Num. 6. 3. Judg. 13. 4. ch. 7. 33.

10 [m] And the whole multitude of the people were praying without at the [rv] time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of [n] the altar of incense.

12 And [rv] when Zăch-ą-rī'as saw *him*, [o] he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zăch-ą-rī'as: [rv] for thy prayer is heard; and thy wife Ē-lĭş'-ą-bĕth shall bear thee a son, and [p] thou shalt call his name Jŏhn.

14 And thou shalt have joy and gladness; and [q] many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and [rv r] shall drink neither wine nor strong drink; and he

3 traced the course of all things accurately from the first, 4 concerning the things wherein thou wast instructed. 5 (the)—he had a wife of 8 Now it came to pass, while he 9 enter into the temple of the Lord and burn incense. 10 hour of 12 Zacharias was troubled when he saw him, and fear 13 because thy supplication is heard, 15 he shall drink no wine

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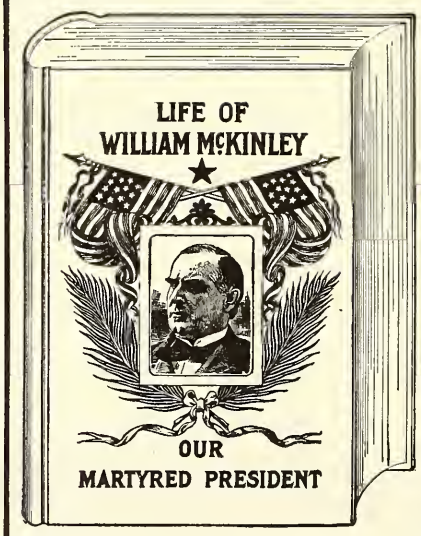
He was the intimate friend of William McKinley during all the years of his eminent career; the Bishop enjoyed his utmost confidence; under these conditions the manuscript had been in course of preparation for several years. It is a literary work of the highest order, accurate, interesting and truthful. It was almost ready for the press when the horrible tragedy came. Nothing remained to do save the necessity of the Bishop's final revisions and writing the last sad and closing chapters.

A Few of the Halftone Illustrations

William McKinley, Mrs. McKinley, Mrs. McKinley (Mother), Father of William McKinley, Mark Hanna, Members of McKinley's Cabinet, President Roosevelt, Mrs. Roosevelt, President Garfield, President Lincoln, Assassination of President McKinley, Death-bed Scenes of President McKinley, Photograph of Assassin, Capital Building, President McKinley's Residence, Temple of Music, White House, Milburn House, Scenes from McKinley's Early Life, Etc., Etc.



SYNOPSIS OF CONTENTS

The Story of the Assassination. Funeral Procession and Rites. Expressive Tributes from Foreign Lands. Tributes from Eminent Americans. Life of Wm. McKinley. His Last Term in Congress. Governor of Ohio. Financial Troubles. Great Campaign of 1894. Nominated for President. First Presidential Campaign. President of the United States. His Own Story of the Spanish War. Chronological Events of Spanish War. Country Expands and Becomes a World Power. Meets the Crisis in China. Renomination and Re-elected President. Anecdotes and Incidents in his Life. Chronological Record of his Life. Masterpieces from his Pen. Lincoln's Life Described by McKinley. Garfield's Life Described by McKinley.

Theodore Roosevelt.

His Birth. Political History and War Experience. As Assistant Secretary of the Navy. Governor and Vice-President. Marriage and Children. Author—In the Pulpit. Ideas of Honesty. Police Commissioner. Thoughts as a Boy. Qualities as a Rough Rider, etc., etc.

Anarchy

Its Origin, Purposes and Results. Notable Assassinations — Herbert Spencer — Herr Most— Opinions of Eminent Men.

Trial and Condemnation.

The Assassin Leon Czolgosz.

The Nation's Man. Great Speech of Senator J. N. Thurston at the St. Louis Convention 1896, etc.

THE SUBJECT

WM. McKINLEY

A Grand Character for Biography

Our Martyred President's Life will ever call to mind the greatness of the man, for he was the embodiment of nobleness. It was by his tireless energy and ambition that he rose from amidst the common people to take his place among the great men of the earth, to a place in the hearts of the people.

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He was the one man among men, loved and revered by all.

Recognized experts in the book business estimate the sale of McKinley Biographies during the next six months will exceed 3,000,000 volumes. These astounding figures were had by calculations based upon the sale of over 1,000,000 Biographies of President Garfield. It is an undisputed fact, Biography is of supreme interest to everyone.

THE AUTHOR

Bishop Fallows, before he essayed the present great work, was well prepared for the task, because he had already written, copiously, critically, comprehensively and understandingly of William McKinley and the historical epoch in which he so long played an important part. For forty years American statesmen, measures, politics and history have been as familiar to Bishop Fallows as are his own fingers that handle the pen so deftly, his own mind that produces such lofty thoughts, just judgments and beautiful sentiments. For many years he had personally known William McKinley, had admired, loved and carefully chronicled his splendid achievements, his wise and patriotic utterances. Understanding the motives, principles and lofty aims of our martyred President, familiar with recent American history and fortified with an array of the richest material which he had made peculiarly his own by employing it in the composition of many patriotic and historical works and addresses probably no American was better qualified, nor so matchlessly equipped for this great work as Bishop Samuel Fallows, and none has produced such splendid results—a book that will take its place upon the shelves of public and private libraries as a comprehensive and accurate life of Our Martyred President.

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THE CHRISTIAN CENTURY.

Volume I. Chicago, Illinois, November 21, 1901. Number 27.

LEADING FEATURES.

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The Chronicler's Desk

The Right Use of God's Mercies

Temperance a Social Question

Our London Correspondence

The Quiet Hour

Put Yourself in His Place

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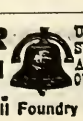

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EDITORIAL

A LITANY OF THANKFULNESS.

For days of health; for nights of quiet sleep; for seasons of bounty and of beauty; for all earth's contributions to our need through this past year,
Good Lord, we thank thee.

For our country's shelter; for our homes; for the joy of faces, and the joy of hearts that love,
Good Lord, we thank thee.

For the power of great examples; for holy ones who lead us in the ways of life and love,
Good Lord, we thank thee.

For our powers of growth; for longings to be better and do more; for ideals that ever rise above our real,
Good Lord, we thank thee.

For the blessedness of service, and the power to fit ourselves to others' needs,
Good Lord, we thank thee.

For our necessities to work; for burdens, pain and disappointments, means of growth; for sorrow, for death,
Father, we thank thee.

For all that brings us to each other, nearer to ourselves, near to thee,
We thank thee, O our Father.

—*W. C. Gannett.*

THE NEW LIFE.

OBEDIENCE to the command given by Jesus, "Come unto me," signifies such an approach to him as enables the one so coming to gain the life which is in him. Many characteristic phrases of Jesus and the apostles give us to understand that they regarded man unregenerated as dead. This word, of course, has a figurative meaning. It was not that physical death had come, but rather that the life lived was of so perishable a sort as not to be considered real life from the standpoint of its true assessment. The gift of Christ was life. To live truly was to have been quickened by him. Without him the soul was dead. Similar expressions are used frequently in our own attempt to describe the inability of particular men to appreciate the beauties of music or of art. Dead to harmony, dead to the beauty of color, dead to the glories of nature, dead to the wonders of science, are expressions which are common in describing partially educated and thus only partially wakened natures.

The fundamental attribute of God, in the Old Testament as well as in the New, is life-giving power. It is true that God is spoken of as love, but this no more describes his essential being than does any other characteristic of his disposition. It is not love, nor justice, nor omnipresence, nor omniscience, which defines his being, but life. In the Old Testament he is "the living God," and by this is signified not merely the existing one, but the one having life within himself, its primal fount and source. This was the name which he gave himself when sending Moses as the national leader. "Jehovah" signifies "the living one," the one whose life is not dependent, but original. Christ came as the disclosure of the life of God. That life was made flesh and dwelt among us. He said of himself, "I am come that they might have life, and have it abundantly." His most intimate biographer writes, "In him was life, and that life was the light of men," the essential quality which illuminated the sphere of human life, otherwise darkened by the gloom and shadow of a weak and partial life.

The chief purpose of Jesus was the impartation of life. How was it possible that men could secure this divine and imperishable quality which was in him? Without it they have but the semblance and show of things.

> "Possessing him they all possess
> Wisdom and strength and righteousness
> And holiness complete."

But how was this life attained? There are three ways in which this significant transformation is represented in the New Testament. The first is an agricultural figure, in which the seed is described as falling into the soil and springing forth into the new life. The good word is the implanted seed. This is the message of the Gospel; it is the story of the Christ; it is the essence of his life deposited in the soil of the human soul and left to spring up under favorable conditions into fullness of growth. Yet this is but a figure of speech, such a figure indeed as those which abound in the Holy Word, but still a figure. The reality lies yet unexpressed.

Another illustration is taken from biological phenomena. Jesus describes the one who follows him as being born again. He even commands this process, and though his first hearer utterly mistook his meaning, we may gather something from the figure as to the fact. It is a new life. That much is clear. It is not the old life made over. There is an impartation of a new germ of being. The figure of the child issuing into life is descriptive of the phenomena of spiritual birth. Water and the Spirit are the concomitant elements of this regeneration. The one is the inward and quickening power, the other the outward symbol. It is easy to understand that Jesus is describing to Nicodemus the wakening of faith in the soul, and the issue of that faith in obedience through the visible action of baptism. But still the words, "born again,"

constitute a figure, and not the description of the actual fact.

If we take a third form in which the process reveals itself in the New Testament, it will be that of actual facts presented by early Christian experience; and these facts lie in four successive lines of approach to the possession of the life of Christ. The first is the holy vision, like the revealing of the divine form to Isaiah in the temple; like the appearance of the wonder-working Master to the suddenly-aroused Peter in the boat. The vision of Christ is the first step toward the regenerate life. To behold him in the beauty of his character, in the revealing and persuading love which he exhibits, in the attitude of a fair and yet attainable ideal—this is the vision which allures and charms the beholder until he longs for its possession. Then comes the second step, when the vision of beauty has melted into the vision of love. It is no longer a distant admiration, but the quickening of warm and vital currents within the soul. The life of Christ must ever produce in human hearts a responding love where it is given place. Next the charm of love grows into the passion for possession. One cannot be satisfied to behold the object of affection unpossessed. All the energies are aroused to this one divine pursuit. To know Christ is to be filled with an enthusiasm to become like him, which is the supreme quest. At last the consummation is reached when the divine and consenting life comes into the possession of the yearning heart. There is no reluctance to be encountered, but only an answering and exceeding eagerness. Christ waits to be possessed by all who desire him. Then the question alone remains of the capacity of embodiment of his life in one's own. And the answer to this question can only come by Christian experience. This process of vision, love, possession and likeness may go on continuously through years, or it may come to sudden ripening in a moment.

In these regards the great affections of human life form a striking analogy to the transforming love of Christ. When the ideal of a prized and admired nature is set before a man he is charmed by its beauty, but does not love at first. This ideal may be the life of sweetheart or of friend. Then, little by little, love takes up the harp of life and possession becomes the passion of the soul. When this at last is attained, a true love consummates itself in likeness, and two minds with a single thought are the result of this divine possession. It is not strange that we speak of a man so changed by love as "a new man." He has been regenerated by the power of a divine passion.

If, now, the object of this love be the divinest which human life can know, its power to transform will be vastly augmented and the result will be a nature like to that which is in Christ. Of such a life there is no doubt. It manifests itself in every act. It is not by means of tests of worship, creed or organization that it declares itself. These are all helpful agencies, as they yield benefit to the new life. This life naturally issues in exercises of obedience and service which are the commands and ideals of our Lord. But the real thing is the life within. Without this all else would be superficial and transient.

But the most significant fact regarding the regenerate life is its eternity. Its quality is inextinguishable. Eternal life, as Jesus defines it, consists in knowing God and the Son. It is not a life which waits to begin elsewhere and afterwhile; it is already growing within the soul, and expecting larger opportunities for companionship with the object of its love in years without end.

THE CHRONICLER'S DESK.

THE Chronicler is in receipt of a note from an eminent preacher and profound thinker, a man of breadth and vision and wide experience, who declares that the passion for preaching is growing upon him. This man was deficient in the inspiration of passion and the enthusiasm of humanity in the early days of his ministry, but the afflatus of insight and the inflaming Spirit has come upon him, and the chiefest of his joys is to preach Christ.

The Chronicler must plead guilty to a bit of practical heresy on this point. He has preached a great deal, but he cannot honestly say that he loves to preach. He has tried to exercise a conscientious and painstaking care in thoroughness of preparation for all his pulpit ministrations, and to do his full duty in the presentation of the Christ to men, but all this he realizes comes from a sense of obligation rather than the inspiration of a passionate love of preaching. This may be temperamental, but it is not ideal. The Chronicler frankly acknowledges the deficiency and confesses that he would love to love to preach. A man ought to be in love with his calling. The preacher's high calling of God in Christ Jesus should change a vocation into a mission, a sense of obligation into a passion, the labor of duty into a labor of love. When the preacher becomes a prophet the preaching of the cross becomes a holy and quenchless enthusiasm, the joy and crown of existence, the divinest and noblest of human vocations.

The Chronicler has known men who loved to preach more than they loved what they were preaching. An egotistical, self-important ministerial harlequin delights to disport himself in the presence of a congregation because it provides him an opportunity to win applause and court popularity and get a name unto himself. Some men have a passion for talking, accompanied generally by quite a facility for fluency and volubility of speech, and there is no music to a man of this type half so sweet and charming as the sound of his own voice. The Chronicler, however, is not speaking of the degenerates or mere generates of the pulpit who use the sacred desk for about the same purposes that other men employ the lecture platform or the political hustings or the traditional stump of the spellbinders. He is referring to good and honest men who preach from a deep sense of their consciousness of the world's need and shared responsibility in the great redemptive sacrifice laid upon them by a divine hand and heart, but who have not attained their ideal in a holy, consuming passion for the preaching

of the cross that makes the hardest task easy and the heaviest burden light.

Is it allowable to make the enthusiasm of preaching a progressive and cultivable virtue in the equipment of the minister of Christ? It is. May it not be that our deficiency of passion is a lack of appreciation of the message we deliver? Does it arise from a defective sympathy with lost men? Does it originate in a limited supply of the Holy Spirit? If we possessed the passion for souls that has characterized all the great ministries from Paul to Spurgeon, would not the passion for preaching, the instrument of reaching souls, spring up within us as a spontaneous and irresistible enthusiasm? Let us pray for the Master's enthusiasm of humanity and Paul's passion for souls, and see what effect it will have on our preaching.

Dr. H. C. G. Moule, a Cambridge professor lately elevated to the see of Durham, to whom the readers of The Christian Century were introduced last week in a beautiful sketch by "A Bookman," sent a letter recently to "The Ministers' and Missionaries' Prayer Union" of a non-conformist church, in which he writes a winsome paragraph that touches the heart of the passion for preaching, although the subject is not directly referred to:

> Pray, brethren, above all things, for a large outpouring of the power of the blessed Spirit upon the Church. There are a thousand subsidiary things. But this is our supreme "thing needful." We need unspeakably the developed power of the Paraclete to glorify Christ to our own souls; to fill us in living reality with the Word of the Cross, the supernatural, eternal message of him who, for us, "was dead, and is alive for evermore;" to fill us with that "fulness" which *must* overflow in life and word; to lift us to *the highest* ministerial aim, and keep us there; to give us an insight, sympathy, and power which not the most exalted culture of the finest natural gifts can ever give; to make us strong with men, because prevalent with God; yea, to make us "vessels meet for the Master's use"—our one, our dear ambition.

If there is within us, brother ministers, the developed power of the Paraclete to glorify Christ to our own souls, to fill us in living reality with the Word of the Cross, the supernatural, eternal message of Jesus, there will be indeed, there *must* be, the overflowing in life and deed and the lifting to the highest ministerial aim, the infilling and outflashing of the Divine Spirit that makes the passion of the cross a necessity in the preaching of the Word.

There are current misconceptions of the preacher's message that have much to do with the superficial and artificial and unpassionate preaching of these days. The parrotism of professional preaching is the curse and blight of the modern pulpit. We learn the subject matter of our sermons from text books and theological seminaries—the dogmas of our creeds and the doctrines of our churches—and this we give forth by rote from the resources of memory, untested by experience, untouched by emotion, unappropriated by the spiritual and personal consciousness of the speaker. The repetition of a message delivered to some one else, is given us. Must not the preacher, if he really preaches at all, get his message from God, and not from church courts and theological seminaries? Dare we speak as the mouthpiece of God when God is not speaking through us? Can we speak to men with effect and power unless God speaks to us? Is the pulpit a voice, or is it only an echo? Are we repeating a message second-hand which has not passed through the alembic of our own consciousness, or do we speak the authentic word of God from God himself? How can we expect the people to listen to us if we do not listen to God? How can we teach the people unless we ourselves are taught of God? Let us hope it will not be said of us as Keble said of the disobedient man of God in the Old Testament:

> "Alas, my brother, round thy tomb
> In sorrow kneeling, and in fear,
> We read the pastor's doom
> Who speaks and will not hear."

"All manner of sins may be forgiven a preacher," says Mr. Horton in his "Verbum Dei," "a harsh voice, a clumsy delivery, a bad pronunciation, an insufficient scholarship, a crude doctrine, an ignorance of men; but there is one defect which cannot be forgiven, for it is a kind of blasphemy against the Holy Ghost; it cannot be forgiven him if he preaches when he has not received a message from God to deliver. Woe unto those prophets whom the Lord hath not sent." If there were more men in the pulpit with a passion for preaching, would there not be more people in the pews with a passion for hearing?

THE RIGHT USE OF GOD'S MERCIES.

GOD'S mercies are blessings only when rightly used. There is no reason for rejoicing in what we have received if it has not ministered to our higher life.

It is usual on Thanksgiving day to take an inventory of the things for which we ought to be thankful. The list is a long one. Especially do we delight to recall the goodness of God in bestowing upon us the fruits of the field, and to rejoice before him "according to the joy in harvest."

> "The summer's work is over and done,
> The brown fields sleep in the waning sun;
> Fruit of the harvest is gathered in,
> And grain is heaped both in barn and bin.
> And up from the homes that are richly blest
> Dowered with abundance and crowned with rest,
> And up from the hearts that in highest mood
> The lowliest bow in their gratitude,
> Anthems arise to the Giver of all,
> Whose love beholds if a sparrow fall—
> Whose matchless grace on the earth hath smiled,
> Like a parent's look on a cradled child."

But the question arises, why are we dowered with abundance? Are we fed simply for the sake of being kept alive, or of adding so many pounds of flesh? The ox is fattened to be eaten; that is the end of the ox. But what is the end, the true end, of man? God supplies our wants by sending us seedtime and harvest; what is the purpose for which he keeps us alive?

First of all, then, it is a cause for thankfulness that God thinks us worth preserving, that he thinks it worth while to keep us alive; that he considers us worth all that he is doing for us. God must see in us great possibilities. A farmer raises a horse for what he expects to get out of him. For four years or so there is nothing but outlay. Sometimes a horse is not worth his keep; he eats his head off, as we say. Are we worth all that God is doing for us? Are we worth our keep? We are not fed for the sake of being fed. We do not live to eat, but eat to live. Some one said, "It costs me ten thousand a year to live." "Do you think it worth it?" was the reply. Are we worth what we cost?

It is a cause of thankfulness that God thinks the

world worth preserving. Disappointed with it in many ways he must be. If we had the power would we not sometimes be tempted to blot it out. He keeps it swinging in space for a purpose. Large harvests are not the end of its continued existence, but improved lives; God is less anxious in making it a more productive world than in making it a better world. Because we live in fraternal relations a bountiful harvest means abounding possibility of service. There is no lack of supplies, but there is often very faulty distribution. A boy in a mission Sunday school had come to believe in God's fatherly love. His companions tried to shake his faith by asking, "If God really loves you, why does he not tell somebody to send you a pair of shoes, and coal enough to keep you warm in winter?" The boy thought a moment and then said, as the tears rushed to his eyes: "I guess he does tell somebody and somebody forgets." The boy was right. If human want is not relieved it is not because somebody is not told to relieve it, but because somebody forgets.

It is a further cause for thankfulness that God provides for all the world so royally. His blessings are varied and abundant. They evince his forethought, his providence—that is his fore-seeing. What he sees his children need he prepares and provides, planning in all things to secure moral ends.

We ought, therefore, to be thankful not only for outward things, such as good crops, health and prosperous times, but for everything that ministers to the higher life. Trials may be among our greatest blessings. "My cup runneth over" was said by one who had many trials.

Nor ought we to be thankful only for pleasant things. "Bless the Lord, O my soul, and forget not *all* his benefits." "In *everything* give thanks." Instead of seeking to escape trials, we are to use them for noble ends. We are to believe that divine love is at the heart of all things. "Every spring and wheel fits into its own place. Every providence is jeweled with goodness."

"Thy lot is hard—shouldst thou complain
And mourn thy bitter part?
Nay, let God's love and mercy rain
Into thy opened heart."

There is reason to thank God if the true end of life has in any measure been realized; if we have been able so to use the bounties of God's providence as to get spiritual good out of them. And there is still greater reason to thank God if we are able to say, "Thou hast put gladness in my heart more than in the time that their corn and their wine increased." To thank God for spiritual blessings is to thank him for the essential things. Comfort is good, character is better.

"Lord, for the erring thought
Not into evil wrought;
Lord, for the wicked will
Betrayed and baffled still;
For the heart from itself kept,
Our thanksgiving accept."

I received a letter from a lad, asking me to find him an easy berth. To this I replied: "You cannot be an editor; do not try law; do not think of the ministry; let alone all ships, shops and merchandise; abhor politics; don't practice medicine; be not a farmer nor mechanic; neither be a soldier nor a sailor. Don't work. Don't study. Don't think—none of these are easy. Oh, my son! You have come into a hard world. I know of only one easy place in it, and that is the grave."—*Henry Ward Beecher.*

NOTES AND COMMENTS.

A Corner on Pumpkins.

EVER since the time when Joseph made a corner on grain in Egypt there have been those who have wrung fortunes out of other people's necessities. One of the smallest cases of this kind on record is surely that of the Chicago dealer who has cornered the pumpkin market, thus increasing the cost of Young America's jack lantern and levying a tax upon the pumpkin pie which is an indispensable part of every Thanksgiving dinner.

Is the Church a Misfit?

Dr. Rainsford of New York, who believes in the saloon as a reforming agency, looks upon the modern church as "a good deal of a misfit." He says that "many good but ill-informed or lop-sided people are putting an immense amount of religious energy into organizations mistakenly called churches."

Suggested Amendment of Marriage Ceremony

In view of the laxity of the marriage laws and the facility with which divorces are obtained, one of our Chicago dailies suggests that society ought to arise and demand that the preachers change the marriage formula to "What God hath joined together let no man put asunder—for at least six months."

Violent Deaths.

In two days, during last week, nineteen deaths from violence were reported at the coroner's office. Of these eight were from suicide, six were from accidents connected with street cars and railway trains, and five from other forms of violence. This is a fearful showing; and indicates something radically wrong in the body politic. A society in which human life is held so cheap is not in a healthy way.

Europe Coming Here to School.

France is about to establish in this country, probably in Chicago, a technical institute to give French students an opportunity of studying American industrial methods. This institute will be under the direction of the Minister of Commerce. Indirectly this is a recognition of American progress in industrial development. Other nations are finding out that they have something to learn from us, but it will be a dark day for us when we hug to ourselves the flattering delusion that we have nothing to learn from them.

Christian Science Assailed.

The characterization of Christian Science given by Father Sherman in a recent lecture as "a rag-bag of follies—a system that is both blasphemous and damnable," has called forth an indignant protest from the adherents of that cult. And for good reason. Such wholesale denunciation overshoots its mark; and strengthens the cause against which it is directed. Christian Science is not all bad. On the practical side it has been of immense benefit to thousands of people. It has healed disease; it has taken fret and worry out of many lives. Its benefits every unprejudiced person must admit. It is to the explanation which it has to give to these results that we object. It is a philosophy rather than a religion; and it is a philosophy the most

inane and foolish that was ever concocted in a human brain. In an early issue of The Christian Century we intend to turn the white light of honest criticism upon this entire subject.

The Main Element of Success.

At the vesper service of the Second Congregational church of Oak Park on Sunday last, Judge Carter, in speaking of the elements of success, uttered a wise and timely word when he said: "Character is the vital thing in success. If this be not the highest ideal, the great mass of men could struggle through this life as best they might without hope of success."

Marriage by Telephone.

Two people, one in Chicago and the other in Kansas City, who found it inconvenient to be present at their own weddings attempted to surmount the difficulty and consummate the marriage ceremony by the use of the long distance telephone. But a matter-of-fact judge has expressed the opinion that such a marriage is not binding. There are always a few people whose love of the romantic will lead them to do things which are unusual and foolish, but the light way in which the marriage contract is generally regarded is one of the signs of the times which it is not pleasant to contemplate.

Manifesto of New Pastor of People's Church.

In his opening sermon as pastor of the People's church, Rev. Frank Crane struck a high spiritual note. He said:

> It shall be my business to disclose Jesus. I have but one message; it is to preach Jesus. If you ask my creed, it is there—the personal influence of Jesus. If you ask what I have to offer for the good of the city, it is that we need men who shall try to be like Jesus. If you want my views on current topics, there is but one topic current here—the deep need the human soul has for God and the satisfaction of that need in Jesus.

In his interesting book on "The Religion of Tomorrow," the central thought is that religion is the personal influence of God upon man; and that Christianity shows this personal influence exerted in its fullest form through Jesus Christ. Judging from the above manifesto this thought is to be the central one in his preaching in the People's church. And in this we rejoice, for it touches upon what is essential in Christianity, and has in it a dynamic force which may be brought into saving contact with every side of social and individual life.

The Office of the Preacher.

A writer in the November number of *The Arena* in the iconoclastic fashion of that magazine has some rather severe strictures to offer regarding the office of the preacher. He says that "it would almost seem that all there is left for the parson to do is to bury us, for help us to *live* in virtue of his office he cannot. As a man he may give us the example of an unselfish life, but as the exponent of a dead creed what can he offer us?" Yet this writer admits the necessity of something answering to that for which the preacher has stood; he admits the need of a brotherhood of wise men—men of vision, men of insight, men of spiritual power, who can minister to the deepest needs of man. He says "The world is full of kindly souls who can minister to the body—carrying jellies to the sick and bread and bacon to the needy; but few there be that can minister to a mind diseased." All of which simply emphasizes the truth that the value of a preacher will in the last analysis be estimated by his spiritual influence. Emerson voiced the thought of many when he said, "I love a prophet of the soul." In the present day the priest must give place to the prophet. And the preacher who has a message to give that has come fresh from heaven and that has first of all been dissolved in his own consciousness will never lack an audience fit. While men will turn away from the trained official, they will welcome the spiritual leader whose word brings comfort to the sorrowful, hope to the despairing, light to the perplexed and salvation to the lost. The office of the preacher will never fail of recognition except when the preacher fails in his true mission.

Anarchy Still Smouldering.

Those who imagine that anarchy has been stamped out are very much mistaken. At a large meeting held at Brant's Hall on Nov. 11th to commemorate the anniversary of the death of the five Haymarket anarchists who were hanged fourteen years ago, sentiments were uttered which may well give us pause. The meeting was orderly and was marked by a subdued and restrained enthusiasm, but there was no mistaking the sentiments of these 1,200 people. The five Haymarket anarchists were spoken of as "our heroic murdered comrades, the teachers of a new and noble ideal of life." The principles which caused their execution were said to have been made more enduring, and more widely known. One speaker declared that "it is the vainest of all things to suppose that out of government can ever come any good whatever." If the sowing of dragons' teeth be allowed need we wonder if there come up a host of armed men? An anarchist meeting which was announced to be held in London on the same evening "to commemorate the legal murder of the Chicago anarchists," was promptly suppressed by the police.

Jesus and the Jews.

"He came unto his own and his own received him not." With hearts veiled by prejudice the Jews have turned away from the greatest of their race. A change is, however, coming over them. As a straw indicating the new current, take these significant words of Rabbi Meyer of Immanuel Temple, Milwaukee, addressed to his own people on a recent occasion:

> Our children will learn about Jesus from the lips of others. Why not learn about him from the lips of the Jew in the Sunday school and in the public utterances? Some of our clever Jews have already learned some things about Jesus which are not compatible with views of our religion. We may be able to correct these errors with our children in the Sunday school. A study of the life and teachings of Jesus has become a necessity among the Jews.

Reference was made to the rabbinical conference held in Philadelphia in July of this year. A committee reported on this question. Though the committee could not recommend a study of Jesus from a theological view-point, yet it was suggested that, with profit, his life might be studied historically, leaving each to be guided by freedom and good judgment. In harmony with this report the Rabbi strongly urged a course of study of the life and teachings of Christianity. He made a strong appeal and judging from the cordial greeting he received at the close of his address a favorable impression was made.

CONTRIBUTED

My Triumph.

The autumn-time has come;
On woods that dream of bloom,
And over purpling vines,
The low sun fainter shines.

The aster-flower is failing,
The hazel's gold is paling;
Yet overhead more near
The eternal stars appear!

And present gratitude
Insures the future's good,
And for the things I see
I trust the things to be;

That in the paths untrod,
And the long days of God,
My feet shall still be led,
My heart be comforted.

* * * *

I feel the earth move sunward,
I join the great march onward,
And take, by faith, while living
My freehold of thanksgiving.

—*Whittier.*

TEMPERANCE A SOCIAL RATHER THAN AN INDIVIDUAL QUESTION.

BY HERBERT L. WILLETT, PH. D.

IN VIEW of the deep and wide-spread interest in the Symposium on Temperance in last week's *Christian Century* an afterword may be allowed on an aspect of the subject which was not touched upon in the discussion.

The Bible is a book of principles, and not of rules, and the life of the present time is as different from that of the Patriarchs, or the time of Christ, as two conditions of society could well be. It is possible to illustrate the evils of strong drink upon the individual or society from the Scriptures. Noah's drunkenness and shame, Belshazzar's revelry, Herod's birthday debauch and its tragic ending, the drunken abominations of the Corinthians, are all illustrations of the power of strong drink to steal away men's brains and self-respect. Then there are numerous instances of the power of self-control. The abstinence of Daniel and his friends; the Nazarite vows of Samuel, Samson and John the Baptist, the splendid example of the Rechabites, are all instructive. Then there are almost numberless admonitions to self-control, temperance and sobriety, with like numbers of warnings against the ruin of intemperance, ungoverned appetite and passion, scattered through the Old and New Testaments, notably in the Book of Proverbs and in the Epistles.

But the attempt to find in Scripture a passage that meets the situation at the present time upon the question of temperance is as futile as to find there a reproof for the dance of modern society. The temperance question of the Bible was chiefly an individual question; the question of temperance today is a social question. In the days of the Old Testament and the New the drink habit was an individual matter; every man, especially in the earlier period of the national history, was his own wine-maker and merchant. He used it as he used other articles of diet, and if in its use he ran into excess, squandered his patrimony and beggared his family, it was still a matter of restricted importance; he alone bore the responsibility. No one was particularly the richer if he became a drunkard; no class of men fattened on his poverty; the saloon was still a long way in the distance. There was no organization whose purpose it was to debauch the manhood of the nation through strong drink, and line its own purse at the expense of a drunkard constituency. The nation looked upon drunkenness, not so much as a crime, but as the mark of a foolish man; it was the folly of the drunkard that the Proverbs held up to ridicule.

Today, the whole matter has largely changed front. The drink question is no longer a theme of individual interest; it is a social question and must be approached from a social standpoint. It is possible to train the child in the habits of sobriety, and no effort should be spared in the home, the public school and the Sunday school to accomplish this end. It is possible to improve greatly the tone of public opinion and increase the sense of responsibility on the part of teachers and parents through the medium of the public press. It is possible by the power of moral suasion, or of medical treatment, to reclaim many from the drink habit, and restore them to useful lives. But beyond all these one is confronted by the fact that the question of the drink habit is largely unsolved yet. Its power is located very largely in the greed of men who are banded together, not simply to supply, but to *create* the appetite for strong drink, and the forces of our social life become amazingly helpful to them in the furtherance of this diabolical purpose. The Christian home sends out many young men, fortified with good principles, to begin the career of life. But where there is one such young man, there are probably a score whom the saloon can reach and master by its temptations.

The Sunday-school has the attention, one hour in the week, of multitudes of children and young people, and if the best use is made of the time, at least twice a year, the question of temperance and personal sobriety may be brought to their attention by the teacher who is thoroughly consecrated to the responsible duties of his position. But the saloon is working night and day with appalling success to reach and overthrow that same class of young people. The public school, where the teacher is faithful and competent, is able to give wholesome and scientific instruction upon the structure of the human system and the injurious effects of alcohol; but where one child is permanently reached by such influence, a dozen will pass through it without effective results, while thousands never receive even this modicum of temperance instruction. Drunkards now and then are rescued in greater or less numbers from the swift stream that is bearing them down toward the abyss. But where one is thus rescued by moral suasion or medical skill, a hundred are plunged into the stream further up by the power of the organized and relentless saloon.

This whole question is a social and not an individual matter. It is no longer a question of the right of an individual to ruin himself and impoverish his family; it is the question whether society as a whole shall permit itself to be slowly poisoned to death by the league of money-loving, soul-destroying rum-sellers. It is

the question whether the American home and the American child are worth as much as the spoils of office and the gratification of political ambitions. It is the question whether the individual honor, the domestic safety and the industrial prosperity of the country, all of which hinge upon the liquor question, are of more importance than the tariff on wool, the price of pig-iron, and the number of grains in a silver dollar. When we are willing, as a people, to put into rigid political and economic practice the maxim that "righteousness exalteth a nation, but sin is a reproach to any people," then we may expect to see a better day. When we are willing to subordinate every material question to this one of paramount importance, then we may expect the reward of a national conscience in true national health and prosperity.

FROM OUR LONDON CORRESPONDENT.

E. DOUGLAS SHIELDS.

THE most interesting event in the non-conformist church world this week was Dr. John Hunter's assumption of his duties as minister of the King's Weigh House church, Grosvenor Square, London.

Dr. Hunter is a Scotchman. His father belonged to the Church of Scotland, but his mother was an Episcopalian, and it is probably from her that John Hunter inherits his love of form in worship. His parents were not able to give him a college education; but by diligence and zeal he worked his way through Spring Hill College (now Mansfield College, Oxford). He was "a lad o' pairts," and was physically as well as mentally fitted to brave the privations and strain which have to be undergone by the poor student.

After a pastorate of fourteen years in England he was called in 1885 to Trinity church, Glasgow. There he has labored until now. Under him the church grew to the utmost capacity of the building and a close relationship existed between it and the University of Glasgow. It was there also that Dr. Hunter perfected his elaborate ritual. It is based on the form of service in the Episcopal Church of England, from which several of the prayers are taken. This liturgy is contained in the "Book of Devotional Services," and it abounds in beauty of thought and diction. Among the thoughts for quiet hours printed in his calendar, Dr. Hunter has the following: "It is not so much a forward movement we require in these days as an inward movement. The course of true and living religion is, indeed, most onward when it is most inward. Religions and reformations of religions date from the quickenings of the roots of faith in the personal soul. We are trusting too much to machinery, to agencies and organizations. We are so much helped from without that we are neglecting the deep springs within. We are losing our souls. We must pray to God to restore our souls and help him to do it. We must have deeper experiences. The active man must also be a thoughtful and devout man, and the broad church a deep church."

It would be safe to foretell that a great many of our American cousins will wend their way to Dr. Hunter's church next summer, and a more particular description of him as a man and as a preacher will therefore not come amiss.

Dr. Hunter is of medium height and of broad and powerful build. His dark hair is worn slightly long, but off from his oval forehead. His face is massive, clean-shaven and strong, his mouth sensitive and mobile. But when he entered the church last Sunday with swift steps, wearing his black gown, the red and white hood of Aberdeen University and the bands of a Scottish minister, only the brightness of his eyes betrayed consciousness of the episcopalian character of the occasion. In low, distinct and intense tones he read every word, not looking at his audience save now and then when, with upward and leonine shake of his head, he gave a swift glance at the people from under his brows. Every word was forced from him by reason of its necessity. His quiet intensity thrilled, as restrained and reasoned power always must. During the first part of the service he was evidently nervous, and one soon felt that he was listening to a man in whom an impelling assurance of a divine message and mission struggled with a constitutional diffidence. His text was from I. Corinthians 3: 9; the theme of the sermon being "God's Fellow-Workers." It contained gems of thought, flashes of epigram and an exquisite word picture of a lonely churchyard in Perthshire. The following are some of his most striking passages:

"It is a bold claim to make—that of being a fellow-worker of God."

"In one sense all things serve him, in that he makes all things, even the wickedness of men, to work out his purposes. But St. Paul meant much more than this—a conscious and willing co-operation with God."

"No man has a right to place himself in the position of a leader of men unless he believes himself to be a fellow-worker with God."

"There has been a sharp ecclesiastical line drawn between churchmen and laymen, but God knows no such distinction. There are diversities of gifts and offices, but one Spirit. There is no distinction save of character. All who minister in any way to human weal are coworkers with God. Paul had the feeling of helping God. He felt the sacredness and responsibility of all callings. He felt that the power of God was not only in the world without, but that it was also in the world within. He felt he was a part of the power of God."

"He who made man and sent him here has work for him to do. The Spirit of God is imminent in earnest workers."

"God has made himself dependent on the fidelity of man. God and man are not two, but one; they belong essentially to each other. God quickening and inspiring, and man opening his life to be a part of the divine mission. What miseries have arisen from our striving to find God apart from man! Some people feel that they have to stand by and see God do the work. God and man work together."

"What God has need of to do his work is a fully exercised heart and mind, a strong, consecrated will and disciplined faculties. Martin Luther said 'God has need of strong men. He cannot get on without them.'"

"When God made the world he did not finish it. Genesis is never ended. Science tells us that the products of nature are of a low order until man by his skill cultivates and perfects them."

"The Hebrew Poem of Beginnings says that God made man after his own image. Genesis was prophecy—a seeing of the man at the end. God prepared the world out of chaos into readiness for man. Nature was then a wilderness for man to make a garden.

Clearly he is made in the image of the Creator, working to bring nature toward the perfection of the Creator."

"Prayer is not meant to be a substitute for action. It is a means of obtaining wisdom and strength, a power to hold us at our best and enable us to achieve tomorrow something better than our best of today."

These extracts can give only an incomplete idea of what was a powerful sermon. It was long, although read rapidly. Dr. Hunter is by no means an orator. His delivery is almost free from gestures, of which he seems to have only one with his right arm, and one when he is nervous with his left; his favorite attitude being to stand with hands clasped. His chief characteristic is intensity. While listening to him one finds one's self involuntarily grasping one's book or leaflet tightly, as one becomes imbued with his spirit. Yet he addresses his congregation with ease of manner. His head flung up does not at once bend over the page again, but takes in the auditorium and galleries with its glance.

His style of sermon and delivery, coming as it does in the midst of a beautiful and somewhat gorgeous service, reminds one of a mountain torrent that rushes through heather-clad moor and rich woodland. The impetuous stream is always clear, save when it reaches the deep pools—and what is a stream without pools to the fisherman?

One may safely predict a career of great usefulness for Dr. Hunter here in London. His influence will be a deep rather than an extended one; for as he himself says, "a man serves his denomination best not by running hither and thither, but by building up a strong church and making it a center of the best influence in a city or community."

THE AMERICAN BAPTIST MISSIONARY UNION.

E. W. LOUNSBURY.

THE American Baptist Missionary Union was organized May 14, 1814, in Philadelphia, Pa., and was incorporated under the name of "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions." It came to be known as the "Triennial Convention," in consequence of its holding its meetings once in three years. In 1840 the name of the organization was changed to "The American Baptist Missionary Union."

The conversion of Adoniram Judson to Baptist views while on his way to India as a missionary, and the expression of his willingness to be considered a missionary of the Baptist denomination, should there be a society formed in America, was the direct cause under God for the organization.

At the present time the Missionary Union has its representatives on the continents of Europe, Asia and Africa and in the Philippine Islands. In Asia work is being carried on in the countries of India, including Burma, Assam and India proper, China and Japan; in Africa along the Congo river; in Europe, in Germany, Sweden, Russia, Finland, Denmark, Norway, France and Spain.

Burma.

Burma was the first field occupied by the American Baptist Missionary Union. Rev. Adoniram Judson, being expelled from India by the East India Company, sailed for Rangoon and began his missionary labors there in 1813. After nearly six years of toil and hardship he had the joy of baptizing his first convert. Today the Union has 29 stations with 170 missionaries; 689 churches having a total membership of 39,065, with 1,533 native helpers.

Assam.

In 1836 the request came to the American Baptists to open mission work among the many tribes of Assam. The request was granted and missionaries were sent who opened the first station in 1841 at Sadiya in the extreme northeast of Assam. At the present time the Union has 11 stations, with 52 missionaries; 75 churches, having a membership of 6,532 with 258 native helpers.

India.

The work of the Missionary Union in India proper is given to the territory occupied by the Telugus and is known as the "Telugu Mission." This work was commenced in response to a request from Rev. Amos Sutton, a missionary of the English General Baptists, and in 1835 a party of missionaries sailed from Boston for Calcutta with instructions to open a mission among the Telugus. The history of this mission has been a most remarkable one; the earlier years were apparently so unfruitful that the abandonment of this field was seriously considered. The reading of the beautiful poem entitled "The Lone Star," written by Dr. S. F. Smith at the time this question was under consideration, led to the decision to continue this mission. Later years have proved that the decision was a right one. Jan. 1, 1867, a church was formed at Ongole with 8 members. The gospel had been preached in a thousand villages and converts were multiplied. The whole number baptized in the Telugu Mission to Dec. 31, 1876, was 4,394, of whom 3,407 were in the church at Ongole. Today there are 25 stations among the Telugus with 98 missionaries; 114 churches with a total membership of 58,418 and 984 native helpers.

China.

The work of the Missionary Union in China is divided into six departments: The mission in Siam, the South China mission, the Hakka mission, the East China mission, the West China mission and the Central China mission. Work for the Chinese was commenced in 1833 in Bangkok, Siam, and in 1843 the station at Ningpo, China, was opened. Today the Union supports 15 stations in China with 70 missionaries; there are 32 Chinese churches with a membership of 3,353 and 182 native helpers.

Japan.

The work in Japan was opened in Yokohama in 1872 by the acceptance of a missionary already on the field. The first Baptist church in Japan was organized at Yokohama in 1873 with 8 members, three of whom were natives. Other stations were opened from time to time and missionaries sent out until today the Union has a working force of 54 missionaries occupying 8 stations; there are 27 churches with a membership of 2,011 and 153 native helpers. A revival of great power has visited Japan within the past few months and a large number of converts are added to the church.

Africa.

The Congo Mission came into the hands of American Baptists by a remarkable chain of providential circumstances. It had previously been known as the Livingstone Inland Mission and was under the super-

intendence of Dr. and Mrs. H. Grattan Guinness of London. The development of the work was such that it became too large to be conducted as a personal mission and was tendered to the Missionary Union with a force of 21 missionaries occupying 7 stations. The work on the Congo has been wonderfully blessed and in August, 1886, began the remarkable revival known as "The Pentecost on the Congo." In a few weeks 1,062 persons cast away their idols and declared themselves the followers of Jesus. At the present time the Union has 7 stations on the Congo with 32 missionaries; 17 churches with a total membership of 2,784 and 121 native helpers.

Philippine Islands.

The work in the Philippine Islands was opened in 1900 with one missionary and one native helper. The outlook for the work in these islands is full of promise; the people who have been so long under the bondage of superstitition and error rejoice in the opportunity now afforded them of free access to the Bible and the teachings of the Christian missionary. The Union has one missionary on the field and two under appointment. One baptism has been reported, while a multitude of inquirers are seeking the missionary.

Of the 954 native churches in heathen lands 579 are self-supporting. There are 1,335 out-stations and 1,110 chapels; 6 theological seminaries and 302 students for the ministry; 91 high schools and 1,347 other schools.

European Missions.

The European missions report 1,000 churches with a membership of 103,763, with 5,546 baptisms during the last year and 1,231 preachers.

THE POETRY OF PREACHING.

JOHN WRIGHT BUCKHAM.

HE poet is a creator. The creator is a poet, whether his creation be a sonnet or a song or a statue or a sermon. No preacher who has caught the inspiration of his vocation has failed to feel the poetry of preaching. It belongs with the other divine arts that are creative, rhythmic, inspired. The similarity between a great sermon and a noble poem is clear. In each there is the same glow of imagination, the same harmony of proportion, progress, impression. The form may not be identical, nor the purpose, but both the method and nature of poem and sermon are the same.

No one who feels the justice of the ban under which the "flowery sermon" is placed, in the interest of reality and sincerity, would care to remove it. Nevertheless, the sermon that has not poetry as well as logic in it is a failure. For the clothing of poetry is as essential to truth as the skeleton of logic. By poetry, of course, is not meant verse, but the products of imagination, beauty, harmony, idealism. Poetry is truth in its beauty—truth as it appeals, not merely to the intellect, but to the imagination and the emotions, truth enkindled, irradiated, transfigured. Poetry, in this sense, is a conspicuous element in the power of the great preachers—in Paul, Augustine, Luther, Newman, Robertson, Edwards, Beecher, Phillips Brooks. Such preaching is musical, harmonious, poetic. In it men hear, as it were, the song of the winds, the melody of brooks and birds, the roll of thunder. In it they see the glow of sunshine, the freshness of fields and woods and flowers, the azure of cleansed skies, the splendor of mountain peaks and the serene light of distant stars. It smacks of Nature, not superficially or æsthetically, but unconsciously, harmoniously, sympathetically.

In no modern preacher was the poetry of preaching more conspicuous than in Phillips Brooks. Phillips Brooks was a poet. The poetic instinct molded his thought, his expression, his life. Oftener than was known before his biography was published, this poetic impulse found expression in verse, and verse of a very high order. But still more completely and perfectly did the poetry that was in him reveal itself in his preaching. His sermons are poems—poems that move and thrill and uplift one like "The Ode to Immortality" or "In Memoriam" or "Paracelsus." And those who heard him know how perfectly the delivery of them corresponded with this poetic character, with what rush and fervor of imagination and beauty they were uttered, making the whole man not only an embodiment of "noble, sublime, godlike action," but of exalted, majestic, inspired poetry.

It may be said that such preaching, in which imagination, beauty, poetry are so prominent, simply pleases, captivates, enraptures, without producing conviction or action. The charge is based upon a false and incomplete understanding of life and the relation which poetry sustains to thought and conduct. The truest poetry, like the noblest music, does more than please. It inspires. And its inspiration issues in a sublimer faith, a nobler life and more Christ-like deeds.

While the foundations of the famous Bell Rock lighthouse on Inchcape Reef were being laid two men only, as the story goes, could remain on the rock at once. The chilling waves were almost too much for endurance and it began to be doubtful if the terrible task could be accomplished, when a sailor appeared with his flute and began to play to the workmen familiar airs, strains of home and country and battlefield. It was only music, the breathing of lips behind which was a soul, but it inspirited and sustained the exhausted toilers till their arduous work was done, and the Bell Rock lighthouse rose above the waves to light the mariner safely home. Even although men know beforehand the truth which the preacher utters, if the music, the poetry, the inspiration of preaching can, like the music of the sailor's flute, keep them from discouragement and failure and despair till their task is accomplished, preaching will never lose its place and power—so long as there are waves to be breasted and lives to be saved and work to be done.

Salem, Mass.

The Presbyterian says that, in 1855, Mr. Cobden heard the following petition in a Scotch church: "O Lord, we thank thee that thou hast brought the Pope into trouble, and we pray that thou would'st be mercifully pleased to increase the same."

Cardinal Manning's very candid friends used to tell this story of him: The cardinal once sat to a sculptor for his bust. During the sitting the sculptor discoursed on phrenology, and Manning made him point out on the head he was modelling the various "bumps." At last Manning asked, "Where is the organ of conscientiousness?" The sculptor walked across the room to where Manning was sitting, and, touching a certain part of the cardinal's cranium, said: "That's where it ought to be."

DEVOTION TO HEATHENISM.

BY W. REMFRY HUNT.

WHILE recently itinerating in the Chu-cheo district, in An-huei province, it was my privilege to witness an instance of remarkable devotion to heathenism. A Buddhist devotee, travel-stained, footsore and wearied, a would-be hermit priest of more than fifty summers, was traveling alone on a mission to Tai-shan, a high, sacred mountain in the province of Shantung.

One of the strangest things about the odd, rugged pilgrim was his patriarchal and dignified bearing. He might have passed for an incarnation of the Hindoo Shakyamuni Guatama. The priest was well marked with the insignia of his fraternity, and on his stolid, yellow face could be read the expression of determination, far-away hope and almost heroism.

"The vows
Of Heaven were on his heart; nor would he stay
To chance his hope on other creeds, or play
With shadows—till the end."

In his hand he carried a little wooden table about the size of a man's hand. On it was fastened a small incense holder and burner. Around his neck, and flowing beneath his loosely folded gown, were some beads and seals of other religious significance. On, on, on, he went; one, two, three, four, five, six measured paces; and then a very reverential prostration. This was repeated all along the high road, the monotony of such penance being occasionally varied by his lighting up a small bunch of incense and uttering longer and louder prayers.

Being interested in this deluded pilgrimage, I asked the prematurely-aged priest a few questions. He was polite, but reticent. Gaining his confidence by referring to the fact that his religion, like mine, was not native to China, we struck up an affinity which won him over to conversation. He thereupon informed me that his devotion to the task of traveling at the rate of six paces and a prostration, and the fact of continuing this performance through sunshine and rain, cold and heat, from sunrise to sunset until the sacred mountain was reached in "the province of the eastern hills," would secure for him much merit, as well as a high rank in the priesthood, and finally ensure for him a place in the shining ranks of the immortals.

Speaking with him on the delusions of heathenism and the hopelessness of man without God, he became peculiarly responsive. The idea of a mediator (middleman) between God and man in the fact of reconciliation seemed to interest him in a special sense, especially as the work and character of Christ were unfolded to him; yet he clung with tenacious pride to the rites, symbols, ceremonies and traditions of the fathers.

As the light seemed, at intervals, to dawn on his clouded mind, my hopes were raised that he might "turn again and believe"; but he had set his face toward the sacred mountain—where the fathers worshiped—and, to that purpose, with persistency and consecration which would put to shame much of our nominal Christian endeavor, this heathen devotee pressed forward, allured by the fantastic will-o'-the-wisp lights of pagan creation.

Such instances afford side-lights on the other and more real side of the venerable, established and defiant philosophers of these eastlands. Idolatry is but the husk of paganism; and it will crumble away of itself. The real citadel to be won is the soul and its sympathy, which is the vital spark of divinity in every human. This is what needs to be touched by the gracious influences of the Divine Spirit. It is for this wisdom, grace and power we must labor and pray. Without it our message is an empty sound and our life a signal failure. With it we shall be able to present the "truth in love," and when we have discovered this fountain spring in the mental and spiritual life of these teeming millions, we may announce the early nativity of China into the arena of the Christian economy.

"All the means of action
The shapeless masses, the materials
Lie everywhere about us. What we need
Is the Celestial fire, to change the flint
Into transparent crystal, bright and clear."

THANKSGIVING DAY SET.

President Roosevelt has issued his proclamation fixing Thursday, Nov. 28, as a day of national thanksgiving. It runs as follows:

"A Proclamation—The season is nigh when, according to the time-hallowed custom of our people, the president appoints a day as the especial occasion for praise and thanksgiving to God.

"This thanksgiving finds the people still bowed with sorrow for the death of a great and good president. We mourn President McKinley because we so loved and honored him, and the manner of his death should awaken in the breasts of our people a keen anxiety for the country and at the same time a resolute purpose not to be driven by any calamity from the path of strong, orderly, popular liberty which as a nation we have thus far safely trod.

"Yet, in spite of this great disaster, it is nevertheless true that no people on earth have such abundant cause for thanksgiving as we have. The past year in particular has been one of peace and plenty. We have prospered in things material and have been able to work for our own uplifting in things intellectual and spiritual. Let us remember that, as much has been given us, much will be expected from us; and that true homage comes from the heart as well as from the lips and shows itself in deeds. We can best prove our thankfulness to the Almighty by the way in which on this earth and at this time each of us does his duty to his fellow man.

"Now, therefore, I, Theodore Roosevelt, president of the United States, do hereby designate as a day of general thanksgiving Thursday, the 28th of this present November, and do recommend that throughout the land the people cease from their wonted occupations, and at their several homes and places of worship reverently thank the Giver of all good for the countless blessings of our national life.

"In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the city of Washington this second day of November, in the year of our Lord one thousand nine hundred and one and of the independence of the United States the one hundred and twenty-sixth.

"THEODORE ROOSEVELT.

"By the president:

"JOHN HAY, Secretary of State."

AT THE CHURCH

OUR PULPIT.

"PUT YOURSELF IN HIS PLACE."

JAMES A. CHAMBERLIN.

If your soul were in my soul's stead, I could heap up words against you and shake my head at you.—Job. xvi., 4.

THERE is good wit and excellent philosophy in this text. Job was deeply afflicted physically and mentally and sorely tried by self-appointed comforters. These friends essayed to point out to him the reasons for his misfortunes. Eliphaz told him that no man suffers when innocent, and delicately suggested that Job had "plowed iniquity and sown wickedness." Like many modern men of moral teaching he quotes dreams and visions to enforce that which cannot be proven. Job replies with a candid statement of "not guilty." Bildad then begins with scant courtesy and intimates that Job's words were "wind—east wind." With quick illustration he likens Job to a "rush growing in the mire," a "flag in stagnant water," and so indicates that the cause of his troubles may be found in his chosen environment. With some warmth Job replies to the specious argument of Bildad. Then Zophar takes up the same line of comfort and like a preacher puts it plainly that Job's sufferings were the righteous sequences of his iniquity. He becomes warm, eloquent, conclusive. He cites some of Job's offenses as proof, and shakes his head about other sins so gross that they could not even mention them in polite company.

Now Job speaks: "If your soul were in my soul's stead I could heap up words against you and shake my head at you." Read the poem at this point and catch the dramatic movement. Job was undoubtedly justified in his remark. Were places changed he could speak against them and shake his head. It is easy to criticise other people's sins. We are all critics and love to exercise our talents. Unfortunately customs have changed since the good old days of Job. Then men sat on the ground and spoke to each other face to face. It was a matter of give and take. Now too often criticism is expressed behind one's back—spoken to a neighbor or published anonymously.

Solomon, St. James and even our Lord urged men not to criticise their fellow-man, but the world does not heed. The present preacher will not try to do what these influential men failed to accomplish, but will, with all simplicity, urge Job's principle—"Put yourself in his place." We ought to see both sides of a case before we criticise. The Hibernian judge said he was a "splendid judge of a case until he had heard both sides, then he was all confused." We are certain of our criticisms until we have changed places. It is easy to criticise the cook until we have stood over a hot fire in July. It is easy to criticise the coachman until we have sat for an hour or two on the coach in a November chill while tweedle-dee and tweedle-dum are done. After we have peddled milk and meat and bread to shoddy aristocracy for a time we can criticise these functionaries of supply all we like. In like manner criticise the school teacher after your soul has been in his soul's stead teaching dull boys and giddy girls. Criticise the daily paper—untruthful, behind date, sensational, yellow—but not till you have tried to please the buzzard-like appetite of a morbid public and declare annual dividends to parsimonious stockholders. Criticise the preacher—dull, doleful, dyspeptic—only put yourself in his place, living on short salary, scant sympathy, a little flattery and preaching to the dull, the inattentive, the captious, with here and there a hungry soul. Criticise the lawyer—professed Christian, defending notorious criminals, charging enormous fees. Criticise the doctor, mistaking measles for chickenpox. Criticise the mayor, the chief of police, the fire marshal; criticise everybody and do it freely after and only after you have in spirit at least put yourself in the place of the one criticised and viewed life from that point of observation. It is easy to heap up words and shake the head at everybody, but ten days as editor, preacher, lawyer, doctor, mayor, milkman, kitchen maid or policeman will change the character of the heap and the angle of the head-shake.

Just criticism is a fine art. Only the few who have learned the way of broad vision and close sympathy with all human kind are fit to do true critical work. People of such qualifications do little criticism. Small minds criticise much. Many so-called reformers of today are valueless to society and uninfluential as public teachers because they have not that sympathetic quality that enables them to appreciate the environment, tastes and needs of other men. Men who would edify the world must know the world. To know the world one must not only see but feel. Life is many-sided. The more sides a man can see the better is he able to judge of the true way.

The great success that attended Jesus was largely due to his great loving sympathy. Jesus' soul was often in the other one's stead and so he condemned and said "Go, sin no more." He criticised few but the Pharisees. Sympathetic experience kills criticism. Job, the ancient philosopher, in his moment of irritation, spoke the true word, and Jesus, the modern teacher, put the word into active life. Their doctrine is grand. The centuries have not lessened its value as a working philosophy. Exchange soul environment, put yourself in his place, have sympathy with all men before you express criticism of any. This done, invidious criticism will be infrequent. Learning to do as the text suggests, men will understand the secret of the Christ-spirit and leave judgment unto God who always puts his soul in your soul's stead before he judges your deeds and spirit.

Torrington, Conn.

EDELWEISS.

E. CARL LITSEY.

Begotten 'mid the everlasting snow;
Pure as a star, and white as holiness;
Alone and lonely where the wild winds blow,
Celestial purity thy garb and dress.
Forever in the ice-clad wilderness
Thy ceaseless vigil keeping, and thy face
Upturned to God, as though to sue for grace!

So, on the sun-lit peaks of prayer and thought,
Away from all the world's harassing din;
The earnest soul may thus in time be brought,
Broken and cast away each fettered sin;
Lost in the shadowed valley what has been.
Lifted above Life's never-ending fray,
And drawing nearer to the perfect day!

Lebanon, Ky.

BIBLE SCHOOL.

CALL OF MOSES.

Lesson for Dec. 1, 1901, Ex. 3: 1-12.
Golden Text:—Certainly I will be with thee.—Ex. 3: 12.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

ELIAS A. LONG.

Setting of the Lesson.

THE time was B. C. 1493 according to the usual reckoning. The home of Moses at this time was in the land of the Midianites at the southern part of the triangle of Arabia and some two hundred miles southeast of Goshen, the abode of the Israelites in Egypt. It is convenient to divide the life of Moses into three periods of forty years each. First:—That of childhood and as a prince in Pharaoh's court; second:—The shepherd period in Midian; third:—As deliverer of his people, each forty years. We now come to the last scene of the second period.

God's Call to Duty.

This is a story of God's providence in calling and developing men for his work. The bondage of the Israelites was permitted to continue, thus preparing their hearts to be less reluctant to leave the idolatrous land of Egypt. And all the while God was leading Moses onward to his destiny as deliverer of his people from their sore bondage. But God's first call to Moses, as to each one of us, was for his own heart. He must conquer himself before he can be used to conquer Pharaoh. And the heart of Moses was won. Acts 7:23. From a murderer of high temper, (Chapt. 2:12) and a fugitive (Chapt. 2:15) he must become the meekest of men. Num. 12:13. God's choice fell to Moses because he had become the fittest man to be used as his nation's deliverer. In all circumstances where a person is fitted for a given work God will by some means open the way for that work, even if it be after many years. Two-thirds of the life of Moses had passed when his great call from God came. Moses showed his fitness by his faith (Heb. 11:27); by his self-denial in choosing the lot of his afflicted people rather than to enjoy the pleasures of sin in Egyptian court life (Heb. 11:24-26); by his compassion (Ch. 2:11); by his meekness (Num. 12:3); by his humility (V. 11); by his lowly inclination in adopting the calling of a shepherd; by his willingness to bring his mind into co-operation with divine wisdom and guidance. Every aspiration of ours for a better and higher life is a call of God. To be a true follower of Christ is a call to follow in his footsteps. 1 Pet. 2:21. "Ye are the light of the world"; and ye are bidden to put your lamp on a stand. Matt. 5:14, 16. "Let him that heareth say, Come." Rev. 22:17.

V. 1. "Forty-Year Seclusion." "Now Moses." Since his childhood (Lesson VII) Moses had been highly educated in Egypt (Acts 7: 22); he had thrown his choice with his people (Heb. 11: 24, 26); he fled to Midian for his life (Ch. 2: 15); he took a chivalrous part for the Midian shepherdesses (Ch. 2: 16, 17); he married and entered the home of Jethro (Ch. 2: 18, 20), where he continues for forty years. * * * "Kept the flock of Jethro." From a prince of Egypt Moses had become an humble shepherd a large part of his life. These years on the Midian plains were a preparatory season comparable to the years of Jesus as a carpenter at Nazareth, of Paul in Arabia and of Luther in the Augustinian convent. For a man like Moses with strong faith in God (Heb. 11: 24-27), these would be years of converse with God and spiritual development. * * * "The priest of Midian." Jethro, supposed to be the same as Reuel (Ch. 2: 18). * * * "Led the flock to backside of desert." Shepherd-like, Moses shifted from place to place for better pasture; as the brethren of Joseph had done. (Gen. 16, 17.) He led the flock to the highlands back of the plains. * * * "To the mountain of God, to Horeb." Horeb was another name for Sinai. Horeb more properly was the general name for the mountain range in which Mt. Sinai was situated. It may have been called the mountain of God, because here occurred some remarkable sacred events; (1) the appearance of God in the bush; (2) the delivery of the law; (3) the bringing of the water out of the rock; (4) the two forty-day fasts of Moses; (5) the tables of the law brought forth; (6) and here many years afterwards Elijah was vouchsafed a glorious vision.

V. 2. Divine Token. "And an angel of the Lord." A visible manifestation of God who maketh "a flame of fire his angel." Ps. 104: 4. * * * "A flame out of the midst of the bush." Light and fire are constant emblems of divine glory and holiness. Gen. 15:17; Ex. 33:9; Acts 2:34. * * * "Behold the bush burned . . . not consumed." This was a sight that amazed the shepherd as the next verse shows. But Moses saw far more than the bush. His mind long had been trained to see "him who is invisible," even Christ. Heb. 11:26, 27. The burning bramble is suggestive of Israel in the fiery trials of Egypt, yet unconsumed because God was in the midst. So the church has been in fires of affliction, but which could not prevail against it. Matt. 16:18.

V. 3. Discerning Signs. Moses said, "I will now turn aside." When we turn aside to discern the divine call and opportunities, then we show that God's call has been heard. * * * "Why the bush is not burned." Our intellects are to be exercised in discerning the things of God. When Jesus came to his own and his own received him not, it was because their eyes were closed not to discern the signs of the times. Matt. 16:3; 13:15.

V. 4. Willing Workers. "When the LORD saw." JEHOVAH. Jehovah in Hebrew meaning the Existing One and is printed Lord in small capitals in our Bibles. In Ch. 6:3 the same word appears in its original form. Paul clearly asserts that it was Christ our Lord who was leader in the desert. I Cor. 10:4. * * * "God called." Elohim and not Jehovah, meaning in Hebrew, the Almighty. Elohim sets forth God's nature in the sense of creator and governor of nations and the universe; Jehovah designates God's nature as revealing himself to help, guide, save, and deliver the creature made in his own image. * * *" "Called unto him." Called him by name as Jesus called Saul when on the way to Damascus. Acts 26:14. As the sound was from the midst of the burning bush it could be none other than that of the Divine Being. * * * "And he said, Here am I." God must have willing workers. At God's call Abraham said, "Here I am" (Gen. 22:1); Isaiah said, "Here am I, send me" (Is. 6:8); Jesus said, "I come to do thy will, O God." Heb. 10:7; Paul said, "Lord, what wilt thou have me to do?" Acts 9:6. How do we manifest our willingness in response to God's call?

V. 5. A Holy Cause. "Put off thy shoes." In token of the putting away of all contact with the world and self and sin. * * * "The place where thou standest." In the presence of God, the supreme. * * * "Is holy ground." Holy by reason of God's presence and his choice of the place for later giving forth the holy law. The mount on which Christ was transfigured is called the "holy mount." 2 Pet. 1:18. Our religion is to educate us unto holiness; to be filled with the holy spirit. Without holiness no man shall see the Lord. Heb. 12:14. It was Moses who later gave the message, "Ye shall be holy; for I am holy." Lev. 11:41; 1 Pet. 1:16.

V. 6. Oral Revelation. "I am the God of Abraham," etc. This is the first spoken revelation of God for some ages of which we have knowledge. I am the God of many promises to the forefathers, which promises, despite the present misfortunes, are to be fulfilled. It is not "I was," but "I am" the God of thy fathers. Jesus shows from this that the patriarchs were even then, long after the death of their bodies, living in glory. Mark 12:26, 27. * * * "Moses hid his face . . . afraid to look." Sinful flesh cannot look openly upon the self-revealing holiness of the Divine Presence. If Moses could not behold God's glory, when he descends in mercy, how can the wicked abide in his presence?

V. 7. The Oppressed Masses. "I have surely seen the affliction." In all their affliction he was afflicted. Is. 63:9. And

now the man is at hand and the time ripe for a glorious deliverance, later to be celebrated in much joy. Ex. 15. * * * "Of my people." God here for the first time addresses Israel as his people. * * * "I have heard their cry." Their tears, their sighs, and oppression are all known unto him. God hears all groanings. Ch. 2: 24. He hears the cries of the oppressed in every age (James 5:4); of the victims of our drinking institutions (Prov. 23: 21); and that of the slaves of our sweat shops and other iniquitous labor systems the result of a haste to get rich. But the Israelites were unconscious that God had heard them until long afterwards. Even while their anguish was being endured, Moses in the solitudes of Midian was being prepared to lead them in a glorious deliverance. Rom. 8:28.

V. 8. Divine Deliverance. "I am come down to deliver." God delivers man through the agency of man. We become laborers together with him. God is ever ready to do his part when we are ready to do ours. * * * "To bring unto a good land." Christ came to bring us "to a good land," even to the heavenly mansions which he has gone to prepare. John 14: 1-3. * * * "Flowing with milk and honey." A poetical expression but not lacking in literal truth. Canaan was a land of kine and flocks. Honey is many times mentioned in the Bible. It was food to John the Baptist. Matt. 3:4. * * * "Unto the place of the Canaanites." Sons of Canaan. * * * "Hittites." A powerful nation descended from Heth. * * * "Amorites." Mountaineers. * * * "Perizzites." Villagers. * * * "Hivites." One of the smaller tribes of Canaan. * * * "Jebusites." Belonging to Jerusalem.

V. 9. The Pitying Father. "Behold cries come unto me." The chief reason for God's action is emphasized by repetition. God was moved by love, not by any acts or merit on their part. * * * "I have seen the oppression." So when the early Christians were oppressed by Saul, Jesus in Heaven saw, and indeed did feel, that the persecution was against himself, Acts 9:4. So of all conduct, whether good or bad, of men toward men.

V 10. God's Choice. "Come now therefore." First there is an invitation. God will not use even Moses except there be first a willing mind on his part. * * * "I will send thee unto Pharaoh." To the court from which he had fled for his life forty years before. * * * "Bring forth my people." An amazing undertaking for this unknown shepherd in retirement, to deliver a nation of two million ignorant, down-trodden slaves from the strongest power on earth. * * * "Out of Egypt." Where for eighty years and much longer they had been oppressed. Generation after generation of Israelites had been born and knew no other condition than slavery.

V 11. Doubting Ability. "Who am I?" His heart was willing, but, like many another, he suspected his own incapacity. How could he, an exile from Egyptian wrath, now as a mere shepherd, return and undertake so stupendous a mission. * * * "That I should bring." He before had pitied his countrymen (Ch. 2:11), but his one brave attempt to help them in his own way had led him into danger of his life. How could he now think of venturing?

V 12. God with Them. "I will be with thee." Here comes the solution of every difficulty—the bringing down of every mountain obstacle in the path of God's people. Moses alone is weakness; Moses plus God is infinite power. If God's infinite wisdom and protection be his, he can lay hold of the greatest problem. * * * "This shall be a token." The burning bush which in its strangeness had been so remarkable a sight to Moses. This shall be a sign of God's unfailing power as of a fire never consumed. To us, even as unto Moses, our Lord as he calls to his work has promised "So I am with you alway, even unto the end of the world." Matt. 28:20.

Oh, do not pray for easy lives. Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks! Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God.—*Phillips Brooks.*

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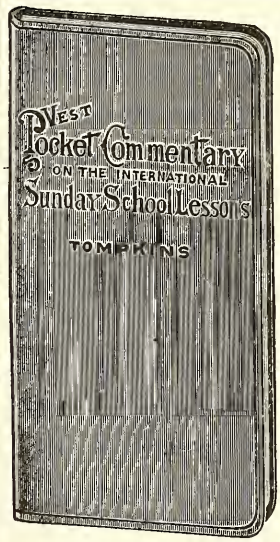

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FIVE MINUTES' SERMON ON THE GOLDEN TEXT.

PETER AINSLIE.

WHO of us does not feel the need of God? The way is long and difficult. Strange companions take up with us. Frequently the mind waits in doubt and the heart is kissed by some form of godliness which may lead us away from the real path of life. Things appear not as they are. The unreal lies about us and moves around us, and amid it all the heart is thirsting for life. Tired and sore, disappointed and sick, the heart looks upward for help. The world cannot clothe it nor feed it nor make a tabernacle for its dwelling place. It is a pilgrim crossing a barren waste. But a strange voice comes from the skies. It is the Lord Almighty and he frankly says, "Certainly I will be with thee." At first one feels astonished in such an assurance and then we remember it is the Father's voice, and is not this assurance the chorus of both Testaments? God came very close to the natural eye when men beheld the living form of Jesus. The divine order as presented by Paul is first the natural and then the spiritual. Men beheld the natural body of Jesus and said: "Certainly God is here," and now the natural body has faded away and under the spiritual sight, we behold the living presence of the Son of God, and hear him say, "Lo, I am with you alway even unto the end of the world." It is all wonderful!

Then God is with us. His presence is our salvation. To know that he is wherever we are is a marvelous check on human thought and motives for he sees all things and knows what is in us. It makes one humble and sincere. It squares life to the divine model. Is it not a fact that we behave better in the presence of some people than in the presence of others? If we think that man is only a stranger or one that we have little respect for, how often when in his presence are we careless in our acts? But this one here is a man that we have great respect for and sincere love, then how different is our manner? Now above all men is God. To practice his presence is to make one polite all the time, to make one honest, to make one kind. We like to imitate those we love and sometimes unconsciously we grow like them. Then is not the living presence of our God our salvation? We will do as he wants us to do when we know that he is looking at us and not looking to find fault, but looking to stimulate us to godly service. He is the heart's rightful companion and in his presence is peace and joy.

Our Father, we blessed thee because thou are ever with us and we pray for more grace to live better in thy presence. Amen.

"The foundation of all progress is that we should *individually* choose the good and refuse the evil."

Dr. Wayland speaks of "criminals whose crime is so small as to bring them within the scope of the law." There is too much truth in this epigram to make it wholly laughable.

"Every one will get to heaven who could live there." This saying of an old divine was probably suggested by such Scripture truths as these: "There shall in no wise enter into it anything that defileth." "Without holiness no man shall see the Lord."

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

CHILDREN OF GOD.

Topic Dec. 1. Ref. Rom. 8: 14-17. "For as many as are led by the Spirit of God, they are the sons of God."

THIS is a part of Paul's majestic argument for the supremacy of the spiritual in the lives of believers. Have you noticed that the little word "for" is used not less than twenty times in this wonderful eighth chapter of Romans to introduce and enforce the great apostle's splendid appeal for the prevalence and power of the Spirit in all our lives? Indeed, this is one of the striking characteristics of the Roman letter. Read it through with this thought in mind, noting how Paul links together the great facts of sin, of sacrifice, of the law, of grace and of the revelation of the spiritual, the unseen and eternal. And especially, in this Mountain Peak Chapter of the Christian life, with its revelation of the Spirit, all-pervading and all-prevailing, and its rhapsody of rejoicing, unspeakable and full of triumph and love unsearchable. O it is marvelous—this panorama of the great conflict of the flesh and the Spirit for the conquest of the race. Beside this sublime argument of the inspired and gifted and glorious apostle all the philosophies and pedantries of the past or present sink into insignificance. To possess ourselves of this divine idea and ideal; to let it possess us, control us, leaven us, lead us, link us with the spiritual solemnities and supremacies and serenities, is to become the sons of God in the loftiest sense and to be made heirs and joint heirs with Christ.

But some will say, with a great yearning in the heart, "This is altogether impossible for me." Remember that with God

"All Things Are Possible."

And remember, and dare to rejoice in the assurance of the Master, that "all things are possible to him that believeth." These two divine possibilities make even impossibilites possible for every one of us! O let us believe it, receive it, rejoice in it, as the children of God!

John, the best-beloved, had a revelation of this beyond the power of human speech, for he cries: "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God! * * * Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is!" So we have the impossible for us—yes, John, the disciple that leaned on Jesus' breast says "us"—becoming possible! We know not what we shall be—but when he shall appear we shall be like him. We shall see him as he is—and that will solve all difficulties, answer all hard questions, transform us, change us completely into his likeness and glory.

It is not the spirit of fear, but of love and of power and of discipline. In this Spirit we look up from our lowlands of earthly birth and abiding and cry "Abba, Father." And if, in our weakness, it is at times the midnight cry of a startled and sinful child, he will hear in pity and forgive in infinite mercy. In this very cry of "Father" is the Spirit's witness and assurance. In this is the Spirit of our adoption, our birthright, our inheritance. Let us receive this Spirit, be led thereby, triumph therein!

THE HOME

For an Autumn Festival.

Once more the liberal year laughs out
O'er richer stores than gems or gold;
Once more with harvest song and shout
Is Nature's bloodless triumph told.

Our common mother rests and sings,
Like Ruth among her garnered sheaves;
Her lap is full of goodly things,
Her brow is bright with autumn leaves.

O favors every year made new!
O gifts with rain and sunshine sent!
The bounty overruns our due,
The fullness shames our discontent.

—*Whittier.*

My Little Man.

BY KATHLEEN WATSON.

Chapter V.

It happened that in the spring of the following year things political pointed to a parliamentary dissolution, and I was invited to contest the northern division of the country.

The knowledge that it had been Allan's constant wish that I should go in for this sort of thing influenced my decision powerfully, but no definite conclusion could be arrived at, of course, until I had threshed the matter out with Waldo. Therefore, one morning at breakfast, I opened up the subject by saying:

"Well, my friend! how do you think old Nell would look in parliament—if he ever got there?"

"What is parnament? A glass?"

"Sometimes, yes. A glass in which men see themselves as others see them."

"That is very funny! What does it mean, Nell?"

Then I unfolded to his childish yet wonderful perception, as best I could, the meaning and the mechanism of our system of government, and tried to show him how there were other ways of fighting for one's country than with sword and bayonet. Finally I said: "Father always thought old Nell should give some of his life to this sort of fighting."

After that, no choice was left me. My darling entered into the heart and spirit of the thing with an enthusiastic zeal that positively inspired me, and sustained me far and away beyond even the strength of my own convictions. This I say without speaking extravagantly in the least. It simply was so.

The summer was fairly well on before the general election took place. Through all the canvassing, speechifying and terrible self-advertisement necessary to insure a decent return, or perhaps any return at all, my little boy was my right hand. Some lucky men have devoted wives and beautiful daughters, who, with tandem and four-in-hand, drive straight ahead into the susceptible hearts of the peasantry, thereby scoring enormously for their mankind; while, whenever possible, at my side, there was just my little Waldo, with his tiny white face and sweet shining eyes, and his dear spontaneous: "Oh, John Richardson, I do hope you're going to vote for my Nell! Because I do want him to win. Because he's going to try and get you *annotments*—I mean, gardens and things. So I do want him to win, you see."

Or his serious talks with the barber and the blacksmith—unknown to me till long afterwards—to this effect: "I say, Thomas dear, you will vote for my Nell, won't you? Because he's so very kind and beautiful, isn't he? And," gravely shaking his curls, "he always keeps his pwomises—always. He went thousands of miles to find my father, because he pwomised to always be his fwiend, and then he came back thousands of miles to find me—and he is always my gweatest fwiend!"

I have heard rough voices tremble when they said, "God bless him"; and I have seen positive tears come into eyes where, I am sure, they had long been strangers, when he put out his tiny hand for theirs to grasp, and very well I know that many an honest farmer and tiller of the ground swore and held to allegiance with me primarily and principally on account of my little boy.

Often there were whole days when we were quite apart, since I had to be touring around the country side, and could not take him with me because of the fatigue it would have been to him. On these occasions he would drive out with Barbara and the old coachman, do his share of canvassing, and get up the most delightful and cheering of reports for me on my return. When I came back I used at once to repair to his cot, and, however late the hour, the chances were always in favor of my finding him wide awake, and bursting with news after this manner: "Oh, Nell, only think! We went to pay the miller's bill this afternoon, and when we drove away the workmen were coming out of the yard, and when they saw our horses some one called for three cheers for you. Then I waved my cap to them, and they called for cheers for me—just fancy, Nell, for me! If only father could have heard!'

Clear in outline, brave and strong in principle, was the plan of campaign set forth by the heads of the party in whose interests we labored, Waldo and I. Our opponent's program was of a nature calculated certainly to catch the thoughtless in its wondrous meshes, but to make the thinking ones sit up and do a quiet smile. Nevertheless, though party feeling ran high, I am thankful to say that of personal feeling there was not once, on either side, the least unpleasant display.

As the polling day drew nigh I began to fear the after consequences of reaction for Waldo, so great was his excitement. The rose-color shone constantly and triumphantly in his little face; his eyes were as two jewels; his voice and manner took on a glad eagerness which never lost the charm of childishness; his whole soul and being seemed wrapped, lost, merged in the one idea that Nell—his Nell—must win!

His greatest private conquest was over a stubborn old cobbler, with quite ultra-nihilistic views concerning the state, the court, the government and all pertaining thereto. Him would Waldo tackle boldly and unaided, storming his communistic stronghold with the sweetest and simplest of patrician arguments.

"You see, Josiah, Nell's motto is, *Noblesse oblige.* Say it after me, Josiah, will you, please? Thank you. It's French, I think. But it means that a gentleman must never do a mean trick, and Nell is a gentleman. So, you see, you can vote for him, can't you, and you know it will be all right, don't you?"

When he was telling me of this, as he sat on my knee in the hour before bedtime, the hour we always called father's hour, in remembrance of those dear

far-off days before they snatched his father from him —he said to me, with solemn, wondering eyes:

"Do you know, Nell, that when I first asked him to say *Noblesse oblige* after me, I thought he said: '*Noblesse*—be—jiggered.' But the next moment he said it quite properly. What is 'jiggered,' Nell?"

"Why did you ask him to say our motto, old man?" I inquired, by way of answer, and to gain time.

"I don't *esackly* know. When I want to believe something very much I keep on saying it over and over. When father went away and said: 'Nell will come,' I was always saying it to myself. So I'm going to make Josiah keep on saying '*Noblesse oblige,*' because he doesn't believe in gentlemen at all. He's going to believe in you, though. But what is 'jiggered,' Nell?"

To be continued.

HOUSEHOLD AFFAIRS.

"Man's labor is from sun to sun,
But woman's work is never done."

IF THAT doctrine is to be accepted as true, the only wise thing we women can do is to study how best to make such constant labor most effective and at the same time reduce to a minimum the attendant friction and resultant wear and tear on the nervous system. The women are comparatively few who do not show evidence of living under a strain. An eastern woman brings to us the following valuable suggestion:

"In these days when the modern woman is rushed with committees, clubs and home duties until we could almost say her family know her no more, in the deepest, loveliest sense of wife, friend and mother, the thought should come home to her with awful significance that surely the nervous forces of the coming generation are endangered thereby. I once knew a very busy lady whose social duties were exceedingly numerous, and who for awhile tried (but in vain) to carry the whole world in her large heart. She found herself at thirty-four on the verge of becoming a physical wreck, and then decided upon a novel, but sensible, plan. This was to lay aside one day of each week as a resting day. She chose Saturday, on which day thenceforth no callers were admitted, the meals were of the simplest kind and her garb was a loose gown. The result was almost incredible; twice the work could be accomplished on other days, because of the rested body, the strengthened mind and clear brain. We, the women of today who take life seriously, do not take sufficient rest."

Do we appreciate the truth that we are unconsciously rested or otherwise by means of our surroundings? A little thought will reveal the fact that some colors rest us, while others have an opposite effect; furniture and pictures may be so arranged as to have a soothing and refreshing influence upon us. A few flowers or plants will help much to this end. Study over this theory and work it out in your own case.

The Thanksgiving dinner is near at hand and we gladly welcome new ideas for table decoration. *Good Housekeeping* mentions two: A low oval-shaped basket of pine cones, filled with fruit, will make a pretty centerpiece. It should have a wide-arched willow handle adorned with a bit of red bittersweet vine and a cluster of thistle puff balls. A wreath of the bittersweet should also encircle the basket. Another suggestion is a cornucopia of plaited grass surrounded by brightly tinted vines and dusky berries as it spills out its wealth of autumn fruits upon the table. Still another idea is an Indian canoe piled high with fruits, the grapes and vines hanging over the sides. The canoe may be made of bark or leaves or woven of grass. Guest cards and favors may be cut out and painted to represent the fall fruits and vegetables and lettered in gold. Puritan hats made of black paper are quite attractive. A little practice will enable one to roll up the tall crown and paste it neatly. When dry, join it to the wide brim and tie a cord round it. Around the hat brim may be lettered in gold "Thanksgiving, 1901." A pumpkin filled with fruit is an easily obtained and an inexpensive decoration. Cut a generous slice from the stem end, remove the inside and line with waxed paper. Fill with pears, red-cheeked apples, purple and white grapes and place on a white centerpiece.

MISTRESS DOMO.

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

BY THE REV. ALEXANDER SMELLIE, M. A

ISRAEL OPPRESSED IN EGYPT.

"And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob."—Exodus 2, 24.

Monday—Exodus 1, 1-14.

IF I am amongst God's chosen ones, I may look for tribulation. "The nearer Christ, the nearer the sword," one of the old fathers said; and his witness is true.

There is the Church as a whole. How often are the sufferings of Egypt repeated and reproduced! And the Church has other assaults to bear, of skepticism and of ridicule. She has been "heated hot with burning fears, and bathed in baths of hissing tears."

Or there is the individual Christian. Scarcely a day passes but I am in some strait. It may be pain or anxiety. It may be the fiery darts of Satan, fierce temptations, infidel suggestions, strong allurements to some great wickedness. I am a soldier; and the life of a soldier is a life of struggle, of unrest, of dispeace. I am a pilgrim; and the pilgrim is exposed to continual hardship; if he treads the *Via Lucis,* he finds it the *Via Crucis,* too.

Thus no strange thing happens me. Trial has been the habitual dowry of the people of the Lord.

Tuesday—Genesis 46, 1-7.

Strangers in a foreign land, Israelites sojourning in Egypt; it is the description just now of the people of God. And why is it so? For wise and gracious reasons, I may be sure.

That I may bless the alien country I am sent into it. There my Lord would have me be as salt, preserving it from corruption. There he would have me be as light, illuminating its darkness and chasing its shadows away. The world is to be better and holier for my presence.

I am permitted to tarry awhile in exile that I may discover Christ's power to sustain, his power to cheer, his power to deliver. In my loneliness he comes near. In my difficulties he succors. In my dangers he saves. The rest will be more welcome after the pilgrimage. The victory will be more complete after the tempestuous battle and the long campaign.

So it is for my benefit and not my bane that for a season I have to go down into Egypt.

Wednesday—Exodus 5. 5-19.

Not on communities only, and not merely in ages which have passed away, has the stroke of trouble fallen. It comes here and now. The iron enters my soul. It may be bodily frailty, under which I can scarcely bear up. It may be disappointment, which has dashed my hopes to the ground. It may be the removal of one who loved me and whom I loved. It is not easy in such circumstances to say, Thy will be done.

My very Christianity will increase my sorrows. If it is as faithful as it should be, it will expose me to reproach. It will compel me to mourn when Christ is dishonored by lukewarmness in the church and by iniquity outside. It will plunge me into penitence, when I feel that I have vexed the Spirit and disobeyed the Father and forsaken the Savior.

But, if the road winds upward and is covered with flints and is begirt by thorns, the New Jerusalem is its ending and its goal.

Thursday—Deuteronomy 26. 1-11.

"Nevertheless afterward it yieldeth the peaceable fruit of righteousness to them who are exercised thereby." O that blessed and fertile Afterward, when trouble has accomplished its purpose!

May the fires melt me. They should bring my sin to remembrance. Tribulation should work patience and submissiveness and estrangement from the world and its evil ways.

May the fires try me. They have power to detect the flaws in my character which I did not suspect. They have power to discover the strength of God's grace in operation within me. Then, when my heart faints, he does mighty things; he is glorified.

May the fires refine me. I go into them impure; I come out from them purer and heavenlier. My pride, my vanity, my self-will are left behind, when God keeps watch over the glow and heat of the furnace. My soul grows more silvery clear and golden bright.

Friday—Isaiah 52. 1-6.

It is "My people," the saints of God, who have the bands laid upon their necks. Does that seem strange, arbitrary, unusual? I do not think it ought to appear so.

The lapidary and the jeweler bestow little pains on the baser metals, but they use every method to beautify and perfect fine silver and gold. The gardener is not anxious to prune shrubs which bear only sour and worthless fruit, but how keen the knife he keeps for the trees with the mellow apples and the purple grapes. The father in the home does not go out of his way to correct another man's child, but his son whom he loves—he chastens him with a tender heart and tear-dimmed eyes. It is the same with the divine Jeweler, and the divine Husbandman. It is the same with the divine Father, who has his sons and daughters to nurture into Christ-like men and women.

It is impossible for him—thanks be to his name!—to deal remissly with those who are the people of his own possession. He cares for them too earnestly. He has destined them to an inheritance too great.

Saturday—Psalm 142.

If my trials teach me to pray as this Psalmist prayed, they will have one good result and fruit.

In his latest story Mr. Neil Munro draws the portrait of Baron Lamond of Doom. He was a poor Highland nobleman, a man with all the romantic and sensitive sympathies of the Celt, who lived in the years immediately succeeding the Forty-five. He had perforce to submit to the government of King George. He had, that he might prove his loyalty, to wear the hated dress of the Saxon. But, every night, he climbed to the highest room of his castle, and from an old chest he took a suit of Highland clothes. He substituted the kilt, the plaid, the bonnet, the gay Tartan, for the dull Sassenach garments. It was like the creation of a man from a lay figure. He was no longer the baron of doleful days and melancholy evenings. He was a soldier alert and eager. He was a hero in the poise of his head, in the set of his limbs, in the sparkle of his eye.

When trouble sends me to the lonely chamber of prayer, I find there is waiting for me there *the whole armor of* God. I put it on, and forthwith I am another man, larger, cheerfuller, stronger. I have gained and risen a hundredfold in wisdom and in stature.

Sunday—Psalm 94. 1-14.

"Blessed is the man whom thou chasteneth, O Lord." So, when sorrow comes to my tent, she comes as the Angel of God. Here is a little song about it:

"Count each affliction, whether light or grave,
God's Messenger sent down to thee; do thou
With courtesy receive him; rise and bow;
And ere his shadow cross thy threshold, crave
Permission first his heavenly feet to lave;
Then lay before him all thou hast, allow
No cloud of passion to usurp thy brow,
Or mar thy hospitality; no wave
Or tumult to obliterate
The soul's marmoreal calmness; grief should be
Like joy, majestic, equable, sedate,
Confirming, cleansing, raising, making free!
Strong to consume great troubles, to commend
Great thoughts, grave thoughts, thoughts lasting to the end."

Indeed, this is the right and fitting spirit in which to welcome an Angel of Jehovah, even if that angel draw near to me with veiled face and the gift of pain in his hands.

FOR BOYS AND GIRLS.

THE MURPHY'S THANKSGIVING.

BY AMY D'ARCY WETMORE.

"I don't think," said Madeline, positively, "that I will keep Thanksgiving at all this year, for I have certainly nothing for which to be thankful."

"Oh, Madeline, you have lots; you know you are so bright and clever and every one loves you," exclaimed Rose.

"You little flatterer;" returned Madeline, slightly appeased. "But, Rose dear, don't be shocked; I really cannot feel thankful, and it would only be deceit to act as if I did. Just think of the cruel difference between now and one year ago," and the tears welled up in Madeline's eyes as she thought of her dear mother, now numbered with the elect, and of her beautiful old home passed into the hands of strangers.

"I know," answered Rose, kindly, "how hard it is and how bravely you have borne all your trials, but, Madeline, don't you remember what Miss King told us in Bible class yesterday, that often the saddest life could find some one more sad, and that none of us realized our common, every-day blessings?"

"But, Rose! Rose!" and Madeline nestled her head down on her companion's lap and sobbed.

Rose, for a young girl, was wonderfully thoughtful. She knew only too well the keen contrast in her

friend's life now and twelve months ago, when Madeline had been the petted child of a devoted mother in a luxurious home. Now the mother was gone, and the property, too, was gone. When the estate had been settled up, poor Madeline was left nearly penniless, in the care of an aunt, who was neither sympathetic nor in touch with her niece's life.

Rose thought that if Madeline could only see some one worse off than herself it would be a greater help than all the advice in the world upon the subject, but Rose led such a sheltered life that she wondered how she could go about it, or in any way lighten the burden that was crushing her young friend.

As the girls spoke something was coming that would be the answer to Rose's unspoken prayer. A knock at the library door caused them to jump up from the hearth rug and Madeline hastily dried her eyes.

"What is it, Biddy?" asked Rose of the Irish girl, who had thus disturbed them.

"Plaze, mum, a chile is downstairs a-cryin' as ef her heart would bust. She sez she has lost her oranges, she was a-sellin' an' that she will have no money to take to her sick mother."

Rose and Madeline needed no urging to go to the little forlorn one and soon found in the hall a most pitiful morsel of a child, barely eight years old, clad in ill-fitting garments, and holding in her hands an empty basket.

She explained that some boys had snatched her basket from her and grabbed the oranges. They had laughed at her entreaties, and finally threatened to stone her if she did not run away. In the skirmish she had lost the few pennies she had made that day selling the oranges.

At once the girls came to her relief, and after she had been given a good meal and her face had been washed, she looked quite respectable in an old coat of Rose's which, though much too big, was an improvement upon the huge shawl she had tied around her. The girls accompanied her to her home, determined to find out for themselves the truth of her story. The child seemed radiant at the thought of taking her kind helpers to see her mother, proving, as Madeline thought, the genuineness of the case.

They found Mrs. Murphy, Kitty's mother, ill in bed, if the miserable cot in the fourth story back of the tumbledown tenement house could be dignified by such a name. Her lot was a hard one; a drunken husband who had long ceased to provide for her or the children, and, indeed, had disappeared altogether for some weeks and had left her helpless with rheumatism.

The other child was a cripple, and was therefore only an additional burden. The few cents Kitty could make day by day trying to sell fruit for a man who had a stand and who allowed her a small percentage on whatever she sold, was all that they had to depend upon, except when some charitably disposed neighbor, better off in this world's goods, sent them food occasionally. The rent was behind, and only that morning Mrs. Murphy had received notice to leave in a few days if the money was not forthcoming.

The girls listened with interest to this sad, sorrowful story, and both made up their minds to do what they could for these unfortunates. Rose at once emptied her pocketbook into Mrs. Murphy's hand, and although there was not quite a dollar in it, it seemed like wealth to Kitty and Mamie, who stood staring at the vast sum. Kitty was at once dispatched to get some bread and milk for the family, and both girls promised to come again and see Mrs. Murphy and also told her that they would find the landlord and beg him to give her more time, Rose privately meditating, if possible, to pay the few dollars due for rent herself.

After a long consultation in Rose's pretty room, the girls came to the conclusion that the only way they could raise sufficient money for present emergencies, until Mrs. Murphy was able to go to work again, was to give a little fair. Madeline had some lovely embroidery and worsted work which she had done in more prosperous days for her own amusement, and gladly decided to put them for sale at the fair. Rose promised to add some of hers, and to secure her parents' interest in the undertaking. The fair would take place, Rose said, in their library on Thanksgiving eve, and on the next day she and Madeline could go to the Murphys with whatever they had made, and thus give them a happy Thanksgiving.

Madeline brightened up wonderfully at the very idea of helping others. The next week was a busy one indeed. Rose's mother, who was kind and sympathetic, was only too glad to have her daughter think of such a thing, and even Madeline's aunt was most generous, feeling, perhaps, more than she expressed for her niece's saddened life, and pleased to know that she could interest herslf in anything. She promised not only to be a liberal purchaser, but also to give some bric-a-brac and all the cake and bonbons that they could sell.

Other friends heard of the affair, and also expressed themselves delighted with the idea. They gave liberally of fancy work and eatables, so that by the time the evening arrived the fair was a great success, and the girls really enjoyed it for itself, as well as the nice sum of money that they made—nearly thirty dollars. This they decided to distribute by degrees to the Murphy family, first paying the rent and then getting the children shoes, flannels, etc. Many of their friends found old clothes and in this way garments were collected that would last the little Murphys many a day.

On Thanksgiving day after church, Madeline and Rose, laden with good things and some ready money, visited in state Mrs. Murphy and her children.

The poor woman was overwhelmed with gratitude and said that already their kindness had made her feel better. She was sure that next week she could begin work again, as through their interest she had also some washing and ironing promised her. Kitty and Mamie imagined as they ate their good dinner, provided by their kind friends, that there never was such a day as Thanksgiving, and they eagerly promised to go to Sunday-school in their new clothes, which as yet they could hardly realize belonged to them.

Happier days dawned, too, for Madeline, and her aunt's increasing interest kept the poor girl from feeling so lonely, and her new work in taking care of others gave both Rose and herself many cheerful hours. Madeline had discovered that even in the darkest hours one can find something to be thankful for, if one looks about.—*The Young People's Magazine.*

Master—Late again, Sandy! Can't you manage to get here on time? *Sandy* (with a doleful headshake)—I canna sleep o' nichts, sor, an' so I'm loath to get up in the mornin'. *Master*—Eh, man, sleeplessness! Why don't you consult a doctor and get at the cause? *Sandy*—I get at the cause weel eneuch, but it'll no shut up. It's six weeks auld, and an awfu' yeller.—*Glasgow Times.*

General & Church News

THE TWENTIETH CENTURY NATIONAL GOSPEL CAMPAIGN.

The national central committee for this Gospel campaign includes many ministers and laymen of note and wide influence, and their suggestions just issued in a printed address carry weight. On this committee we find the names of Dr. Frances E. Clark, the great Endeavorer; Rev. Drs. D. J. Burrell and Cornelius Woelfkin of the Dutch Reformed church, Rev. Drs. Gregory, Withrow, J. Wilbur Chapman and John Balcom Shaw of the Presbyterian body, Rev. Drs. R. S. MacArthur and Cortland Myers of the Baptists, Rev. Drs. Parkes Cadman and E. P. Ingersoll of the Congregational church, Dr. Henry Mottet, Episcopalian, and many others, with such noted laymen as Hon. John Wanamaker, John Willis Baer, John H. Converse, Wm. R. Moody, John S. Huyler, Richard C. Morse, etc. Denominational walls are disappearing in the earnest desire to combine all Christian forces in one supreme effort for a revival of all churches.

This committee believes that "with the opening of the twentieth century the hour struck for the great forward movement of the Church, 'through existing organizations and agencies,' and for the rousing of Christians to their God-given mission of evangelizing the nation and the world." They call attention to four needs:

1. The supreme importance of a national Gospel awakening.

2. The need of an evangelistic reformation of the entire Church of Christ, in order to the evangelization of all the unsaved.

3. The need of a revival of evangelical teaching and preaching.

4. The need of prayer for God's blessing upon, and leadership of, the entire campaign.

To this end, the week from November 10-15 was selected as a time when there might be union of prayer, with topics for each day selected by the committee. Three special noonday prayer meetings are being held daily in New York city for the same purpose, by Dr. Chapman, Dr. Burrell and others. The co-operation of ministers and laymen everywhere is asked, in the planning for special evangelistic services. It is interesting and stimulating to note that at several points already throughout this country, union meetings are resulting in large ingatherings of souls saved. We mention several in this issue under the heading, "General." May the good work go on and spread!

A CONFERENCE ABOUT BOYS.

The fifth general conference about boys was held in Charleston, Mass., October 29-30, under the auspices of "The Men of To-morrow" and the General Alliance of Workers with Boys. About seventy men and women came together from various parts of the country.

The main theme of the conference was the Boy and the Home, and it was dealt with by men of experience. Rev. S. W. Dike of the National Society for the Protection of the Family, spoke on "The Home as a Factor in Social Work," and Prof. H. M. Burr of the Y. M. C. A. Training school at Springfield, on "The Boy as an Idealist." Other speakers of note were Rev. Endicott Peabody of the Groton school, Jacob A. Riis, Prof. F. G. Peabody of Harvard and Edward Everett Hale.

On the church side of the question W. H. Culver, the boys' pastor of the Jefferson avenue Presbyterian church of Detroit, who has been particularly successful in his work with boys, gave a most interesting talk on "The Pastor and the Boys." Rev. O. S. Davis of Newton, Mass., handled the subtopic, "The Y. P. S. C. E. Movement and the Boy," criticising the pledge as not explicitly appealing to the manly virtues of the boy and therefore the society stands with many for the feminine rather than the masculine type of Christianity. In the debate that followed, this position was sustained as well as opposed. It was claimed by some that the Young People's Society of Christian Endeavor had always stood for the positive and aggressive side of Christianity as evidenced in the activities promoted by its leaders.

The conference was decidedly helpful and the whole program was of a high order of excellence. It is to be wished that such gatherings might be multiplied for they work on the hopeful side of things, and deal with the laying of foundations. Rev. W. B. Forbush, Ph. D., pastor of Winthrop church, Charlestown, and Mr. Frank Mason of the Bunker Hill club are to be credited with much of the success of this conference.

LAKE MOHONK INDIAN CONFERENCE

Friends of the Indian to the number of 150 to 200 gathered October 16 at the beautiful lake on the mountain top, where they received courteous welcome from the Messrs. Smiley. Inasmuch as the Indian problem—the original cause of the conference—is being solved by the more just and righteous treatment and the educational and religious advantages now being given to the red men and their families, the conference this year broadened its aim and discussed the needs of other dependent races. It has been suggested that its name be changed and that it henceforth be called a "Conference on the Race Problems of the United States."

Dr. Merrill E. Gates was again chosen moderator and he pictured the contrast between the state of the Indian nineteen years ago with no rights, no homes, no door into citizenship, and the present when there is a large Indian vote, marriage regulations, a possible inheritance of property and other modes of helping them into helpfulness.

A beautiful tribute to President McKinley from Lone Wolf, one of the chiefs of the Kiowas, was read by General T. J. Morgan, who also read an excellent paper on "The Relation of the Government to the Education of the Dependent Classes." Miss Mary Collins, for many years a missionary to the Indians, urged that the Indian must be reached in his home life and heart life. Miss Anna Beecher Scoville, a grand-daugher of Henry Ward Beecher, emphasized the evil of too much book knowledge without the true Gospel and our religion.

Among the speakers on the Indian question were Indian Commissioner Wm. A. Jones, Jas. A. Sherman, chairman of the congressional committee on Indian affairs; Hon. W. W. Foulke, of Indiana; Philip Garrett, of Philadelphia, and Rev. M. Wright, an Indian clergyman. Some of the needs emphasized were these: That the leasing of Indian lands should be permitted only under careful limitations; that methods be devised to make grazing lands belonging to Indians profitable; that Indian industries be encouraged and markets furnished, and that the New York Indians should be under the care of the United States government.

The forward step of the past year has been the adoption of a system of marriage licenses and family records for all the agency tribes. This will put the family on a legal basis among the Indians, discourage polygamy, and assure rights of inheritance. The conference was of the opinion that the

STRONG FOOD.

Having the Longest Staying Powers.

It is a good thing to know how to select food that will so thoroughly feed and nourish the body that there is no indication of hunger or faintness from one meal to another.

Grape-Nuts Food will carry the user longer, probably, than any other food known. A young lady attending business college writes from Atlanta, Ga., saying, "Before I began using Grape-Nuts I got so hungry before the dinner hour that I was faint and almost sick, but since I have Grape-Nuts Food for breakfast I study harder and wait longer for my dinner without experiencing any of the former trouble.

One great advantage is that it requires no cooking or preparation. I wish everyone knew of the value of Grape-Nuts Food for children in school."—I. Parkhurst

next reform demanded was the abolition of a large number of agencies which now exercise a despotic power over civilized communities.

Dr. Lyman Abbott in a strong address made the following points: 1, to govern these inferior peoples in their interest, not ours; 2, to give them law and not hold them outside law; 3, to secure them their proper right in lands; 4, to provide for the education of their children at public expense; 5, to carry to them the pure Gospel and teach them who God really is.

Rev. Dr. Edward Abbott and Hon. Darwin R. James spoke of the Filipinos. Mr. James told of the marked improvement in Manila in regard to the sale of intoxicants. Before January, 1900, there were 218 licensed saloons there, and about 3,000 native shops for the sale of liquor. Now there are 153 licensed saloons and 400 native shops.

Dr. A. F. Beard and Mr. Daniel Smiley spoke on Porto Rico and its people. Sixty Cuban teachers from the normal school in New Paltz were present. They are paid $400 a year by the Cuban government while in this school.

Resolutions were adopted to the effect that the government has one duty toward all the dependent races under its care—to educate them as fast as possible toward the plane of self-government and then make them free citizens. A ringing appeal to all churches to enlarge their mission and educational labors in our newly annexed islands, was incorporated in the resolutions.

The closing address was by the venerable Dr. Theodore Cuyler.

THE BAPTIST CONGRESS

For eighteen years the Baptist denomination has had an open forum for the free discussion of any and every question. No resolutions are ever passed. No man is responsible for any opinions expressed save those to which he gives utterance. Things are sometimes said with which few Baptists would agree. Utterance is sometimes given to convictions which are held by many, but which are not commonly put into words. It is a time for the honest speaking out of honest opinions. Honored brethren have prophesied all manner of evil from such free speaking, but, as yet, the evil has not materialized.

The nineteenth session of this congress has just been held in New York. It met with the Central Baptist church on November 12-14. There were six topics presented for discussion, one session being given to each subject. The discussion of each topic is opened by two papers and two appointed speakers, and then volunteers may enter the field. The readers are allowed twenty-five minutes each, the appointed speakers twenty and the volunteers ten minutes. No one may speak twice upon the same question.

"The Consolidation of Our National Societies," was the topic for discussion on the first afternoon. Dr. L. A. Crandall of Chicago opened the discussion, criticising present methods as involving needless friction and pernicious in educational influence. Dr. J. F. Elder of Albany followed with a defense of the present system, with which Dr. D. B. Jutten of Fall River, Mass., agreed. Owing to lengthy introductory exercises the time for general discussion was cut short. This is a burning question among Baptists. At present the national societies are unrelated bodies, holding anniversaries together by mutual arrangement, but with no general denominational body to which they are responsible. The purpose which some of the brethren cherish is to have a representative delegated body, to which these societies shall report. The matter is likely to come up for discussion next May at the anniversaries, to be held in St. Paul.

No more interesting theme for discussion could be presented than "Modern Evangelism, or Proper Substitutes for the Old-fashioned Revival." The revival of fifty or even of twenty-five years ago has almost entirely disappeared, and Christian men are asking what is to take its place. Although the discussion called out many good things it did not clearly indicate the answer; or, at least, did not give an answer satisfactory to the majority of pastors. Dr. W. M. Lawrence of Chicago gave a sketch of the great revivals under Edwards, Finney and Moody, and showed how each contributed to our common religious life. Other speakers, among whom were Rev. J. H. Randall of Grand Rapids, Rev. Daniel Shepardson, an evangelist, and Rev. C. S. Cooper of Lynn, Mass., suggested the need of personal contact, the importance of reaching the young at the period of adolescence, and the need of cultivated and unselfish evangelists without too great insistance upon the financial element.

"The Function of Penalty in the Christian Religion," called out one of the most vigorous and interesting discussions of the congress. The position taken by the majority of the speakers, including Dr. B. L. Whitman of Philadelphia, Rev. W. N. Giles of Summit, N. J., Dr. R. S. MacArthur of New York, was that penalty is reformatory in nature and purpose. Vigorous dissent from this view was expressed by Dr. J. B. Thomas of Newton Theological seminary, who held that penalty is vindicatory. Some of the speakers came near expressing hope that there would be another chance in the future life for some who failed to come to God here.

"The Ethics of Gambling," and "Cosmopolitanism" were ably discussed, and a consideration of "The Keswick Movement" closed a profitable and well attended session.

Latham A. Crandall.

PRESBYTERIAN SYNOD OF MISSOURI.

The opening sermon of this session, held in Jefferson City, was delivered by Dr. S. J. Niccolls of St. Louis, upon the "Signs of the Times," and the annual sermon by Rev. Dr. W. J. McKittrick of the same city. These sermons were indicative of spiritual quickening. There was an unusual number of addresses of eloquence and power. The most notable were those by Dr. H. C. Minton, moderator of the General assembly, upon the "Twentieth Century Movement"; Dr. S. J. Niccolls, Mrs. F. R. Palmer of the woman's department of the Freedmen's board; Rev. C. A. R. Janvier of India, Dr. Wilson Phraner of the Home Mission board, President J. H. MacCracken of Westminster college and Editor Walter Williams on "Presbyterianism as a Factor in History."

The special business this year was the co-operation between the Northern and Southern synods of Missouri in conducting their educational institutions. Westminster college is one of the oldest and strongest of the denominational colleges west of the Mississippi river, and the Northern synod

COFFEE COMPLEXION.

Many Ladies Have Poor Complexions from Coffee.

"Coffee caused dark colored blotches on my face and body. I had been drinking it for a long while and these blotches gradually appeared, until finally they became permanent and were about as dark as coffee itself.

I formerly had as fine a complexion as one could ask for.

When I became convinced that coffee was the cause of my trouble I changed and took to using Postum Cereal Food Coffee, and as I made it well, according to directions, I liked it very much, and have since that time used it entirely in place of coffee.

I am thankful to say I am not nervous any more, as I was when I was drinking coffee, and my complexion is now as fair and good as it was years ago. It is very plain that the coffee caused the trouble. Please omit my name from public print." Mrs. ——, 2081 Ogden avenue, Chicago, Ill. The name of this lady can be given by the Postum Cereal Co., Ltd., Battle Creek, Mich.

Most bad complexions are caused by some disturbance of the stomach and coffee is the greatest disturber of digestion known. Almost any woman can have a fair complexion if she will leave off coffee and use Postum Food Coffee and nutritious, healthy food in proper quantity. The food coffee furnishes certain parts of the natural grains from the field that nature uses to rebuild the nervous system and when that is in good condition one can depend upon a good complexion as well as a general healthy condition of the body.

will, in December, for the first time, elect half of the trustees.

Strong resolutions were passed by the synod in regard to Sunday observance. During the past year the churches in this synod have contributed to the support of the Gospel within their own bounds, $321,254 and nearly $50,000 for general benevolent work outside.

THE DISCIPLES IN VIRGINIA.

The twenty-sixth annual convention of the Virginia Christian Missionary society was held October 29 when more than 260 delegates came together from all sections of the state. The Ministerial association had an excellent program on the opening day. Rev. B. P. Smith, the president, made the first address and was followed by Rev. J. A. Spencer on "Our Relation to Other Religious Bodies," Rev. L. A. Cutler on "Our Relation to Social and Civil Reforms," Rev. P. A. Cave on "Our Relation to the Problem of Christian Unity," etc.

Two years ago South Richmond brethren offered to provide the salary of a state secretary, and this secretary proposed the raising of $8,000 and the winning of 1,000 converts. This year, Wm. Jackson Shelburne reported nearly $9,000 raised, 1,004 conversions, eleven preachers employed, five new churches organized and a balance of $2,000 in the treasury.

At the sessions of the Christian Women's Board of Missions it was shown that the 1,466 women in the seventy-five auxiliaries gave last year $3,081. Towards the endowment fund of the Bible chair in the University of Virginia, they gave $777.75. Mrs. Bullard, superintendent of young people's work, reported sixty-one mission bands with 1,000 members.

PRESBYTERIANS IN MINNESOTA.

About 300 assembled for the annual meeting of the Minnesota synod, held in Albert Lea. The retiring moderator, Rev. Dr. Carver, gave in the annual session a comprehensive review of church problems.

Widespread activity was evidenced by the reports presented. The total amount given by the seven presbyteries of this synod for home mission work was $6,681.29. Within the state there are 122 missionary societies and twenty-two bands at work. The women sent out boxes valued at $1,651.04. The women's home and foreign societies held interesting sessions with good speakers. Mrs. E. S. Williams of Minneapolis, Mrs. D. B. Wells of Chicago, and Rev. Dr. John Dixon were among them.

The synod voted to use all efforts possible to prevent the repeal of the present anti-canteen law. Rev. Newton E. Clemenson of Utah, spoke strongly on the Mormon evil. Dr. E. B. Hodge made an address on educa-

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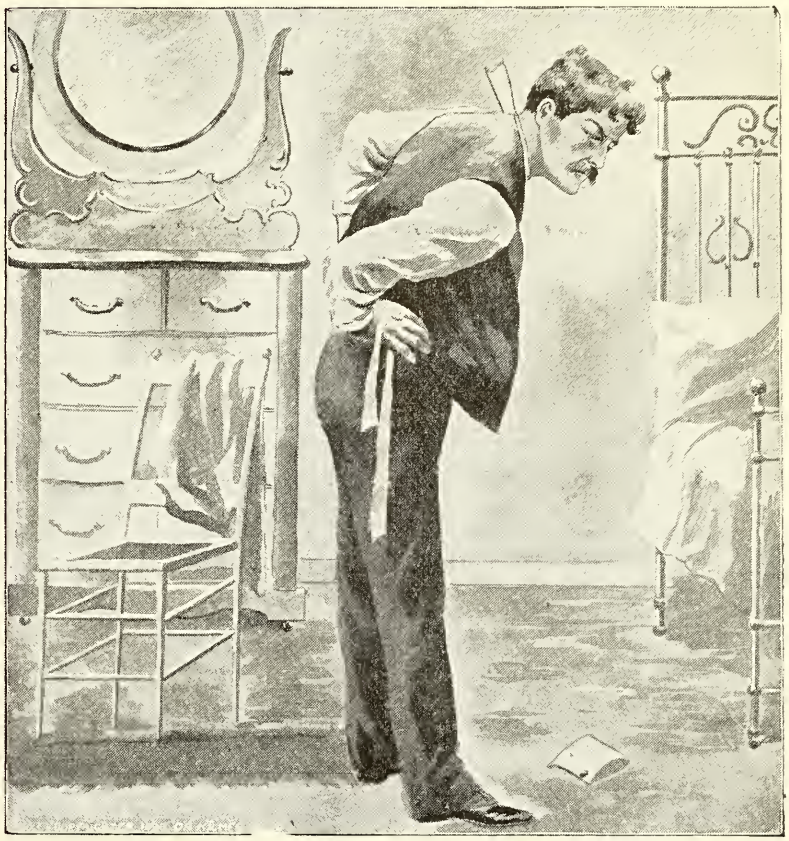

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If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Swamp-Root is the triumphant discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with marked success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

If you have the slightest symptom of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure to say that you read this generous offer in THE CHRISTIAN CENTURY.

Swamp-Root is pleasant to take, and if you are already convinced that this great remedy is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at drug stores Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root.

tion, Dr. John Dixon on home missions, Dr. Halsey on foreign missions, and Dr. Worden on Sunday school work.

The most encouraging feature of the session was the testimony to the marked expectancy everywhere of an outpouring of the Holy Spirit, and the evidence of a decided revival of spiritual interest.

CHICAGO AND VICINITY.

Rev. B. A. Torrey has been granted a year's leave of absence by his congregation, and will sail for Australia December 23 on an extended missionary trip. Before Mr. D. L. Moody died 15,000 residents of that continent petitioned him to hold Gospel meetings there, and the work was delegated to Mr. Torrey. A. P. Fitt of Northfield, Mass., will be in charge of Moody Institute in Mr. Torrey's absence.

The installation of Rev. Joseph A. Milburn, D. D., as pastor of Plymouth Congregational church, took place November 12. The former pastor, Dr. Gunsaulus, preached the sermon, Rev. Messrs. Mackenzie, Fifield, Thorp, Scott, Ray, Sturtevant and Adams taking other parts of the service.

Rev. C. H. Holden was installed pastor of the Humboldt Park Baptist church November 14.

After twenty years of service in the First Baptist church, Dr. Poindexter S. Henson has resigned to accept the call to the Hanson Place church, Brooklyn. His going, December 31, will be a loss to Chicago.

Rev. James Mullenbach was installed as assistant to Dr. Graham Taylor at the Tabernacle Congregational church November 11. Dr. Bartlett preached the sermon.

The Methodist Social union had a reception and banquet at the Auditorium November 2, when Rev. Frank M. Bristol of Washington, D. C., gave an address on President McKinley. Governor Yates also spoke.

Rev. D. W. Forrest, D. D., of the United Free church of Scotland, delivered a lecture at McCormick Theological seminary, November 15 on "Religion and the Law of Probability."

The restored Second Presbyterian church was dedicated Sunday, November 10, the beloved former pastor, Rev. Dr. McPherson, preaching the sermon. Rev. Dr. Herrick Johnson offered the dedicatory prayer. A large number of communicants partook of the Lord's Supper in the afternoon, and the pastor, Rev. Dr. Pleasant Hunter, welcomed thirty-two to membership, thirteen on confession. The interior of the church has been greatly transformed, and the result is an almost ideal place for reverent worship. The total cost of reconstruction is $100.-000, of which $80,000 came from insurance.

A series of foreign mission conferences are to be held in the presbytery of Chicago, beginning November 22. There will be sixteen in all, and they will be held in various sections, so that the whole field of the presbytery may be reached.

Rev. G. Campbell Morgan preached every afternoon and evening of last week at the Union Park Congregational church, and this week he is giving the same time at the Forty-first Street Presbyterian church.

Chicago Theological seminary (Congregational) will open a school of church music January 2, 1902, for the training of young ministers in Hymnology and Liturgics, or the conduct of public worship, history of church music, and training in choir practice. Free instruction in these lines is offered to organists, choir directors and those preparing for evangelistic work and for service as pastors' assistants.

Commander and Mrs. Booth-Tucker of the Salvation Army are to conduct a special revival campaign November 24 and 25 at the Princess rink, 558 West Madison street, and the Studebaker theater.

Rev. A. G. Bergen, pastor of the Cumberland Presbyterian church at Mattoon, Ill., has accepted a call to the pastorate of the Drexel Park Cumberland church, Chicago. He will assume his new duties December 1.

The sixteenth annual convention of the Young Women's Christian associations of Illinois was held at Aurora November 15-17. Addresses were made by Rev. Cleland B. McAfee of Chicago on "The Claims of the Spiritual Life," H. B. Sharman of the University of Chicago on "How a Life Purpose Was Worked Out," and Mrs. Martha Foote Crowe, dean of women at Northwestern University, on "The Relation of Faculty Members to the Students of the College."

A new home for working boys was opened November 14 in connection with the Champlin Memorial Home for Boys, at 515 West Adams street. There are now seventy boys in the home between the ages of six and sixteen. The superintendent is Rev. John M. Chattin.

The Third United Presbyterian church closed a series of meetings November 3, and on that day twenty boys

Dr. Herbert L. Willett expresses himself freely as to the merits of

The Praise Hymnal

"DEAR BROTHER FILLMORE :—I am greatly pleased with THE PRAISE HYMNAL, which marks a decided advance in hymnology among the Disciples of Christ. The book has many features that place it on a level with the very best hymn collections of the time. There has been displayed a careful regard for the familiar hymns of the church, and indeed I am glad to note the fact that some splendid hymns which have received the approval of widespread portions of the Church of Christ, but have never hirtherto found admission to our own hymnals, are included in this collection. There is a large responsibility resting upon the shoulders of men who prepare the collections of music for a great brotherhood like our own. It is easy to mark the advance that has been made since our earliest attempts at hymn-book making. The standard of music has been rising, though not as rapidly, perhaps, as might have been desired. The musician who is conscientious and sincerely desirous of lifting the taste of those who depend upon him must be prepared to encounter opposition in his efforts. There is always a large demand for the so-called "popular music," which has certain helpful and "catchy" features, but which is only the music of a day. This, it seems to me, has occupied too large a place in our collections of church music hitherto, and even the amount of space you have given it in the present collection stretches somewhat the bounds of a just proportion. But there is adequate compensation here, as there has never been before in our church music, by the presentation of a large amount of thoroughly strong and enduring themes, for which I think you are to be emphatically commended. I am pleased also to see that you have incorporated the "Scripture Readings," which are grouped under appropriate heads, both topically and by sections. I am hoping that THE PRAISE HYMNAL will soon find itself employed in many of our churches, and that once employed, the best and most impressive themes in it may receive early recognition. HERBERT L. WILLETT."

Chicago, Ill.

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and girls appeared before the session for church membership.

The Chicago Christian Missionary society received $4,000 last year as against $2,500 the year previous. The year's work has been encouraging. More attention has been given to housing the missions than to evangelistic work. An effort is to be made to raise $8,000 for missions the coming year. The State Christian Women's Board of Missions has offered to pay the salary of an evangelist for Chicago.

Twenty-five new members were received at the last communion service of Covenant Congregational church. On a recent Sunday there were 345 in the Sunday school.

Baptist.

Five new churches have been built in East Washington and North Idaho during the year. Twenty-four missionary pastors have been under appointment for all or part of the year, the average number at work being nineteen. The total number of churches in the district is sixty with a total membership of 3,008.

The Indiana convention resolved "to set apart the second Sunday in November as a day of fasting, prayer and confession before Almighty God," regretting "with deep humiliation and shame, the low state of religious experience which prevails among our people, the decline of personal piety and family religion, the formal and intermittent attendance on the means of grace and the meager and stinted giving; we have thereby greatly displeased our Lord, grieved his Holy Spirit, and brought spiritual leanness to ourselves and to our churches; there is a falling off in the attendance of the Bible schools, in the number of conversions, and in the number of students for the ministry; and we deplore the sins which have brought us, as a Christian people, into an unworthy attitude before God and the world."

During the three years' pastorate of Rev. W. M. Walker of the First church, Des Moines, Iowa, 265 have been added to its membership. The money raised for all purposes during this period was $29,598.65.

At the annual Bible school convention of the Pittsburg association, Dr. L. C. Barnes advocated the plan of salaried superintendents as an ideal.

The young men's Bible class of Calvary church, New York city, invited young men from the various churches to meet with them; 350 were present and about 200 signed cards expressing an interest in the work of the city mission society and many indicated their purpose to do personal mission work in local fields. A call was made for $100,000 for sites and chapels. This meeting is expected to be the beginning of a series that will result in great personal enthusiasm in city mission work.

At the Cleveland Baptist association it was stated by Dr. W. L. Pickard in a strong address on "Baptist and City Evangelization," that $80,000 had been expended in new edifices, improvements and reduction of debts during the past year. The number of baptisms

The Northside Baptist church of in the churches of the association was about 300; the net increase, about 150. Denver has maintained in its Sunday school the exceptionally high record of 282 pupils per 100 church members. Though one of the poorest churches financially it has averaged $18.67 per capita, a standard that has been reached by only three other Denver churches. This church has been aided by the Home Missionary society, but has now become self-supporting. Rev. D. Reddick has been the missionary in charge during the last four years.

There are now twenty colportage wagons at work, four of them in Texas. They do a most useful and aggressive work and are the forerunners of churches and Sunday schools.

Hebron church, St. Paul, has an advance Bible school which is growing in numbers and interest. It studies biblical introduction, ecclesiastical history and practical methods of church work.

The Disciples.

As a monument to Rev. J. B. Sweeney the Texas brethren are raising a preachers' fund for Add-Ran university. A thousand dollars has already been pledged towards the $1,500 desired.

H. C. Patterson addressed the prisoners at Auburn, N. Y., November 3, and at the close called upon all who would take Christ as their Savior and follow him, to stand. Sixty-three stood. Evidently the message awakened new purposes in their hearts.

There have been seventy-five additions to the Peoria, Illinois, Christian church during the year. The pastor, Rev. G. B. Van Arsdall, will resume his study at the University of Chicago April 1.

Hiram college dedicated its new library building October 25, $1,000 was given that day for the purchase of new books, by C. B. Lockwood and H. R. Newcomb of Cleveland. Professor Paul conducts a missionary class numbering 175 persons each week.

Add-Ran University, Waco, Texas, has matriculated 284 students this season. Thanksgiving day is to be observed as "Emancipation Day" from debt.

The West Jefferson Street church, Fort Wayne, Ind., received fifty-five new members November 11, the whole church extending the right hand of fellowship in the old-fashioned way.

At two places in Georgia recently there have been lengthy meetings, with 106 additions to the church at one place and 132 at the other. A new church was organized in one case and three churches re-organized in the other.

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At the Tennessee state convention, A. I. Myhr, the state secretary, reported 700 added to the churches during the year, four new churches organized, and $4,000 raised in state mission work.

Large additions have been received at various points, the result of meetings, viz., at Horton, Iowa, thirty; Panora, Iowa, thirty-seven; Bethany, Mo., thirty-three; Bowling Green, Mo., twenty-four; Camden Point, Mo., forty-nine; Princeton, Mo., sixty-two; Walnut Grove, Mo., eighty; Warrensburg, Mo., seventy; Myrtle Springs, Texas, sixty.

Omaha is already preparing for the annual missionary convention of 1902. A union prayer meeting at the First church is arranged for, to ask for guidance in the planning. The auditorium of which the building and grounds have cost $225,000 will be ready in good season. It is on Howard street, between 14th and 15th and convenient to railway stations and several hotels.

Congregational.

Ex-President George A. Gates, for thirteen years at the head of the Iowa college at Grinnell, Iowa, but now pastor of the Congregational church at Cheyenne, Wyo., has accepted the presidency of the Pomona university at Los Angeles, Cal.

The work of Central church, Topeka, Kas., Dr. Chas. M. Sheldon, pastor, has increased so that necessity for a new building is felt. It is proposed to erect an adequate edifice in the spring, with an audience room to seat 1,500 people, and all facilities for the work that has been undertaken.

The pastor of the church at Plano, Ill., Mr. Francis Wyatt, preaches to the children at the Junior Endeavor meeting and the membership of that organization has grown from a dozen to forty, with an attendance of over thirty.

During the four years of the pastorate of Rev. J. W. Wilson at Council Bluffs, Iowa, seventy have been received to membership on confession and fifty-one by letter, and a long-standing indebtedness has been canceled.

The church at Fort Dodge, Iowa, has decided to become an institutional church. It is proposed to build an addition to the edifice which shall be open every night of the week, and supplied with bath rooms and gymnasium and the usual amusements. The idea of the pastor, Rev. H. D. Wiard, is that the church should provide a Christian home for those who have no such privilege.

The church at Auburn, Cal., opens its spacious parlor two evenings in a week for the entertainment of boys and young men. Games, reading matter and athletic apparatus are furnished.

A feature of Seattle church work, which is being adopted by other churches, is the use of the whole or a part of the prayer meeting hour for study of the Sunday school lesson. The Plymouth plan is to carry on a regular teachers' meeting from 7:30 to 8, and then use the theme of the lesson for the prayer meeting hour. Pilgrim turns the entire meeting into a combination Bible class and teachers' meeting, opening and closing with devotional features, but the pastor seeking during the forty minutes remaining to make living practical and familiar to all the next Sunday's lesson. Questions are many, but discussion is never allowed to devour the time.

Eliot church, Newton, Mass., last month, contributed $1,075 toward the ransom for Miss Stone and $3,177 for the American board.

A revival season came to the Reber Place church, St. Louis, recently. At the close of the sermon one Sunday a man asked permission to speak and confessed unfaithfulness to Christ during the past three years, expressing a desire to return to loyalty and service. Another man made similar confession, and the pastor, Rev. Frank Lonsdale, asked if there were others who wished to consecrate themselves to the Lord, and some twenty responded. The Spirit was manifestly present and a season of prayer followed.

A young men's union has been organized at Sloan, Iowa, whose object is "to stimulate a true Christian manliness and to foster a spirit of hearty good fellowship among its members."

Presbyterian.

The presbytery of San Francisco had a day of prayer for ministers and elders, October 30. Practical topics were discussed and a sacramental service closed the meeting. This conference was found to be so helpful that another was arranged for, to follow the winter gathering of the presbytery.

Rev. Robert Mackenzie, D. D., who leaves the First church, San Francisco, for the pastorate of the Rutgers Riverside church, of New York, has been a leader in Presbyterian circles for fifteen years in San Francisco, and professor of apologetics in the seminary.

Hon. A. C. Rankin of Chicago held a two weeks' temperance meeting at Afton, Iowa, resulting in 372 signatures to the pledge, and the arrest of two druggists for illegal sale of liquors.

The church at Wausau, Wis., had a notable day, October 20, in a harvest home festival. There were three services and at the afternoon one the three missionary workers of the church were on the platform, one of them being from Africa, and delegates from sixteen mission fields within twenty-four miles from the church edifice. All these fields have been cared for by the pastor and members of the Wausau church during the past thirteen years.

The synod of Illinois at its recent meeting petitioned the General assembly to consider the question of establishing a system by which "the information which each presbytery is expected to acquire concerning the character, standing and progress of its candidates and licentiates, shall become available for the other presbyteries of the church, into relation with which any of these candidates or licentiates may afterward seek to come." The synod also issued an appeal to young men and to parents and teachers for more men for the ministry. The appeal is to be read in the churches, and in the institutions of learning, young men's classes, clubs and societies, and earnest prayer is to be offered that the Lord of the harvest will send forth more laborers.

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Akron, Mich., has been blessed with a three weeks' series of evangelistic services resulting in many decisions to follow Christ. At some of the Sunday evening services, the capacity of the Presbyterian church is overtaxed. The pastor's wife, Mrs. E. L. Buchanan, supplied the out-station for two Sundays during the revival services so that the pastor could attend the men's meeting.

The First church, Saginaw, Mich., is aggressively at work. Miss Sherwin, the deaconess, has returned and has special care of the Sunday school and young people's work. Classes for young women employed during the day, have been organized, in German, music, bookkeeping and sewing.

General.

The meetings held in "Tent Evangelist" at the gate of the Buffalo exposition were of widely varied nature, ranging from strictly revivalistic to broadly sociological. The largest at-

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tendance at any one meeting was 5,000; the least, fifty; the total at all, about 30,000. The men's meetings on Sunday afternoons were under charge of the Buffalo Young Men's Christian association. Ten conventions of Christian societies were held in the tent during the season.

A "social settlement" under unique conditions has been established by Berea college, (Ky). in a mountain neighborhood known as Narrow Gap. Miss Adelia Fox is in charge, and is settled in a neat log-house, with a "church-house" in her yard in which sewing school, singing school and other activities are carried on for the benefit of a population which has been singularly left behind. "Shootings" and other disorders are rife, but Miss Fox and her work are unmolested.

In Brattleboro, Vt., the Congregational, Baptist and Methodist churches are to unite in Sunday evening services, cottage prayer meetings and parish visitation until January and then have a series of evangelistic meetings under the leadership of Rev. E. E. Davidson.

A series of conferences on the religious situation of the South end of Boston, in which six denominations are represented, is being held to plan for co-operative action.

At the general convention of the Universalists at Buffalo, the attendance of delegates was 286, almost twice what it has been at previous biennial gatherings of the denomination. It was reported that the twentieth century fund of $100,000 for church extension had been entirely subscribed. There was a shrinkage of considerable proportions noted in the foreign mission gifts of the church. The only mission maintained is in Japan, and the budget for its support is only $8,000. The membership of the denomination decreased from 53,070 in 1900 to 52,873 in 1901; the number of parishes from 1,000 to 983.

Fourteen ministers representing four denominations, held a "quiet day" at Manchester, Vt., last month. The needs of the locality were considered and preparation to meet them was sought. It was a devotional gathering.

At Westerly, R. I., four denominations united in an evangelistic campaign from October 25 to November 17. The ministers work in one another's churches without outside help. Special services were held for church officers and for young people. There was a twelve-hour session for prayer and sixteen simultaneous cottage prayer meetings and union services were held. Preliminary to the campaign the pastors met for prayer and conference more than once.

All the Evangelical churches of Neosho, Mo., are uniting in a series of special services under the leadership of L. P. Rowland of Grand Rapids, Mich., who has had a long experience in Y. M. C. A. work.

The Methodist, Baptist and the two Congregational churches of Exeter, N. H., unite in a series of evangelistic services under the leadership of Mr. Herbert L. Gale.

Evangelist L. W. Munhall of Philadelphia has just closed a three weeks' series of meetings at Dallas, Texas. Eighteen churches, with a membership of 6,000, co-operated with him. A tent holding 2,500 was filled every night, and an audience of 400 attended by day. The converts who signed cards numbered 532; more than half of them were men and boys.

FOREIGN MISSIONARY ITEMS.

Rev. F. M. Rains, secretary of the Foreign Missionary Board of the Disciples, writes from Japan: "We have a number of out-stations around about Sendai. The number of preaching points is eighteen. At thirteen of these points we have believers, and at three of them the brethren meet every Lord's day to observe the Lord's Supper. In this district we have six Sunday schools. There have been thirty additions during the past year and twice that number are expected during the current missionary year. The name of our preacher at Fukushima is Yontaka Hasegawa. He was educated in a college at Tokyo. He has been a Christian for fifteen years. His family consists of a wife and eight children. He is a good, earnest man, with a good honest eye. His salary is $15 per month. He has baptized about 150. The prospects in his field are very encouraging. He says many are almost ready to turn to the Lord. No member of this church drinks or smokes. Very few Christians in Japan do. His great need at this place is a chapel. The little church, very poor, agrees to buy and pay for a lot if we can build a chapel to cost $300."

Three great encouragements in the Laos mission are the friendliness of the people, of their rulers, and the position of women. While considered much inferior to her husband and with no chance of attaining to Nirvana, the Buddhist heaven, woman has there a social freedom seldom found in other parts of heathendom. One wished we could come with her to a large Bible class of women and see how lives and faces are transformed by the Gospel. "Before you came," they say, "all was darkness, but now we can sing for joy." Forty-one of the Ka Moh tribe were received into the church last year. Ui Mun, a day school pupil in Praa and since a student in Chiang Mai boarding school to which she walked, a seven days' journey, was saved from a fate worse than slavery, the governor's harem. When threats of banishment frightened her mother from entering "the Jesus way," she bravely confessed Christ, taught her mother the catechism, her older sister to read, the younger children to sing and was one of the party who, when the missionary party rode over the mountains on elephants, coming to America, accompanied them on foot, ten days, entreating: "Oh, do come back to us. We're so afraid you'll get interested in some outside country and never return." In her letter telling of the baptism of her widowed sister, she says: "Keep on praying for mother. I'm sure she will come by and by."

Another Presbyterian college is soon

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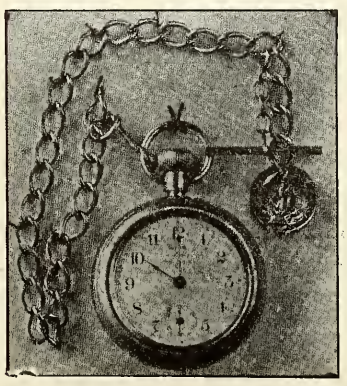

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to be established in India. The foreign board at New York has decided to open a school of collegiate grade at Allahabad, capital of a province containing sixty million people. With this new institution at work a splendid circle of Presbyterian colleges will be completed on the Hindoo mission field, including in its circumference Calcutta, Madras, Bombay, Indore, Lahore, and Allahabad.

From Egypt Rev. J. Kelly Giffen writes: "The cut made this year (one-third of our working estimate) I am sure works more distress to the missionaries and more injury to the work than the board or any one else outside of the mission field can understand. This, too, has been for years. Missionaries have endeavored to keep up parts of the work from private funds and by begging, until some of them are in debt from this cause. But no missionary can longer endure this. The expense of living in Egypt has greatly increased and is still increasing. It has almost doubled since I came into Egypt. Some of our young missionaries who have not yet begun to educate their children, tell me it is with the greatest difficulty they make both ends meet. Our salaries seem large to some people at home, but the half of $1,400 would purchase more at my old home when I was there ten years ago than $1,400 will in almost any part of Egypt. The salaries of natives have also increased, and the working of the mission is much more expensive than it was formerly—beside trebled in size. The cut of one-third does not leave much more than one-half (proportionately) for working funds than we had fifteen years ago."

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Honor Bright Scouring Soap, per bar. To make things bright. Equal to 10c. kinds.	.05
Boraxine Soap Powder, (full lbs.) per pkg.	.10
Modjeska Complexion Soap, per ¼-doz. Perfume matchless. The luxury of luxuries. For children and those of delicate skin.	.60
Old English Castile (6-oz. cakes) per ¼-doz. A pure, unscented, milled Castile Soap.	.30
The Bride, transparent toilet soap, per ¼-doz.	.30
Elite Glycerine Toilet Soap, per ¼-doz.	.25
Creme Oatmeal Toilet Soap, per ¼-doz.	.25
Borated Tar Soap (6-oz. cakes) per ½-doz.	.25
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BOOKS

A Journey to Nature, by J. P. Mowbray. Doubleday & Page, New York. Price $1.50 net.

The plan and purpose of this book are indicated in the prospectus, which states that "this tale deals with a Wall street man whose doctor orders him to give up work and go to the country to live. The narrative of how he became acquainted with Nature for the first time and of the delicate romance that creeps into this primitive life is told with such uniqueness and charm as to make the volume unique in contemporary literature." All of which we most emphatically endorse. Seldom have we read a more charming book. It is at once exhilarating and restful. It is medicine for a troubled mind. It takes one far from gay cities and the life of man and brings him into touch with nature. The fret is taken out of life; the artificialities of civilized life fall away as one reads its interestingly-written pages. Earth and sky tell their secrets. Woods and meadows, mountains and running brooks, trees and flowers bring their messages. We find ourselves "with nature's heart in tune," and next to being in the midst of the scenes and experiences described is the pleasure of following our author as friend, philosopher and guide. For one who is weary with the moil and toil of city life there can be found no better antidote than a perusal of this heart-refreshing volume.

Across the Continent of the Years, by Newell Dwight Hillis. Fleming H. Revell Co. Old English paper boards, embossed, 25 cents net.

This booklet of 47 pages of large purple-colored type is one of the "Ideal Messages" series. It is in Dr. Hillis' best style. If it has a fault it is that of sometimes smothering the thought in flowers of rhetoric. It is monotonously brilliant. A few rest places would be grateful to the reader. The aim of the book is to sketch the career of man as a pilgrim journeying across the years, led and sustained by the living Christ. The message of the book is comforting and uplifting.

"The Devil, His Origin and Overthrow," by Laurence W. Scott. The Acme Publishing Co., Morgantown, W. Va. Price, 25 cents.

The writer of this booklet has gone deep into his subject. He has made some important discoveries. One of these is that when the sons of God, who were angels, "saw the lovely daughters of men, that they were fair—so fair and beautiful—they fell in love with them and fell for love of them, for they were willing to leave heaven and change their habitation to earth on account of them." Another discovery is that as the "old serpent, which is the devil, had seed, it is implied that he had a wife also, and he may have had several of them, for he instigated polygamy among men." Our one criticism is that our author seems to know too much. It is better to leave the personification of the principle of evil in all the vagueness and majesty in which it is left in Scripture.

"The Bench and Bar—Makers of the American Republic," by Hon W. W. Goodrich. New York, E. B. Treat & Co.

This little book consists of an address delivered on Forefathers' day, by Judge Goodrich. Its object is to show the influence exercised by lawyers upon the earliest stages of the history of the United States. The theme is set forth with enthusiasm, sympathy and knowledge.

LITERARY NOTES.

The author of "David Harum" wrote only one other story, and this is soon to be published by D. Appleton and Company. The title is "The Teller." It is said that this story will be accompanied by a collection of Mr. Westcott's letters which describe the manner in which "David Harum" was written and the adventures of the manuscript.

Lane's translation of "The Arabian Nights," which has just been newly published in six volumes by the Macmillan company, contains one hundred photogravure illustrations by Stanley Wood and an introduction by Joseph Jacobs of fairy tale fame. They are handy volumes, light in weight, and well printed, with handsome covers.

The Humor of It.

Lord Rosebery, in a toast at the banquet of the Alfred Millenary celebration, pleaded ignorance of his high subject, but maintained that there were others who, like himself, believed in the burnt cakes and were ignorant of aught else about the West Saxon king. In proof of this he told the following anecdote, for the truth of which he staked his post-prandial honor: A young girl is seen coming down the steps of a great London library, and is greeted by another: "Hullo, Florry, what are you doing here?" Florry, in discontented accents: "Papa sent me here to find out about King Alfred." The other girl: "What about that old Johnnie?" Florry: "Papa asked us at tea last night what was all this fuss about Alfred and his millinery. Not one of us could tell him, and he sent me here to find out." The other promptly replied: "You stupid! Why, it's the drapery round his statue, of course." Lord Rosebery found in the anecdote a certain consolation for those of his hearers who, like himself, were not deeply versed in the literary works of King Alfred.—New York Evening Post.

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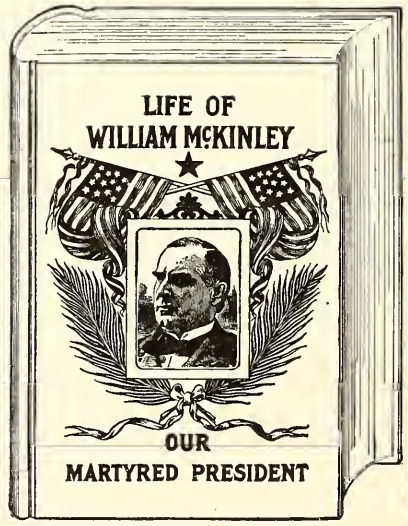

SYNOPSIS OF CONTENTS

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Theodore Roosevelt.

His Birth, Political History and War Experience. As Assistant Secretary of the Navy, Governor and Vice-President. Marriage and Children. Author—In the Pulpit. Ideas of Honesty. Police Commissioner. Thoughts as a Boy. Qualities as a Rough Rider, etc., etc.

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THE SUBJECT

WM. McKINLEY

A Grand Character for Biography

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THE AUTHOR

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THE CHRISTIAN CENTURY.

Volume I. Chicago, Ill., November 28, 1901. Number 28.

EDITORIAL

LIFT THE GOSPEL BANNER.

Lift the Gospel banner, wave it far and wide,
Thro' the crowded city, over ocean's tide;
Sound the proclamation: peace to all mankind,
Jesus and salvation all the world may find.

Lift the Gospel standard, spread the Gospel light,
Let the blessed radiance flame o'er heathen night;
Love is God's own sunshine, such as angels prove;
Conquer men by kindness, God himself is love.

Let us rise to action, work with one design,
Work with Christ and triumph in the work divine;
Victory's palm awaits us, let us then work on,
Till we hear the welcome, "Faithful ones, well done!"

—*Anon.*

THE WEAPONS OF THE EVANGELIST.

THE evangelist is one of the most striking figures in the army of God. After we have criticised him to our hearts' content, found out his weaknesses and his dangers, or the evil results that follow a successful revival; after we have even summed up the number of revivals that have produced nothing but a passing excitement; when we come to our sober second thought, we remember that in the New Testament the evangelist is described as one of the gifts of God to the Church, and then we remember that throughout the history of the Church the evangelist has been ever the man in the front rank leading against the foe. Whether we call him a missionary preaching to utterly ignorant heathen or a mediæval saint, like St. Francis of Assisi, urging men to break from the world and enter the life of holy service, sending out his preaching friars over all Europe, or whether we recall the figure of a Martin Luther, heralding a new day and calling the world to arise and rejoice in its light, or a Wesley, riding on horseback night and day in England and America to proclaim the Gospel of Christ, and to found one of the greatest evangelistic organizations that Christendom has ever seen, or a Finney or a Moody doing work nearer our day and more familiar to us all—we recognize at once in all these men the person of the evangelist and rejoice in the ever varied and ever fresh forms under which he has appeared to do his one great work. That he has had his weaknesses and his failures, that he has made his enemies even among fellow Christians, is by no means to utter his condemnation. These facts are to be expected, since even when most truly sent and inspired of God, he is yet a human being among human beings, no more or less faulty than himself.

This warrior-leader of the Church of Christ has his own peculiar weapons. They are those indeed which every true preacher and pastor will seek to use steadily and efficiently. But the pastor uses them along with many other weapons, which have other ends than these; and the evangelist is a man, who, whether for a longer or a shorter period, is specially equipped of God for the effective use of simply these weapons of evangelism. The weapons of the Church are the truths of the Gospel. To proclaim these in life and word is to fight for the Kingdom of Light and to conquer the Kingdom of Darkness. Every truth announced is a word of God, a stroke of the flashing sword of the Spirit. The evangelist is the man who uses in the language of his own day a certain set of truths which move men to a certain set of actions. He has received and learned the most effective way of stating, illustrating, and urging these truths upon the attention and the will of the people, who, as yet, have resisted Christ and remained outside the Church. From the first preaching of Peter and Paul down to the evangelistic sermons of yesterday, the one dominant aim of every such man has been to bring human souls to the first great act of repentance and faith.

The aim of the evangelist then is to reach that innermost shrine of the human spirit where the Will dwells. He cannot rest until he feels that by his announcement of the truth and by his appeals to what is highest and deepest in the human soul, he has at last carried his influence or the influence of God in upon that sacred place where at last all human effort stops, and his brother man is left to exercise the full power of personal decision. The evangelist does not seek of course a vague, an indefinite movement of the soul; he has a very definite direction in which to point it, and one supreme act towards which he fain would move it—this is the act of personal faith in God through Jesus Christ. The heart and soul, the spring and life, the very essence of the Christian religion is faith in the grace of God through Jesus Christ. No man is a Christian until that grace has been accepted, till the act of faith, which is acceptance, has been personally performed; and no man is anything but a Christian who has thus acted towards God in Jesus Christ. All the truths which the evangelist would use to reach his end are those which on the one hand convince the man of his personal need of that mercy, and convince him on the other hand and on the highest grounds that that mercy is directed by the Spirit of God towards himself. All that the evangelist preaches bears upon these two fundamental facts, that they may

become through the man's own will experiences of his own soul, the conditions of his own salvation.

No more striking figure has appeared on the battle-field among the warrior evangelists of the Church than that of Henry Drummond. Like a mediæval cavalier he appears, princely in bearing, courageous in spirit, quick and deft in the use of his chosen and well-proved weapons. No man, not even Mr. Moody, dealt at close quarters, steadily for so many years, with the typical educated manhood of the present generation. His was not evangelism in the slums, but evangelism among the brightest youth, among the most self-respecting men, of the most self-respecting classes. Henry Drummond had the instincts of a broad churchman in his soul, the charity that would fain speak well of all mortals, the breadth that would fain throw open the gates of heaven as widely as possible to the faltering children of men. Yet Henry Drummond, face to face with one of his great student audiences, said that he found in all his experience only one fact which kept men permanently from Jesus Christ—only one barrier between the great Son of Man and the loyal trust of all human hearts—and that was *sin*. Surely his witness is, for men of our time, strangely impressive, and even irresistible. In this witness he but stands where all great evangelists have stood, facing the same foe, giving it the same name. Every man who would bring another to Christ sees between himself and that brother, sin, and between that brother and his Christ, sin. The weapons he would use to reach that man's will and bring him into union with that Christ, must be those that are adapted to remove that sin. Now, there are two facts concerning sin which make it the barrier it is between the soul and God. They are the fear of sin and the love of sin. The fear hath torment, and the love is the torment. How shall the evangelist enable a man to get rid of these two terrific facts—the fear of sin and the fear which sin creates; the love which keeps the sin, the sin which keeps the love?

The wise and powerful evangelist of any day is he who is skilled in knowing how to deal with these two facts and who knows that the secret of power, as concerning the fear and the love wrapped up in sin, is to be found only in Jesus Christ who died for our sins and rose again. Because God sent him into the world, he is the announcement and revelation of the supreme love of God himself; because he offered himself in death on our behalf, he has become the evident revelation of God's condemnation of sin and of every sinner as such. The condemnation has been uttered that the love may break a long silence and speak. The dark dread of the soul that God hates sin has received, therefore, its most awful confirmation in the Cross of Jesus Christ; but this confirmation was given, not that all might end there, but that love might begin there to speak its word of pardon to win the trust of the soul.

These facts are the weapons of the evangelist, which he will use according to his own experience of them and the attitude of the generation in which he lives. Some evangelists, like Jonathan Edwards, have been pre-eminent in disclosing the guilt of sin before the ineffable pureness of the will of God. Others, like Drummond, feel themselves often crushed by the terrible grip which sin, as an alien force, has laid upon the individual heart. Each will speak his message from his own point of view so as to bring his hearers to the same meeting place of all human needs, the Cross of Jesus Christ.

It remains only to be said that in addition to the mastery of the method, nay, rather as a necessary condition for that mastery, the evangelist must be filled with a consuming passion for the salvation of individual men. Around that purpose and around all facts which hinder it and all facts which make it possible, his imagination must move and his emotions be quickened. He must live, therefore, in the closest fellowship with him who was sent into the world for this very purpose and came to save the lost. The urgency of spirit which brought the Son of God from his throne to the Cross, which speaks in all the tones of his teaching, and in the sternness of his self-sacrifice, must, by his own Spirit, enter into and possess the heart and mind of the evangelist. To one so possessed, the weapons which we have named become indeed mighty to the pulling down of the strongholds of despair and the upbuilding of the Kingdom of God.

TWO WAYS OF INGATHERING

THERE is at present a singular reluctance on the part of preachers to commit themselves to a definite opinion on the subject of revival methods. A feeling prevails that many of the methods of the past have become obsolete, and that we are passing through a period of transition which will lead to very important changes. There are some who have broken with the past and have discarded revival methods altogether. One such correspondent writes: "I am not at all in sympathy with any revival methods. In my ministerial experience of over thirty-two years I have seen very little, if any, good resulting from the ordinary revival. It has never been my privilege to see a revival come in a natural way—by the way of a real spiritual development. All I have ever known have been 'gotten up' by sorts of drum-beating, and have been productive only of an effusive sentimentality that evaporates as quickly as it is generated." Very different is the testimony of another minister. He says: "In my ministry I have always favored extra meetings from time to time. I have had the help of evangelists, have joined in union meetings, have occasionally exchanged with neighboring pastors, but have more frequently conducted these special meetings myself. Have seen encouraging results from each of these methods." These two diverse testimonials are from two city pastors who have been equally successful in the work of spiritual ingathering.

Several years ago Dr. Cuyler of Brooklyn and Rev. Newman Hall of London, in comparing notes on this subject, presented equally opposing testimonies. Dr. Cuyler favored the method of occasional religious excitement even although it might be followed by period of spiritual dearth. He said:

> "Fully three-fourths of all the two thousand persons whom I have been permitted to receive into the Church have been received during the seasons of unusual prayer and activity." But he admitted "The year or two after these revivals has not witnessed many accessions." He accounted for this by the fact that the most impressible people have been awakened during the revival, so that those who might have responded to the ordinary influences had been already won to the Church, and there was less material for the ordinary agency to work upon; and also "from the unquestionable fact that seasons of unwonted religious activity in one direction are apt to be followed by seasons of comparative repose."

Dr. Newman Hall, on the other hand, favored "the slow and steady ingathering of members without any peculiar periodical excitement, the converting influ-

ences of the Spirit descending like dew without any alternation of drought." He said:

"During the twenty-six years of my present pastorate I have been permitted to receive into the Church upward of 3,000 persons. Of these I may, perhaps, reckon, with my friend, about 2,000 received on their personal confession. Instead of three-fourths of these being the result of special seasons of revival, I am within the mark when I say that not twenty-five of the whole number have referred to such seasons as the occasions of conversion, including those benefited by the visit of Mr. Moody. On two or three occasions we have had special services of a revival character; but not ten conversions have resulted, and these have been chiefly cases in which there had been already deep conviction and which, in all probability, would have developed under the ordinary instrumentality. Admissions to the Church have been at a very average rate, year after year, resulting not only from preaching, but also and very largely from the labors of the Sunday-school, from home influence, from open-air services and the various mission operations in the neighborhood."

Now, what is the conclusion to be drawn from these opposing testimonies? This—that God uses a variety of agencies in doing his work, and that methods which are suitable to one person or community are unsuitable to another. Every man must work in the way that is natural to him, and in the way which he deems best fitted, in view of the conditions that obtain, to secure the most satisfactory results.

STRAY THOUGHTS ON REVIVALS.

Early Conversions.

ABOUT twenty years ago it could be confidently affirmed that the majority of members received into our evangelical churches were converted in seasons of revival. This is no longer true. Especially during the last decade the majority of accessions to the Church have been from among the young. This is a condition of things which is not to be deplored, for it means the securing for Christ the unbroken service of the life. The conversion of a child is not to be despised, for it may count more for the advancement of the Kingdom than the conversion of a grown-up sinner who can give to the Lord only the fag end of a wasted life.

Revivals Still Needed.

But while the ideal condition is that all the children of the church should be taught of God and should grow up in the Lord's nurture, the sad fact remains that the church fails to get hold and to keep hold of large numbers of her young people; and outside of her pale there grows up a still larger class of people who have been untouched by her ministries. So that the condition we are confronted with is this, that the majority of the unevangelized now living on the earth are grown-up sinners. This class can be reached only by revival methods of some sort. The church, therefore, that discards revival methods is leaving a large part of the work of the world's evangelization undone. The work of the church is to be both educational and evangelistic; educational as touching those who are within, evangelistic as touching those who are without.

The Conviction of Sin.

The fact is sometimes mourned over that conversion in the present day is seldom accompanied by any deep sense of sin. A New England deacon is reported to have said that there were at one communion thirty persons received into the church of which he is a member, and not a sinner among them. Some attribute this change to a neglect of what our Puritan forefathers called "law work," which with them preceded the preaching of the Gospel. That may be one cause, but it is not the main one. The main cause is to be found in the change of front which the church has unconsciously made. She is not seeking the awakening of those without so much as she is seeking the instruction of those within. She is for the present addressing herself to a class in whom the sense of sin is not deep. Bunyan saw the significance of this when he represented Pilgrim as having to go through the Slough of Despond, while Christiana and her children found a shorter and easier way to the celestial city. But the main thing in Christian experience is not the depth of conviction, but the thoroughness of the change of purpose and life.

Need of an Awakening.

A certain preacher of note is reported to have said that the kingdom of God is like seed, and not like nitroglycerine; it grows, but does not explode. This comparison is one which will not hold. The Gospel is "the *dynamis* of God unto salvation." It has power to break in pieces flinty hearts. It does not always develop silently and gradually as a seed, it sometimes comes as a sudden eruption of power, producing an instantaneous revolution and reformation. Spiritual awakening may come by the clanging bells of the fire alarm, as well as by the falling of the light upon the face of the sleeper. Many sinners need to be suddenly aroused. They are slumbering so profoundly that nothing short of an earthquake will awaken them. There is need for the church to lift up her voice and cry: "Awake thou that sleepest and arise from the dead, and Christ shall shine upon thee."

Latent Power.

In every church there is a vast amount of latent power. The wheels are turning, but power is going to waste because connection is not being made with the practical affairs of Christian service. There is an abundance of power, but it is not being applied. There is real life, but it is dormant; and hence is as ineffective for practical results as if it were non-existant. What is needed is to secure the utilization of this latent power by connecting it with neglected duties. When this is done we have a revival of religion; the deserted prayer meeting is then thronged, family altar fires are rekindled; new interest is taken in the Word of God and in the services of the sanctuary; new zeal is shown for the salvation of men. In a word there is a resurrection from the dead; formality is gone; things have become real; Christianity has become a living force and Christians have begun to live their true life.

Tendency to Union Through Revivals.

In the past nearly all the great revivals were divisive. Many of them gave birth to new denominations. In the present day the tendency is in the opposite direction; and it is evident that in the future the kingdom is to be advanced not by division, but by union. It is not so common in the present day for churches to have revivals of their own; they are drawing together, federating their forces and ceasing to be rivals; they are becoming fellow-laborers in the Lord. This is evidently the way in which the Spirit of God is leading the church of today; and so the church which was rent by revivals is now being united by revivals.

NOTES AND COMMENTS.

Mark Twain and Tammany.

In the New York campaign, in which he took a prominent part, Mark Twain made a happy hit by comparing the Tammany ticket to a banana with one end white and wholesome and all the rest black and rotten. The white end, of course, was Shepard, and the people were asked if they were ready to eat the whole banana for the sake of one little morsel at the sound end.

Movements Toward Union.

Time is the great healer. There are signs that some of the schisms brought about by the war of the rebellion are approaching their end. At the next conference of the bishops of the Methodist Episcopal church the union of the Methodist churches North and South is to be definitely considered. And at Lexington, Kentucky, representatives of the Northern and Southern synods of the Presbyterian church have united in the establishing of a college for the higher education of women. These are steps on the way towards the final consummation.

Important Discovery.

Great interest has been awakened by the experiments of Dr. John E. Gilman of Hahnemann Medical College, Chicago, with regard to the treatment of cancer by the Roentgen rays. These experiments, which have extended over a year and a half, have been wonderfully successful. Dr. Gilman claims that he has succeeded in killing the germs from which the cancer cells are developed, thus arresting the growth of the cancer, and in some instances effecting its cure. If this claim turns out to be well founded what a great boon to afflicted humanity this discovery will prove!

On the Altar of Science.

A young woman in Brooklyn, N. Y., has in the interest of science submitted to inoculation with virus taken from a cow suffering from tuberculosis. The object of the experiment is to discover whether or not Professor Koch's theory that bovine tubercle bacilli cannot infect human beings is correct. Whatever we may think of the wisdom or humanity of the experiment, the spirit of altruism which is implied in it is beautiful in the extreme. And this is essentially the Christian spirit, whatever be its form, and whatever be the specific object for which the sacrifice is made.

National Gospel Campaign.

The National Central Committee of the Twentieth Century National Gospel campaign is the somewhat cumbersome title of an organization which is seeking to secure an awakening among the churches of the land. This committee was formed in connection with the great forward movement of the church planned for the opening of the twentieth century. It works through existing organizations, to foster a spirit of union and plan for simultaneous meetings for the revival of evangelical preaching and teaching. A letter has just been issued to the ministers and churches of the country urging them to prosecute with vigor the work of religious reformation.

Salvation Army Loan.

To carry out its western colonization scheme the Salvation Army is endeavoring to float an issue of $150,000 bonds, payable in thirty-five years at five per cent interest. These bonds are to be secured by mortgage on lands owned by the Salvation Army. The scheme is generally regarded as practical and safe; but it is a pity to see a humanitarian work seeking support as a profitable financial investment. It is said that there are now on file applications from over a thousand families who desire to leave the crowded cities and join the colony; and surely money enough ought to be found to put into the hands of the Salvation Army officers to carry out their philanthropic enterprise.

Great Railway Combination.

Imagination staggers in contemplation of the daring schemes which men in these days not only attempt, but carry through. A railroad combination has just been effected involving interests so vast as to baffle ordinary comprehension. A security company has been formed with four hundred million dollars to unite under one control the Great Northern, the Burlington and the Northern Pacific systems. Whatever advantages may be gained by this consolidation of interests it must not be forgotten that it affords an object lesson in state socialism; and, further, it suggests to the workingmen the necessity of meeting combination with combination. Think of the national disaster involved in a general tie-up on this great united railway system!

The United Congregational Church.

At the recent meeting of the Congregational Union of Great Britain Dr. Joseph Parker advocated his pet scheme of a union of all Congregational churches into "The United Congregational church." He said that "isolated independency has had its day, and mongrel independency is a failure." That something is needed to abolish the evils and retain the advantages of independency is evident, but it hardly lies in this way. In his new book on "The Evolution of Congregationalism," Dr. Mackennal has pointed out that the term church is used in Scripture in two senses only, namely, as denoting a single assembly of believers, or as denoting the whole body of believers. It is never used in the denominational sense. Union or federation among churches is a thing to be desired; but the calling of any group of churches, *a* church, or *the* church is a thing to be avoided. At the same time the desire for closer fellowship and union is a sign of the times.

Home for Delinquent Boys.

Judge Tuthill, who administers the new Juvenile Court law, has had his sympathies stirred for the homeless waifs of the city, and is endeavoring to establish for them a rural home where they would be under wholesome and helpful influences. He has asked the stockholders of the World's Columbian Exposition to donate for that purpose the surplus of $300,000 which is about to be distributed among them; but this they can do only as individuals. Meanwhile he makes his appeal to the churches. Last Monday at the Methodist preachers' meeting he spoke on the question, "What Can the Churches Do to Save Our Boys From Ruin?" emphasizing the need of probitionary work and the providing of a suitable place to which juvenile derelicts could be committted. A resolution was passed pledging support to the movement. In this good cause all the churches ought heartily to join.

CONTRIBUTED

THE POWER OF PRAYER.

Lord! what a change within us one short hour
  Spent in thy presence will prevail to make!
  What heavy burdens from our bosoms take!
What parched ground refresh, as with a shower!
We kneel, and all around us seems to lower;
  We rise, and all—the distant and the near—
  Stands forth in sunny outline, brave and clear:
We kneel, how weak! we rise, how full of power!

Why therefore should we do ourselves the wrong,
Or others, that we are not always strong?
  That we are ever overborne with care;
That we should ever weak or heartless be,
  Anxious or troubled, when with us is prayer,
And joy and strength and courage are with thee?

—*Archbishop Trench.*

THE REVIVAL WE NEED.*

CHARLES AUBREY EATON.

BY evangelism is meant that branch of Christian work which has to do with the conversion of individuals. In the great commission this is put first, and both in point of time and place it must be first in the modern church. Organization, education and observance of Christian ordinances are necessary and essential; but dead men cannot be trained or educated. And the New Testament word is that apart from Christ men are dead in trespasses and sins. Consequently the first and highest duty of all those who bear his name is to bring as many as possible into vital relationship with him. The idea is that of an army in actual warfare. The business of the soldier is to fight, and in his campaigning he learns the technique of his calling.

The first great evangelistic need of the modern church is seen in the pulpit. The pulpit must turn away from secondaryism. Culture is always good, and nowadays necessary. Criticism in its methods and results, applied Christianity, æstheticism, all have their place and a most important place. But it is not the first place. In a striking passage the mission of our Lord is described by Paul. "It is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners." He himself declared that the "Son of Man came to give his life a ransom for many." In the great command, love to God is placed before love to man, as root is before fruit. "Good conduct presupposes good character." In this sense the Sermon on the Mount itself is secondary, for underneath it and implied by it lie certain great elemental truths, apart from which it has no meaning. It presupposes a spiritual world, real, present, to which all men are vitally related, and by which they are measured here and hereafter. It implies an atonement as a perfect fulfillment of its high behests. It implies on the part of those who submit to it a new spiritual birth, for it is the law of a higher life, and man in his natural state obeys a lower law. What therefore God has placed first his ministers must place first. What Jesus preached to Nicodemus, his called servants must preach to all without respect of persons—namely, "except a man be born again he cannot enter the Kingdom of Heaven."

The world is full of voices and echoes calling loudly. Shows and shadows press upon our attention. But ministers of Christ are men of vision, seers, sent ones. They have seen the Lord, have heard his voice. They listen to these jangling minor voices in the great melody of the world, and they know the relative place and value of each. Back of these the preacher must go; back to the eternal, spiritual facts: God, holy and sinned against; man, lost, fallen from heaven to hell by sin; Jesus Christ the Savior, delivered for man's offences, raised again for his justification; the Holy Spirit, God incarnate in redeemed souls, building them into the old-time Divine image; guiding them in all they do; teaching them the deep mysteries of faith and fitting them in power and wisdom for their high and unique service as followers of Christ. The preacher must know these facts experimentally. Let him be brave and true enough to turn away from secondary calls and duties and deal with these elemental forces and facts. Thus, and thus only, can the pulpit of today meet the evangelistic need of its time.

The second great evangelistic need is seen in the pew. If the pulpit needs to fall back upon the first principles of its Divine experience and message, much more the pew. With a Christless Christianity here no minister can convert a soul. Rather, by giving the lie to what the preacher says, conversion of sinners outside the church is made forever impossible. The spiritual energies of the modern church are paralyzed and neutralized by a great and plain contradiction between what church members say and do. The majority are conformed to the world rather than transformed in life and deed by the renewing of their mind. The Christian man and unbeliever do business side by side. They both acknowledge the same heathen, selfish standard of commercial morality. Christian women weary themselves to follow the fashions of a godless world. They are in many cases more anxious to acquaint their children with the inanities and imbecilities of polite society than to teach them by word and example and pleading prayer to know the only true God and Jesus Christ whom God hath sent. In a word, church members have very largely succumbed to their environment and have allowed the difference between them and a God-hating world to become simply of degree and not of kind. The most faithful and eloquent preacher on earth, yea, an angel from heaven, could not bring about a revival when the members of the church in daily deed and word prove to the world that there is after all nothing in religion.

From these considerations it would seem that the next great revival will be a revival within the church itself. It will consist in an improvement in quality, rather than increase in quantity of church membership. It will turn away from machinery and artificiality and organization, and will depend upon personality and character. It will deal directly as between man and man. It will be a thing of life; of every-day life to be lived as the hours go, simply and honestly; and by obeying this first spiritual law it will surely bring the world nearer to God.

*From "The Old Evangel and the New Evangelism," Fleming H. Revell Co.

REVIVAL METHODS.

W. E. M'LENNAN.

IN all my pastorates I have witnessed seasons of refreshing which I have every reason to believe were true and not pseudo revivals. Sinners were converted and Christians renewed. Moreover, the results were unquestionably good and the effects, speaking generally, permanent. In my early ministry I thought I knew just what methods were necessary for bringing about a revival, and wrote papers for ministers' meetings giving full directions, which, if followed, I held would infallibly produce a revival in any church or community. Greater experience and a wider observation have convinced me that the less *method* one has the better. I am not criticising others, but for myself I am forced to say that all the advertising, canvassing, special attractions and so forth that I have seen employed, all that I have myself employed, have rather harmed than helped the revival. There have been crowds, of course. People have been drawn together and there has been much outward enthusiasm, but that *gripping of the heart,* which is the sign that the sinner is conscious that God is looking right into his soul, has been wanting. Without this there can be no revival.

The whole matter, then, may be summed up in this: Whoever would have a revival must seek the face of God until there comes the assurance of perfect union with God in all his purposes, and, secondly, that God will use what is here dedicated to him for the winning of souls. All else we may regard as mere helps, to be used today and discarded tomorrow. Whether this or that hymn book shall be used, whether an evangelist or the pastor shall conduct the meeting, whether the sinner shall be asked to come to an anxious seat or invited to an inquiry room, whether meetings shall be held in the church or the home, or, indeed, whether there shall be meetings at all or only personal and individual work—all is to be determined by the exigencies of the time. The man who is assured that he is the ambassador of heaven to sinful men, and is mentally balanced, will hardly fail of knowing what is the reasonable course to pursue in any emergency. The apostles did not employ our methods, possibly we cannot employ theirs. Every age, one might say every community, needs its own methods.

Speaking out of my own experience, and conscious of the comparative weakness of the instrument—for I am not counted a revival preacher—I can still say that I believe in the efficacy of what is now called old-fashioned preaching in the promotion of a revival; preaching, that is, which is directed first to the conscience, and secondly to the heart; the first to break up the fallow ground, the second to develop soul hunger, and with it the confidence that God will be gracious. I have always chosen the most familiar texts for such sermons with illustrations designed not to produce levity, or merely to entertain, but to help to create an atmosphere of solemnity. The greatest obstacle to a real revival is not worldliness, so-called, but the action or the speech of the man, pastor or evangelist, who thinks he must play the mountebank in order to attract men. Next to the preaching, I would put hymns of the old-fashioned kind, the hymns which every one knows and which are generally free from the sentimentalism and false theology, to say nothing of the doggerel, of the modern variety.

As to the best method of inducing the sinner to decide for Christ, I still, after trying other means, hold to the altar as on the whole the best place to find Christ and to witness for him. In saying this I am, of course, speaking as one whose ministry is among those who habitually use the altar for sacramental and other purposes. And in using it in a revival meeting I seek to secure the same reverential attitude as when it is used in the breaking of bread in the Lord's Supper. To use the altar, as I have seen it used, to produce animal excitement, is a desecration of holy things and properly awakens feelings of disgust and opposition. But used as it should be, it becomes an instrument of power in a revival. Just now there comes before me the memory of scenes which have made of the altar a true shekinah. I have seen scores born into the kingdom there, and there my own heart has received its richest blessings. Why should I not believe in it and love it?

Chicago, Ill.

ESSENTIALS OF REVIVALS.

JOSEPH B. DAVISON.

A REVIVAL is life renewed after partial suspension, or life made more vigorous. Soul life is intimate acquaintance with God (John 17: 3) or soul union with God (John 15: 5). This life is first begotten by the Holy Spirit and increases as soul acquaintance, or oneness with God, increases. God's great work is cleansing from sin and enriching character; but he, the vine, does this through the branches, his people. Restored life must then result in restored saving power and increased life in increased saving power. Such increased manifestation of saving power is the essential of every real Christian revival.

The Christian, and so the church, should always be alive; and, if alive, will be ever used by the indwelling Christ to save others; yet there would even then be seasons of special manifestation of God's power in large ingathering of souls to his kingdom. But often sin causes God to depart; then saving power departs till the soul is revived. Always since Moses the chief advances in God's kingdom have been by wide-spread revivals.

The human agents in all true revivals always so intensely believe that the unrepentant are in awful sin and peril, and that God is willing and able to save them now, that they pray most earnestly, and are willing to do anything whereby men may be led to accept Christ and know his indwelling love.

There has been great diversity in the method and outward manifestation in different revivals, caused by differences in age, temperament, intelligence or past life. Revivals of noise, of fear, joy or other emotion, or of joining the church, are not Christian revivals, though they often accompany them, the last always. Conversions have great outward variety; yet all have the common element of entire surrender to God that he may cleanse and rule heart and life, a giving up one's own way and accepting God's way. Conversion is not mere excitement, or outward reform, changing one habit or many, accepting some creed, joining the church or trying to conform to some ethical standard, but accepting Jesus' will as the law of all life.

Whatever the method, God's truth is always the means; and generally the essential truth that has been

most neglected is made the most prominent. But certain great truths have always appeared with more or less prominence in every revival, such as:

First—That God is King of kings with infinite authority, and hence all sin is terrible rebellion against him, is intensely abhorred by him, and must bring irremediable ruin if persisted in. (This seems to be the truth now most obscured in the common thought and in much preaching.)

Second—That God is also a Father of boundless love, longing to save every one and urging all to repent, turn to him and live holy lives.

Third—In the Christian era, that Jesus is "God manifest," revealing the Father's love, holiness and power; and is also my perfect brother man, knowing me all through, and ready to save me completely and help me everywhere.

Fourth—That every man's first and highest duty is to repent of all sin, especially the sin of neglecting such a Savior, and accept him as all and in all.

Fifth—That there is no salvation without regeneration by the Holy Spirit.

Sixth—That a changed outward life is one essential evidence of being saved.

Hence in such great revivals as those under Wesley, Edwards, Finney and Moody dishonest creditors have paid their debts, dishonest salesmen changed their false weights, cruel fathers and husbands become kind and disobedient children obedient. The licentious have become pure, eye-servants have become faithful and grinding employers have come to treat their employes as their brethren.

May God speedily prepare the churches of America to ask and receive the most thorough and wide-spread revival ever known.

Milwaukee, Wis.

FROM OUR LONDON CORRESPONDENT.

DR. HORTON, so well known all over the world as preacher, writer and student, has now been for twenty-one years minister of the Congregational church at Lyndhurst Road, Hampstead, London. He and his congregation are enjoying a festival week in commemoration of the majority attained.

It is now an open secret that Dr. Horton, after repeated invitations to be their minister, only consented to come to them on condition that he was not asked to wear ministerial garb. He said, "I will wear nothing to distinguish me from other men." The punctuation of the sentence is important. One cartoonist in Oxford represented him as having in his noble rage reached the length of throwing away his braces. The story is a favorite one with his people, who, however, delight to do him honor and to whom this week of celebration is an opportunity of showing their devotion to him.

Principal Fairbairn gave the opening sermon on Tuesday, October 29. His lecture was full of erudition, spirituality and poetic fire and was, it need hardly be added, a masterpiece of construction. His text was Hebrews 11: 1. It would be impossible to do justice to it in anything but a full report, so closely reasoned and so wonderfully illustrated was it. It contained a wonderful passage in which the impassioned patriotism of the Scot broke forth in a burst of oratory.

At a luncheon in the Town Hall, the mayor of Hampstead being present, Dr. Robertson Nicol spoke. In the evening a meeting was held in the church at which the Right Hon. H. H. Asquith, K. C., M. P., Mr. N. L. Courtney, M. A., LL. D., and Rev. R. J. Campbell of Brighton, spoke.

It was a testimony to Dr. Horton's catholicity and power that these three men—Mr. Asquith, the member of parliament; Mr. Courtney, the man of literature and editor of *The Fortnightly*, and Rev. R. J. Campbell, one of the leading men of the Congregational church—should have united to do him honor.

No one who has heard Dr. Horton preach could lose the remembrance of his rare combination of gifts. Erudition, liberalism, evangelicalism and a rare simplicity and beauty of diction and manner are his salient features. There is one other, perhaps the most potent of all, and that is his reasoned optimism, if one might so term it. In these days when pessimism is so near to the over-worked brain and heart, it is wonderful to be able to say of a man in the full struggle of a church of 1,200 members, that never from his lips has a word of pessimism fallen. All has been faith, hope and love, and, as Mr. Courtney expressed it, Mr. Horton's attitude of mind is voiced in Browning's words:

"God's in his Heaven,
All's right with the world."

E. D. S.

CLAIMING THE CREDIT.

IT is both unfair and wicked for one to take to himself the credit for the success of a certain undertaking, when he has had only a slight connection with the work, while others have labored hard and wisely and are justly entitled to the credit of the results so far as human agency is concerned. I have special reference to religious work. A few years ago a series of meetings were held in a church. The pastor had been laboring hard for several weeks in succession, and part of the time he was aided by another pastor, but no conversions were manifest during those weeks. Finally a minister, who was in the place one evening, was asked to preach; he did so, and after the sermon an opportunity was given the unconverted to express a desire for salvation. At that point the visiting minister, seeing some indications of a desire for conversion, took the lead of the meeting out of the hands of the pastor, who was in charge of the service, and asked for an expression of interest. Nearly twenty persons responded, some of whom became converted that evening. From that time until the present that visiting minister has frequently been relating, with manifest satisfaction, the "great work" that was accomplished that particular evening under his efforts!

To those who know the real character of this man and the situation of things at that revival, it is very evident that the breaking out of special interest and the conversions on that occasion were decidedly due to the faithful labors and fervent prayers of pastor and people, during the preceding weeks and even months.

But the visiting minister, destitute of righteous principle and always exceedingly anxious to have people regard him as a man of superior spiritual force and an unusually able instrument of God, has not yet

ceased to claim the full credit of leading those people to Christ This thing is especially disgusting for the reason that this man is known, far and wide, as being a religious pretender of the worst stripe!

But there is reason to believe that other ministers, actual Christians, too often yield to the temptation to assume more credit for the results of labors, in which they have some part, than they are entitled to. The minister who habitually boasts of what has been done where he has labored, giving the impression that not much would have been accomplished if he had not been there, is in danger of being called a prating coxcomb by those who hear his vauntings.

C. H. WETHERBE.

THE PLACE OF BAPTISM IN REVIVALS.

There cannot be the slightest doubt that with large sections of the church the original use of baptism in evangelistic work is often very much neglected. While it is true that in no outward act is obedience exhausted, and that "the soul of obedience is the obedience of the soul," yet when the outward act is the expression of supreme self-surrender, it marks the completion of obedience. And hence baptism and conversion may, and often do, synchronize. In the apostolic system baptism was a method of evangelism, and had to do with entrance into the kingdom rather than with entrance into the church. It was part of the great evangelistic commission. Incalculable harm has been wrought by changing it from a personal act of spiritual obedience into an ecclesiastical act which has to do with admittance into an outward fellowship! In the modern revival there is need to restore baptism to its place in the Christian system as a helpful and divinely appointed evangelistic agency. UNITAS.

MANY PENTECOSTS.

Bishop Warren, in *The Sunday School Times,* shows that since Jesus lives and reigns on high, his promise to give the Holy Spirit included many Pentecosts before its final fulfillment:

"Jesus having gone to heaven, to its perfect state, its bright angelic choirs and his Father's love, what relation does he keep to us? His promise on departure was to give the Holy Spirit, who should even exceed his ministry, prepare a mansion, etc. See how the deed follows the word.

"The progress of the world is not cataclysmic, but epochal—first the blade, then suddenly the flower, and after due preparation the fruit. Individual lives that have no epochs are apt to be dead levels.

"The ugly century-plant blossoms at length into marvelous beauty. The human race blossoms into Pentecost. But one flowering does not exhaust the rose, the race, nor the residue of the Spirit. This one Pentecost does not fulfill the prophecy to pour out the Spirit upon *all* flesh. Every part of the world needs the outpouring, and the heavens are full of Pentecosts. It is the nature of prophecy to be generic and be fulfilled repeatedly, with enlarged significance and increasing power. How many times has that early prophecy (Gen. 3: 15) of the sneaking way of Satan lying in wait to bite the heel, and the effective way of man's striking at Satan's head, been fulfilled? How many times will it be fulfilled, up to the final and fatal consummation? So of the pouring out of the Spirit. Since these things are so, we are less interested in history than possibility. The preparation for Pentecost was a *sine qua non* of its coming. Since God's laws are eternal, like causes produce like effects through all the ages."

The evangelistic revival lasts only a few weeks and is apt to degenerate into a do-it-up-and-done-with-it treatment of religion. The best elements of the spiritual revival must somehow be made permanent. The "worker" method, which aims with a profusion of bustle and device to keep people cumbered with quasi-religious serving, often misses the one thing needful. By some means the emphasis must be carried over from outward work to inward life—to the sources of action.

W. J. MUTCH, Ph. D.

PLEASANTRIES.

You cannot dream yourself into character; you must hammer and forge yourself one.

"Oh, Gertrude! So naughty! And yet you prayed this morning to be made a good girl." "But, mamma, I didn't mean right away."—*Life.*

Mrs. Homespun (indignantly)—Here's an article says that in Formosa a wife costs five dollars. *Mr. Homespun* (thoughtfully)—Wal, a good wife is wuth it.—*Spare Moments.*

"My friends," said the minister, earnestly, "let us beware of Satan. We know that he scatters tacks along the narrow way in order that the just may puncture their tires." And as the congregation pedaled homeward, many a member thought of the pastor's words.

A fellow in Norwich was bitten by a dog. As soon as he recovered from his fright he declared he would kill the animal. "But the dog isn't mad," said the owner. "Mad!" shouted the victim, exasperatingly, "what in thunder has he got to be mad about?" He evidently misconstrued the explanation.

A clergyman asked his Sunday school, "With what remarkable weapon did Samson at one time slay a number of Philistines?" For a while there was no answer, and the clergyman, to assist the children a little, commenced tapping his jaw with the tip of his finger, at the same time saying, "What's this? what's this?" Quick as thought a little fellow innocently replied, "The jaw-bone of an ass, sir?"

At a dinner the other night a large meat pie and a small roast duck were brought on together. The duck was intended for the father principally. The boys were fond of duck, their mother well knew; but it would not make a mouthful apiece for them. So, addressing the boy who sat nearest her, she said, "Which will you have, Bobby, duck or pie?" and at once began cutting the pie. "Duck," said Bobby, promptly. "No, Bobby," answered his mother, cheerfully, "you can't have duck, dear. Take your choice, my son. Take your choice. But you can't have duck!" —*New York Tribune.*

AT THE CHURCH

OUR PULPIT.

A REVIVING AGAIN.

JAMES FOOTE.

Text—Psalm 85-6.—"Wilt thou not revive us again, that thy people may rejoice in thee?"

SAYS Dr. Andrew Murray: "What we need to pray and labor for first of all is that the church of true believers may be revived. What the world needs above everything is not more men of the ordinary type of Christians, but better men, stronger in faith and holier in life; men intensely devoted to Christ and his service, and ready to sacrifice all for the salvation of souls. A revival among believers is the great need of our day. A revived church is the only hope of a dying world." Amen, say all who have any real longing for "a reviving again."

There is a deep feeling, we believe, in the hearts of many Christian people all over the land that the Christian church needs to be revived. There is a painful consciousness that it is not nearly so aggressive as it ought to be. It is not making that headway as a moral and spiritual force that might be expected of it. The un-Christian forces outside are very powerful, seem to be conscious of their power and disposed to boast over the fact. They look with a kind of pity, in some cases bordering on contempt, on the professedly Christian church. They see its weaknesses, its inconsistencies, its comparative deadness, and its unmistakable formalism, and they are proof, to a very large extent, against its prayers and its appeals. There is a falling away in the numbers of scholars attending our Sunday schools, and presbyteries are lamenting the fact and trying to discover the cause and provide a remedy. Young men, even among those who are brought up in Christian homes, are not coming forward in such numbers as heretofore to have themselves enrolled as theological students. There is almost everywhere a conspicuous dearth of conversions. Church organizations are not diminishing, rather the reverse, but with all the machinery in operation the results, somehow, are sadly disappointing. The question is anxiously asked, "Is the church making any real progress in our day and land, or is she failing to hold her own against the forces marshalled against her?"

Such surmises are disquieting, saddening, but happily they are leading to heart-searching and to more united and earnest prayer. And that of itself is an evidence that the reviving has begun. All such reviving begins where alone it can begin, among the people of God, in the hearts of those who are already Christians. There can be no reviving if there be no life to be revived. So long as the patient lives a reviving may be possible. His strength may be reduced to a minimum, but he may get the turn; he gets it, let us suppose, and in due course is restored to health and strength again. "Wilt thou not revive us again?" is the cry of not a few earnest souls, we believe, at this present time. They are conscious that they have lost ground, that their faith must have become weak, that their zeal had been allowed to evaporate, that their first love was well-nigh gone. We are not, say they, what we were, not what we ought to be, not what we would like to be; our spiritual life is at a low ebb. "Wilt thou not revive us again?"

Revive *us*. It is a personal request. It is not a prayer this for the conversion of sinners in the first place. That is not the first thing to be prayed for. If sinners were to be converted in any considerable numbers what would an unrevived church do with them? Would they not be a disturbing element in such a church? Could the converts find the atmosphere there to be congenial? A cold, formalistic, backslidden church might do incalculable injury to those who had just decided for Christ.

"Wilt thou not revive us *again?*" We think of the time when we first knew the Lord. O what a joyous time that was! All things became new to us then. We saw them in a new light. We looked out upon the world, and while sun and moon and stars, and all natural objects around us were the same, there was a something that made them somehow all seem different. By the new and most blessed experience that had sprung up within us, they became, so to speak, transfigured to our eyes. Our friends—we loved them before, but not as we did when Christ became so precious to us, and we knew that he had died for them as well as for ourselves. The Sabbath—how we welcomed it as the best day of all the seven! The sanctuary—with what holy joy we wended our way toward it and joined in its sacred services! The Scriptures—what a treasury of good things for the enrichment of our minds and the enlargement of our hearts! Ah, but we somehow allowed such blessed experiences to slip away from us! We turned our back upon these delectable mountains and got down again into the valleys where the mists and shadows lie. Our path has not, all along, been that of the just, shining more and more unto the perfect day. By and by we seemed to hear a voice saying, "Ye did run well; who did hinder you that ye should not obey the truth?" We were startled, affrighted, ashamed. We said to ourselves:

> "Where is the blessedness I knew
> When first I saw the Lord?"

We had never, indeed, disowned our Master. We had not made shipwreck of our faith. We still had the root of the matter in us, but we stood sadly in need of a reviving again, and it is coming, has come. The very longing for it is a sign that it is already here. He who stirs the longing, inspires the prayer, answers the cry even while it is being uttered. "Wilt thou revive us again?" Of course he will. That is the desire of his heart before it is the will of ours. He is a faithful Creator, and as such he will keep his word with us; he cannot disappoint us. "After two days he will revive us; in the third day he will raise us up, and we shall live in his sight."

This reviving again is his work. If he does not do it, it must be because the essential conditions are not supplied by us. If we have winter it is not owing to any inherent change in the sun; the change is in the earth, in its revolutions round the sun. In winter the sun's rays fall slantingly, not so vertically as in summer, hence fewer of them at a given spot. As the day lengthens and spring returns, the earth revives, life and beauty once again burst upon our enraptured view. So, if we have become forgetful of God and divine things; if we have allowed ourselves to drift into a region where the sun of righteousness is

all but hidden from us, there is nothing for it but to retrace our steps, saying, "Come, and let us return unto the Lord; for he hath torn and he will heal us; he hath smitten and he will bind us up." What a precious reviving again follows a disposition or attitude like that! "Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."

Hark! see, there is a sound as of abundance of rain. God's heritage, which is weary, is about to be refreshed. Times of refreshing are at hand. Get ready. Let eyes, ears and heart be open for the inflow of these heavenly influences that change winter into summer and that make the Christian church bloom and flourish like the garden of the Lord. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Dunfermline, Scotland.

BIBLE SCHOOL.

MOSES AND PHARAOH.

Lesson for Dec. 8, 1901. Ex. 11: 1-10.
Golden Text.—The angel of His presence saved them. Is. 63: 9.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

ELIAS A. LONG.

Time and Place.

IT IS computed that the plagues of Egypt extended from June—the time of the inundation of the Nile (Ex. 7: 19),—to the following April. The seventh plague occurred when the "barley was in ear," about the middle of February (Ex. 9: 31). It was in B. C. 1492-91, by common reckoning, but some place it about 200 years later. The meeting place was "the field of Zoan" (Ps. 78: 12), or Zoan (Tanis), the capital. Moses now was eighty years old.

The Hardened Heart.

The lesson of Pharoah's hardened heart is applicable to all ages. In the New Testament there are many references direct and indirect to hearts that are hardened. An awful description of the condition is that of the conscience devoid of feeling toward God, "seared with a hot iron." 1 Tim. 4:2. The process that wrought upon Pharaoh is seen to-day in the hardening effects of habits that are practiced in disobedience to God. Many a man has, step by step, been led into sin, and a disregard of God's will, which he once would have shuddered at. Loving darkness rather than light; refusing to retain God in his knowledge, God gave him over to a reprobate mind. Rom. 1: 28. Long ages before God had said "My spirit shall not always strive with man." Gen. 6: 3. Acts 7: 51. Even then repentance must still have been open to him, for after the seventh plague we read again (Ch. 9: 34) of Pharaoh's choice, in that he himself "hardened his heart."

Let us notice some steps in the process of Pharaoh's persistent rebellion against God. (1) The Spirit's striving (Gen. 6:3) with his conscience and reason through the Word. Ex. 5: 1-3. Pharaoh's answer in disobedience and insult is found in verses 2, 4-9. (2) His action in making firm his heart against God, the meaning of the original, is in Ch. 7: 13, 14 ascribed to himself. (3) After the first plague (Ch. 7:15-25) it is stated in verse 22-23 "Neither did he set his heart to this." (4, 5) Then, following both the next two plagues it is said, "Pharaoh . . . hardened his heart." Ch. 8: 15, 19. (6) Here we discern a new warning, that of his magicians who acknowledge the work of God. (7) After the fourth plague (Ch. 8: 21, 24) it is stated that Pharaoh dealt "deceitfully," (V. 29) and (8) distinctly, that "Pharaoh hardened his heart at this time also" (V. 32) implying a repetitional process. (9) After the fifth plague there is a like record. Chapt. 9: 7. (10) And now we see it is only following on the sixth plague—Pharaoh having thus far continuously resisted the grace of God, through lying and deception—that he reaches the hardened state, in which God judicially confirms the choice he has made. This confirmation is several times expressed substantially in the words found in Ch. 9: 12, "And the Lord hardened (made firm) the heart of Pharaoh." He did not tempt Pharaoh to evil (Jas. 1: 13), but simply confirmed his choice.

V. 1 Climax of Severity. "And the Lord said." Our lesson opens with a reference to the last or tenth plague brought upon the Egyptians. * * * "Yet will I bring one plague more." This threatened death of the first-born was by far the severest plague of the ten. The ten plagues may be enumerated as follows: (1) The Nile turned to blood. Ex. 7:15-25. (2) Plague of the frogs. Ex. 8:1-14. (3) Plague of lice, gnats, mosquitoes. Ex. 8:16-19. (4) Plague of swarms. Ex. 8:21-24. (5) Plague of murrain, destroying many cattle. Ex. 9:1-7. (6) Plague of boils and blains. Ex. 9:8-11. (7) Plague of hail, fire, thunder. Ex. 9:13-33. (8) Plague of locusts. Ex. 10:12-15. (9) Plague of darkness. Ex. 10:21-29. (10) The plague of the present lesson, death of the first-born. * * * "Afterwards he will let you go." Pharaoh more than once had promised to let them go, but only to deceive them. Ch. 8:21. * * * "He shall surely thrust you out altogether." It followed that in his fear of further judgment Pharaoh was to become urgent to have them depart in haste. To him it became a matter of life and death. "For they said, we be all dead men." Ch. 12:33. It was because of this urgency that, in their speed to depart, they baked the unleavened cakes. Ch. 12:39.

V. 2. Balancing Accounts. "Speak now." The people were to be instructed in advance regarding the plans of the departure. Let us keep in mind that some 2,000,000 persons were involved in this departure from Egypt. Num. 1:45, 46. * * * "Let every man borrow of his neighbor." Let them "ask" every man of his neighbor, is the more correct rendering of the revised version. A similar command already had been given to the women. Ch. 3:10. They were thus commanded to demand a recompense for their past services and God inclined the hearts of the Egyptians to give liberally. No small amount of substance would suffice to pay for their many years of enforced labor.

V. 3. Acknowledged Greatness. "Gave the people favor in the sight of the Egyptians." This is explained in what follows regarding the greatness of Moses. Such a powerful leader would improve the Egyptians' opinions regarding his people. * * * "Moses was very great." Humanly speaking, the greatness of his deeds made him great. He had brought even the powerful Pharaoh humbled and awed as a suppliant before him. It is interesting to note the secret of Moses' greatness. This may be traced, (1) to his heredity, (2) to early training, (3) to his vision of the invisible universe of power, Heb. 11:26, 27, (4) to his thorough Egyptian education, (5) to his experience in Egyptian affairs, (6) to his communion with God in the Midian desert, (7) to his meekness, (8) to his spiritual zeal.

V. 4. The Fatal Decree. "Moses said." These words seem to directly follow Ch. 10:29, as showing what took place after Pharaoh's forcible declaration, "I will see thy face again no more." These words must have been said in the same last interview. * * * "Thus saith the Lord." Moses claims to be no more than God's servant, God's mouthpiece. * * * "About midnight." The hour, but not the day, is stated, leaving the matter in dread uncertainty. It is an uncertainty

similar to that which marks the future of every living being. Some days probably elapsed before the final judgment came upon Egypt, during which preparation for the departure of the nation, is completed. * * * "Will I go out." The language is the Lord's. It was his own work for his chosen nation. The Lord himself would be present in the terrible plague threatened.

V. 5. The Sore Judgment. "All the first-born." According to Rawlinson the law of primogeniture prevailed in Egypt a among most of the nations of antiquity. Estates and high position in the family descended to the eldest son, the glory and hope of the family. * * * "Shall die." If the death of their cattle (Ch. 9:6) had humbled and reformed them, their children would have been spared. No severer blow could fall on the land than the singling out of the first-born for death. The cause for this command is considered in Ch. 4:22, 23, where God speaks of Israel as his first-born, held in bondage by the Egyptians. If such bondage was obstinately extended, justice demanded that it be severely punished. The fulfillment is recorded in Ch. 12:29, 30. * * * "From the first-born of Pharaoh." The death of Egypt's crown prince would be involved. * * * "First-born of the maid-servant." Representing the lowest classes. No rank was to be exempt. * * * "First-born of the beasts." Some beasts were held sacred in the idolatry of Egypt; to kill them was regarded as a great calamity. The loss of animals would have a severe effect on the domestic affairs of the people.

V. 6. The National Grief. "A great cry." But this cry had been preceded by another great cry, that of the afflicted captives which arose to God. Ch. 3:7. The fulfillment is recorded in Ch. 12:30. It is a forecast of the great cry that should result from a lifetime spent in disobedience to God. Luke 13:28.

V. 7. The Lord's Favorites. "Against . . . Israel not a dog shall move his tongue." In that awful night, when the piercing shrieks of multitudes would rend the air, causing even the dogs to howl, yet not one of these brutes should molest the slave race. * * * "That ye may know." The words were addressed to Pharaoh by the Lord. * * * "Difference between the Egyptians and Israel." God had already put a difference between the accomplishments of Moses and of the Egyptian magicians. Ch. 8:18. The difference between the terror of the now afflicted Egyptians and the peace of the Israelites who realized that they were under the shadow of God's wing.

V. 8. Universal Homage. "All thy servants shall . . . bow down unto me." Terrorized by the great national calamity, they shall bow down to him who was now esteemed "as very great." V. 3. * * * "I will go out." Heretofore Moses had recited the words of God's message; here he speaks in his own persons. * * * "Went out . . . in a great anger." The heart of Moses is inflamed with righteous indignation at the king's continued impenitence and deceitfulness. Ch. 8:29. Standing as Moses did, the servant and representative of God, he realized that it was that Holy One against which the unrighteousness of Pharaoh was aimed. Even Jesus looked on the hard-hearted Pharisees of his day with holy anger. Mark 3:5.

V. 9. Wonders of the Lord. "The Lord said, Pharaoh shall not hearken unto you." Rather the Lord had said. He had foreseen and had forewarned Moses (Ex. 4:21), that Pharaoh's heart would be hardened, and that he would not let Israel depart in spite of the first nine plagues. This and verse 10 do not speak of things to follow; for clearly Pharaoh now did hearken unto Moses (Ch. 12:30, 32), but they are a summary of all the past opposition met from Pharaoh. * * * "That my wonders may be multiplied." It had been foretold (Ch. 3:20) that at length, after all the wonders were performed, Pharaoh would let the Israelites go.

V. 10. Recapitulation. "And Moses and Aaron." Aaron had become associated with this work. Ch. 4:27, 28. * * * "Do all these wonders before Pharaoh." Referring to the ten plagues. * * * "And the Lord hardened Pharaoh's heart." See introduction. "God is sometimes said to do what he merely permits to be done, because he cannot wisely prevent it." Pharaoh hardened his own heart. Because God had foreseen and stated that this process (Ex. 4:21) would take place, is no more remarkable than that Christ or Paul should predict woeful conditions as the direct result of disobedience to God. Matt. 7:22; Acts 20:29; 2 Tim. 3:1. * * * "He would not let the children of Israel go." Referring to the previous plagues, Dr. Alford points out the similarity of this language, preceding the Jewish Passover, and the similar ending of the chapter in John which precedes the Great Passover itself. John 12:37.

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OUR text to-day is of unusual beauty and sweetness. There stands the angel of his presence with salvation for the lost. Where in all the realm of poetry or in all the world of art is there a picture so beautiful? The angel next to the throne, clothed in majesty and glory, bearing a message to the human race; his countenance ablaze with heavenly light and all his form wrapped in celestial garments. What pictures were thrown upon the mind of Isaiah! He in turn has flashed them before us and they are the living pictures that we carry through life. Angels are God's messengers. They live in his presence; they minister to his children on earth; they bear back impressions to the eternal Father. "Their angels," said Jesus, "do always behold the face of my Father who is in heaven." Angels held conversation with men and women. Both Testaments are rich in illustrations of this fact. See Abraham, Lot, Moses, Gideon, Elijah, Mary, Elizabeth, Zacharias, Peter and Paul. And angels are still around about us. "The angel of the Lord encampeth around about them that fear him and delivereth them." The world above us is more busy to serve us and more anxious to know us than the earth is to know God. If we could see, the air would be filled with angels. Murillo always made the borders of his pictures crowded with angel faces, and who will say that the great Spanish painter's conception was not true? A dying Christian soldier called to the nurse to bring two cups of water, one for his friend and the other for himself. The surprised nurse said, "I don't see your friend here." "You don't," said the dying soldier, and then he added, pointing to an apparently vacant place, "There is some one and he has come a long distance and must be tired" and the next moment an angel left the death-bed for the deathless land. Somewhere I have read, "It came to pass that the beggar died and was carried by angels into Abraham's bosom." The Mohammedans give to each person a good and an evil angel, but not so with the Christian conception. With us we know only the guardian angels, who watch over us, direct us and whisper love, mercy and salvation to us daily. Angels watch by the cradle of the new-born babe, shield the growing child and leave us wondering at God's providence. Amid our daily strife, angels strengthen us as they strengthened our Lord when he struggled alone in the garden, and some day they will open our graves and take their seats upon the broken tomb stones and upturned earth as on one famous morning they sat by the shattered tomb down in the garden of Arimathaea.

Our Father, we bless thee for thy heavenly messengers, who are our helpers and praise forever thy holy name. Amen.

The heathen oracle said, "Know thyself," but the Christian oracles say, "Know Christ," for through knowledge of him is the true self discovered.

If the sense of the ridiculous is one side of an impressionable nature, it is very well; but if that is all there is in a man, he had better have been an ape, and stood at the head of his profession at once.—*O. W. Holmes.*

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

THE RIGHT USE OF ABILITY.

Topic Dec. 8. Ref. Matt. 5: 13-16.

WE are so familiar with the Beatitudes, and the Sermon on the Mount, of which they form the heavenly prelude, that we miss the music of the one and the mastery of the other. But the music is there, and it is singing its song of aspiration and hope in humble hearts wherever the message has gone. And the mastery of the Sermon on the Mount still throbs in the great struggling souls of men, who serve in the silences, hearing not or heeding not the appeals and applaudits of their fellows. There are still multitudes which no man can number, whom the Seer of Patmos saw, who find in the Beatitudes and the Sermon on the Mount the inspiration to all noble living, the ideal of all attainable virtue, the Holy Grail of all knightly service, conflict, conquest. So, notwithstanding the failures of Christians to attain unto the loftier heights of holiness, toward which we strive, oftimes with shrinking souls, I believe the world is better and men are braver for the influences of Christianity.

Let the persuasion possess you that Christians are really to be the salt of the earth and the light of the world. It is the Master's serious commission. It is his high appreciation of the calling and conditions of discipleship. And it is true. Without the purifying and preserving influences of Christian principles and practice in the social and business life of any community, none but men of "graft" would find a livelihood. Few of us realize what we owe to the silent but all-pervading, though not yet all-prevailing, influences of the Gospel of grace and good will among men.

As Christians, endeavorers, we underestimate our privileges, our abilities, our opportunities, our responsibilities. It is one of the serious blunders of even good men. It prevents us from being and doing what we ought to be and do. We need to fully appreciate the Master's high estimate of our discipleship when he says: "Ye are the salt of the earth." "Ye are the light of the world." Salt is good for nothing only to preserve, to purify, to make palatable.

Sugar No Substitute for Salt.

Our daughter, taking her first lessons in cooking, salted the potatoes with sugar! Have you ever tried it? Mighty flat-tasting potatoes! Not a serious blunder, however. But to substitute sugar for salt is equally unpalatable and unprofitable in the Christian life. And the consequences may be much more serious. The world needs salt—the salt of serious conversation, of spiritual stamina, of strong faith, of vigorous defense of the truth, of stern renunciation and denunciation of evil in high places and in low.

No Substitute for Light.

With all our modern and marvelous inventions there has not been found a substitute for God's good sunlight. No light gets into the dark corners like the sunshine. It is all pervading-prevailing because from above. So with the shining of the true light that lighteth every man coming into the world. And the Lord of light and life intends every enlightened soul to shine! That's what saints are for. Don't hide your light under a peck measure! Arise! Shine!

THE HOME

UNCLE TOBE'S THANKSGIVING.

A Thanksgiving Philosopher.

By WILL H. DIXON.

I'se a-feelin' pow'ful t'ankful on dis T'anks-Gibin' day,
Dat de good Lawd's not done forsook me, but still guides me on mah way.
I kain't understan' de reason why some folks am allus sad,
When de good Lawd's sun am shinin', an' all de worl' am glad.
Ob co'se de drout hab done some harm, an' de tater crop am small,
But Lawsy! da's a-plenty—da's a-plenty foh us all;
Co'se all de days ain't sunshine, an' life am not all fun,
Da's got ter be some clouds obscu' de brightness ob de sun.

So while I'se feelin' t'ankful, yit I pause to drop a teah
Kase little Tobe an' Dinah am not wid me heah dis yeah;
'Peared lak Dinah dess kerflumixed, when little Toby died,
She tuk a tuggin' at de heaht, an' a mizzry in de side;—
Yit when dey laid dem bof away out dar on de hill,
I still kno'd de Lawd was wid me, an' his lub was roun' me still:
An' so I'se t'ankful heah alone, wid my ole heaht a sobbin' teahs,
Dat I'se had dere sweet companionship, fro all de long pas' yeahs.

An' ef de Lawd gibs de birds an' de beastes all his kind an' lovin' care,
Ain' he gwine to keer fer his little chilluns no mattah whar da are?
Co'se de roof ob de house hab done cabe in whar de raftahs use ter be,
But Lawsy! it'll last awhile, plenty long enuff foh me;
Foh I'se not a gwine ter be heah only dess a little while,
An' so instead ob cryin', I dess fairly has to smile.
I keeps a-lookin' at de flowahs dat my pafway heah adorns,
An' while a-lookin' at de posies, I fergits about de thorns.

An' when I takes dat fiddle down an' 'gins to softly play,
Dess 'pears lak Dinah am wid me heah on dis T'anks-Gibin' Day,
An' I heahs her voice a-singin' in de music sweet an' cleah,
An' little Toby's prattle sayin': *"W'y daddy, I is heah!"*
Den I draws de bow mo' softly, as a voice dess seems to say:
"Feah not, Toby, I am wid thee, Lo! I am wid thee all the way;"
Den I kno's de Lawd's a-speakin' an' he'll lead me by an' by
Up to little Tobe an' Dinah, to de T'anks-Gibin' in de sky.

Peoria, Illinois.

My Little Man.

BY KATHLEEN WATSON.

Chapter V.—Continued.

Now, I happened to remember that a certain earnest member of our party had caused posters to be fixed up here and there on which, in large letters, was inscribed: "The flowing tide is with us," and that some wag of the opposite side had gone round, presumably while the enemy slept, and printed underneath: "The flowing tide be jiggered, then!" So I referred my little boy to this, and by its means succeeded in arriving with him at a favorable conclusion of the matter.

At last the decisive day dawned and declined. The fight had practically been fought out to the bitter end, but there still remained much for the supporters on both sides to do in organizing ways and means by which the outlying and most distant voters could be brought to the poll. The utmost excitement, coupled with good humor, prevailed. Immense processions were formed, the people keeping step to the particular catchwords of their party, which they sang out as they went along. Flags, colors, mottoes, banners were flying everywhere. As the time drew on toward midnight, when the result of the polling was to be declared, the excitement waxed to a furious intensity, yet happily never got quite out of bounds.

Now, Waldo had pleaded passionately, desperately, to be allowed to be with me at the critical moment of declaration.

"If you win, I must be there to say 'Well played!' and if you lose I must be there—more than ever, Nell."

"To say——?"

"To say 'Tried indeed! tried indeed!' my dear old Nell!"

After that one can scarcely think of the stoniest heart that ever beat refusing him. But it was Barbara whose word was law supreme in things of this sort, and for a long, long time Barbara, gently but firmly, turned her deaf ear to our united and most persuasive arguments on the subject.

"It were just a-flyin' in the face of Providence," she persisted; "and even Providence has limits to its patience, and wouldn't never abide such out-and-out audacious recklessness, as the sayin' is."

After a struggle almost as keen as that of the election itself, we got her round at last to our way of thinking; but she positively insisted that Waldo should stay quietly at home all day, instead of driving about in search of such doubtful quarry as Josiah, as he had planned to do. Afterward she told me how, lying on his sofa, which she drew up under the limes for him, he spoke but very little during that long, warm summer day, and when once she asked him what he was thinking of, he answered her: "I am not thinking, Barbara. I am only saying: 'Please, God, may Nell win!'"

So, late in the soft, dark evening, when the stars were shining, and the dew lay on the meadows, we drove alone together by the park, the village, and the old brown road that led to the little town where the results were to be told off. They cheered vociferously as we passed through the village, and when we reached the town a perfect storm of greeting burst upon us, and if there were any counter-groans from the other side we never heard them. Suddenly a voice from the crowd shouted:

"Three cheers for the little 'un! Three cheers for the little 'un!"

The response was so spontaneous and pronounced, so loud and long, that to listen to it thrilled me through with a passionate pride. I looked down at my little boy. He caught my hand and clung to it hard; it seemed to me that he was feeling rather nervous, but his tiny face was one dear happy smile; and while he waved his cap to the people, he said to me:

"Isn't it beautiful, Nell dear?"

Chapter VI.

Amidst the deafening applause, we pulled up at the hotel in the old square and proceeded to the balcony, where, amongst the flags and palms, some kind hand had provided a deep-cushioned recess for Waldo. Not many minutes after the clock in the church tower had sounded midnight, the result was proclaimed aloud, and every ear might hear that—well—let us say that—Waldo's Nell—headed the poll, with a thousand votes odd to the good!

I smiled down at Waldo. His breath came and

went very hard. He was beyond words.

Amidst the cheers, the storm of congratulation, the confusion of handshakings, and the clamor in the square below, I rose to say a few words of thanks to the honest souls who had stood by me so loyally. My own emotion prevented me from expressing myself in anything but the merest conventional platitudes. But when I had finished and the boisterous applause had somewhat died away, a voice—it turned out to be none other than that of Josiah Webb—called out:

"Let's have a look at the little master! And one word—just one word—from the little master!"

Then the whole square took up the refrain, and the excitement got so intense that, rather against my will, I bent down to Waldo and said:

"Can you thank them, dear old man?" and he answered me that he would try.

I lifted him high in my arms above the flags and ferns. His face showed very pale in the torchlight glow, his curls fluttered in the night wind, his left arm was around my neck. A great and sudden silence fell on all the square, and in a moment or two his dear voice, with a tiny tremble in it, slowly struck the air:

"I cannot say anything to you. I am only a little boy. But I do 'dratulate you ever so much. Because you have got the best man in all the world on your side. *My father said so!*"

I shall not attempt to describe the tremendous roar of enthusiasm that followed on this and brought the proceedings of that unique election day to a close. Words of mine would be powerless quite! With chivalrous generosity and typical of the way in which an Englishman can bear defeat, my opponent came round to us, and, taking Waldo on his knee, remarked laughingly:

"Had *I* had a Waldo on my side, what a vastly different total I should have made!"

After this we had some long, quiet talks together, my little boy and I. When I was busy, he would lie with his books and pictures in Barbara's room or under the limes; at other times we were inseparable. We played and drove together, and he was never tired of listening whilst I told or read of the exploits of the heroes of olden times. But with a terrible pain I noticed he grew thinner and thinner. His back now began to ache severely and he could no longer run in and about the gardens and the stables, and talk with his dear familiar friends in those same places as of old. But his gaiety and gentle little charm of manner never forsook him; no matter how sore his pain, his tiny arms would be outstretched in an ecstasy of welcome whenever I approached.

The local physicians agreed in deciding that an operation should be performed on him, but I could not bring myself to consent to this without the advice of the great children's specialist who had examined him on his arrival in England. So, later on, when Parliament re-opened, and I had to take the oath as new member, and deliver my maiden speech, and attend to many things which required my presence in town, we went up together, Waldo and I, with dear old Barbara, whom wild horses could not have torn from Waldo's side, as adviser and attender-in-chief. We expected to be away for several weeks, or even months, as I was told that the drier air of the metropolis would be much more beneficial for Waldo than the damp, moist air of Devon.

On the last afternoon at home he strangely but sweetly insisted on a solemn leave-taking of all and everything around. The bees in their hives, the trees, the orchard and fruit-gardens, the horses and the cows, his father's favorite haunts—nothing escaped that loving little memory. In the evening the boys of the cricket elevens came up and after tea he gave them each a little present, bought according to his own wish and from his own pocket-money. The next morning, as we drove through the village to the station, he left small tokens at their cottages for divers of his friends, while to Josiah Webb, who was slightly lame, he presented a stout walking-stick, near the handle of which, on a silver band, was inscribed, *"Noblesse oblige,"* the whole idea being originated and planned out by my darling. The tears stood in Josiah's hard, bleared old eyes. I do not think it is on record that he ever again had recourse to his former expression concerning the *Noblesse* of his country.

(To Be Continued.)

THE MINISTER'S WIFE.

HERE is a bit of personal experience which I hope will touch an answering chord in the heart of some other minister's wife and bring a helpful response. Address Phebe, care of The Christian Century.

"I am a minister's wife and, knowing that your paper must reach many a minister's home, I should like to know if there are many minister's wives who feel towards the ministry as I do. I suppose those wives whose husbands have large wealthy churches do not know anything of what I am going to say, but my husband, although a gentleman, a college graduate and a good preacher, through lack of robust health and "push," which seems in these busy days to be of quite as much account to the minister as to the store clerk, has not been able to climb up the ladder as high as a city or wealthy church. We have now a parish in a country district covering some ten miles; the church stands quite alone, one mile from the nearest house; the parsonage is two miles distant. In winter the roads are frequently impassable. There are 165 members in the church and our salary is $500 annually. We keep a horse and chickens. We have to pay $35 rent for the parsonage; it is a comfortable house, but so lonely sometimes in winter. The summer is charming and we are kept busy attending meetings, paying pastoral calls and caring for our garden. Our salary is paid very irregularly, frequently not one-half is paid until the close of the year; coal is expensive and much is used because of the intense winter cold.

"I help my husband in every possible way. I take care of the children in the church. I have formed them into a "Band of Mercy." From forty to sixty children meet me every Saturday in the church vestry; some of these come ten miles, "five each way." In winter this work is entirely suspended. I teach them to sing and give them lessons on temperance, kindness to dumb animals, etc.

"I find myself getting sick at heart and discouraged frequently. We work very hard. We live honestly and always pray for Divine guidance to do the right thing at the right time. However carefully I plan and scheme I find the struggle to make both ends meet very severe. We hesitate to complain that the salary is small; this we feel would elicit the remark "that all the ministers today care for is money."

We are very successful here; our church being almost full every fine Sabbath. The Sunday school is large. God is indeed blessing us spiritually, and perhaps one ought not to trouble if our clothes are shabby and the table sometimes bare. But the life in a worldly sense is a hard one to me, because I know God would have it otherwise. He, I think, would have his children live in every way beyond reproach, and this can hardly be done if the minister does not get his due. Perhaps others who see this will write and will be able to say something that will cheer us."

What do the ministers' wives think about the question of calling? Shall they call with their husbands or is it better for each to go alone? Which way can the hearts of the people be best reached and the call be made helpful? Let me know what your thought is on these points. PERSIS.

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

BY THE REV. ALEXANDER SMELLIE, M. A.

MOSES AND PHARAOH.

"In all their afflictions He was afflicted"—Isaiah 63. 9.—Monday, December 2d—Exodus 11: 1-10.

PHARAOH is a free agent all through. He is not tortured on the rack, he is not held over a slow fire, until he relaxes his despotic grasp on the Hebrew bondmen. After every demand of God there is a respite, a pause, an opportunity to ponder. Thus it is still. The King of kings lays no resistless compulsion on me. I must decide for myself. I may harden my heart, or I may flee to the Savior of my soul.

Pharaoh is ten times reproved, but he always persists. He is subdued again and again, yet again and again he rebels. One day he humbles himself under the mighty hand of Jehovah, and another day he is up in arms against the God of Israel. Even so, in me, in my stout and proud self-will, there lies this awful power of contradicting and opposing my Maker. I can travel from bad to worse; I can sink myself deeper and deeper down.

Pharaoh reaps the bitter harvest at last of the evil seed he has sown. Ah, let me read the lesson of the sorrowful history, so old and yet so new, patriarchal in its antiquity, but modern in its recentness. The war is guilty, and the battle is bootless. What can I do in the day when God contends with me? It is a fearful thing to fall into his strong and holy hands.

Tuesday, December 3rd.—Exodus 8:20-32.

"Swarms of flies"—I am struck by the little things which may become the instruments of God's vengeance.

The Talmud has a wild and weird legend about the death of the Emperor Titus, the conqueror of Jerusalem. Jehovah, it says, sent a gnat to creep into his nostrils and lodge itself in his brain. For seven years the restless insect gnawed the vital tissue. One day, when the tortured prince passed a blacksmith's forge, the thunders of the hammer seemed to startle and arrest it. Four pieces of silver the sufferer gave daily, to have the noise continued in his ear without ceasing. At the end of thirty miserable days, the insect became accustomed to the clang, and resumed its ravages. And Phineas, son of Erouba, was present with the nobles of Rome at the death of the Emperor. The Jewish witness reported that, when the head of Titus was opened, the creature was discovered as big as a swallow, with a brazen beak and claws of iron.

It is an idle fable; but it has a solemn lesson. By weapons which seem small and trifling God can gain his victories over me. With a snowflake he broke the tyrannous power of Napoleon. Ah, let me not be so infatuated as to fight against him; it is so easy for the Lord Almighty to prevail over all my stubbornness and rebellion.

Wednesday, December 4th.—Exodus 9:1-12.

The dumb driven cattle suffer through the sins of man. Let me so live that I shall bless not only my human brothers and sisters, but every creature of God's making. "He prayeth best who loveth best all things both great and small." I remember how Francis of Assisi was the friend and confidant of the animals—the wolf, the ass, the sparrows. I remember how Matthew Arnold sang the elegy of Geist, with all his life and all his love crowded into four brief years. I remember how Louise Imogen Guiney bewails the absence of that true field-fellow of hers, who roams no more by her side even although "the gusty morns are here."

My life should, by the grace of God, be so sweet and holy and beneficent that the very beasts and birds will rejoice in its radiance and will feel its tender grace. The whole creation "groaneth and travaileth in pain"; let me not deliberately add a single pang to its anguish.

Thursday, December 5th.—Exodus 9:13-26.

Why does God linger so long with Pharaoh, sending penalty after penalty before the supreme stroke falls? Partly for the sake of the wrongdoer. He must have room, he must have occasion, for repentance. And, if he will not repent, he must be left without excuse even in his own eyes. Every single rag of self-justification must be swept away. He must see and acknowledge his evil, though he clings to the evil, and in sheer wantonness and falseness and unreason persists in following after it. But O, may I not have this terrible and hopeless revelation. May I not, like Shakespeare's Richard, "hate myself for hateful deeds committed by myself."

And partly for the sake of his own glory God pursues this course. "That thou mayest know that there is none like me in all the earth"—that, also, is his motive. He must be recognized everywhere for his hatred of sin and yet his long-suffering forbearance towards the sinner, his holiness and his pitifulness, his majesty and his mercy. I wonder whether I can rejoice in a God who is just as well as kind, who "has no fellowship with the unfruitful works of darkness," who is Light of light no less than Love of love.

Friday, December 6th.—Exodus 10:3-15.

That is a precious word of God by the mouth of his servant Joel, "I will restore to you the years that the locust hath eaten."

The field of my own spiritual nature—have not the locusts of neglect and sin made it barren and desolate? I might have been much wiser, much stronger, much holier. I might have grown far more in the grace and knowledge of my Lord Jesus Christ. Today I ask pardon for the defective and erring past. Today I seek grace for a better future.

The field of my neighbor's soul—have not the locusts of indifference and carelessness rendered me unmindful of it? I have not sought the Spirit of God, that

I might minister effectually to my friend. I have not helped him as I should, in his doubts and perplexities and temptations. Ah, may the Holy Ghost baptize and anoint me now for this most needful and most blessed work.

The field of the kingdom of Christ—have not the locusts of selfishness and indolence unfitted me for cultivating it? How little I have honored and aided the Master, who laid down his life for me! I have been ungrateful, remiss, heedless. Lord, rekindle the heavenly fires on the cold altar of my soul.

Thanks to be him, he can and he will restore the dreary years which the locust has eaten.

Saturday, December 7th.—Exodus 10:16-29.

"There shall not a hoof," Moses said, "be left behind." Thus I am bidden forsake Egypt utterly and wholly. I must allow none of my belongings, none of my desires, none of my loves, to remain in the sinful land. My God wishes me to be absolutely sanctified and set apart for him.

There are certain practices, certain modes of speech and life, certain amusements and indulgences, of which I cannot say that they are actually sinful and defiling; that would be passing a hard judgment on them. But, if I am a true and sensitive Christian, I shall feel that, if I participate in them, I am lowering myself somewhat, I am taking away from the clearness of my testimony, I am blunting the edge of my holiness. Egypt is not so completely abandoned as it ought to be. So may God strengthen me to deny myself everything which would retard and hinder Christ in his cleansing of me.

Sunday, December 8th.—Psalm 10:23-38.

The sinner cannot do all the sin he would. God's judgments repeated again and again, hem Pharaoh in. And there are more merciful checks and barriers and restrictions.

For instance, there is the Word of the Lord. In India, in China, in Japan, there are people with intellects, emotions, aspirations, like mine; and yet they are abandoned to the vices of paganism. Why am I outwardly better? Because the oracles of God are mine, and because the truth in Jesus permeates the atmosphere I breathe.

Then there is the Spirit of the Lord. He acts on my mind and my will and my conscience and my heart. He quenches unholy thoughts. He drives away vain imaginations. He reins in fiery passions as with bit and bridle.

And there is the Providence of the Lord. He renders it difficult for me to transgress. I am set down amongst all sorts of sobering and educative and helpful influences: the laws of a Christian country, the usages of society, business relations, godly friends, the sweet ties of home, the chastisements of my Father in heaven.

"All these fences and their whole array" he raises round me to hinder me from sin. Have I thought about it? Have I wondered at it and thanked him for it?

Dr. W. E. Barton of Oak Park has been trying his hand in the writing of a catechism. The opening question is, "Apart from the things which you believe, hope or imagine to be true, what do you know?" *Answer,* "I know that there is a world and that I live in it." This is a plunge into philosophy with a vengeance. But perhaps there is wisdom in it, inasmuch as the child is a true philosopher.

FOR BOYS AND GIRLS.

The Little Champion.*

BY CARMEN SYLVA (QUEEN ELIZABETH OF ROUMANIA).

THIS was the nickname the other boys had given young Arnold, because he could not see any creature in distress without going to its assistance. If a fly fell into the milk he held out a blade of grass for it to escape upon, and when he one day saw a snake about to swallow a poor little frog he killed the cruel reptile just in time to save poor froggy's life, though the little creature could hardly believe itself to be safe, and could only sit there staring at its rescuer with its great big eyes, whilst its poor little heart still went pit-a-pat, pit-a-pat!

Another time, as Arnold was passing a pond, he saw three boys busily engaged in trying to drown a little dog. They had tied a rope with a stone fastened to it round its neck, and threw the poor animal right into the middle of the pond before Arnold could come up to them. Quick as thought he flung off his clothes, plunged into the water, and swam straight for the spot where the bubbles rising to the surface showed the death-struggle going on below. He dived and brought the poor little dog up in his arms, quite limp and motionless, but yet alive.

"You wicked boys!" he said, panting for breath and drying the little animal carefully with his handkerchief; "you wicked boys! I will have nothing more to do with you. I will never play with you again!"

"We did not want to do it," began the youngest boy, and then the second one took heart and said: "We really did not want to do it—we all cried, for we are very fond of Fluff, but my father said"—and here he stopped and hesitated, not sure whether to go on.

"My father says we are too poor to keep a dog," the eldest boy broke in defiantly, "and so we would rather drown him ourselves than let any one else have him!"

"And you shall keep your dog, but in future I will feed him. It is little I have, but I will give it you that you may get him something to eat at once. I have only these three pennies, but that will be enough to keep off hunger for the moment."

But what was the surprise of all when Arnold pulled his pence out of his pocket to see three gold pieces—three bright, new gold pieces, that rang as only gold can ring! The brothers stared at Arnold, who looked just as puzzled himself, and stammered out: "What does it mean? I never had a piece of gold in all my life!"

The others, who at first could hardly believe their eyes, now began to feel somewhat in awe of him, and said: "Feel again in your pockets; perhaps you have turned into a Goldman!"

But the pockets were both empty, and the children separated. The puppy, however, stoutly refused to go with the little wretches who had tried to drown it, and kept coming back to Arnold and taking refuge between his legs. "Well, then," he said at last, "the dog must stay with me, and you must keep the money

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in payment. I shall take care of him and bring him up. And as for the gold, you need not be afraid; it was not come by dishonestly. It must be fairy-money, and if I find any more you shall share in it!"

Not long afterward one of the three brothers fell into the pond himself. Arnold heard the screams a long way off, and saw a group of children standing shoulder to shoulder round the edge of the pond, on which floated a big empty washtub.

"He has fallen in there! he is under the tub! he will be drowned!" they all shouted at the same time, while Arnold did the only sensible thing—threw off his clothes and swam out toward the tub. Giving it a little push, he dived and reappeared holding by the hair the already unconscious lad, with whom he swam to shore. The children, who had looked on breathlessly, now crowded round them.

"Is he dead?" they asked.

"No, his heart still beats feebly."

They rubbed him, turned him over on his face that he might bring up the water he had swallowed, and at length he opened his eyes. His brothers had stood by rather crestfallen, and dreading the beating which they might expect for their valiant conduct.

But Arnold with a sudden resolve held out his cap. "Who will give a little help to the shipwrecked sailor? A small contribution, I beg, for the gallant seaman!"

The children thrust their hands in their pockets, and wonderful to relate! each copper piece was instantly changed into gold; even a button, which one boy had dropped in as being all he possessed, was turned into a gold button. They all stared open-mouthed, then perceiving that another of their number, who had pretended to have nothing to give, not even a button, kept looking disconsolately into the palm of his hand, they rushed round him and burst into ringing laughter, for his hand was full of sand and splintered glass.

"You were not quite so poor, then, as you made out?" asked Arnold, who had suddenly gone up in his comrades' good opinion on account of this new wonder, for until then few had credited the story of the transformation, and rather inclined to believe he had helped himself from his father's money box.

"Who? I?" said the boy, turning very red.

"Well, well," said Arnold, "let us say no more about it; you need not tell us anything, we all understand! Only tell the truth next time!"

The treasure was too large for the children to keep it secret, so they all accompanied the boy who had just been saved from drowning to his home, and there related what had happened. Many questions were put to Arnold, but he knew no more than the rest. The glass splinters, too, were shown, much to the confusion of the little miser, and no one ever learned how much he really had in his hand.

Arnold was now made much of, and for a long time people were always expecting that some new marvel would occur. Many thought it a very fine thing to have among them a lad of such wonderful powers that he could at any moment turn pence into gold pieces—and also gold pieces into glass, some of the shrewder folk observed. Meanwhile, the wonder did not repeat itself.

The little dog Fluff was always close at his master's heels, except when they happened to meet his former owners, and then he took care to go well out of the way to avoid them. These boys retained, however, a somewhat uncomfortable sense of obligation to Arnold, and they resolved to let their playfellows share in the riches he had heaped on them. So they planned a day's excursion into the woods, and all set out with their specimen-cases, filled with bread and butter and sandwiches, slung over their shoulders, and with Arnold as guide, for he knew every inch of the way and all the shady nooks and corners and freshest streams.

He was on the best of terms with all the wild creatures; the squirrels played hide and seek with him, the little lizards ran fearlessly into his outstretched hand and the birds hovered close round, for he brought something for each of them—nuts for the tomtits, meat for the blackbirds, apple-pips for the chaffinches and crumbs for the sparrows.

Just as the children were about to stretch themselves on the grass, to picnic comfortably, there came a sound of wind sighing through the trees, like tones of sweetest music, and before they could ask one another what it meant, a lovely fairy appeared before them. Her garments were besprinkled with dewdrops that sparkled in the sun; her snow-white hair fell to her feet, and was even brighter and more glossy than the threads of flax on the distaff she held in her hand, though each of these shone like silver and was as delicate as the petals of newly opened flowers. She was neither young nor old—she was simply beautiful; and the children stood with their eyes fixed upon her, waiting to hear what she would say. And when she began to speak her voice was softer than the breeze, and sweeter than music, and low as the hum of bees, and clear as a silver bell. All could hear her; it was as if she spoke to each one alone.

"You have come into my woods without waiting for an invitation, that is why you have not found the table laid. Follow me now and I will lead you to the banquet which I have had prepared for my guests."

They all readily followed the beautiful fairy who invited them so kindly, and they came to a lovely spot where they had never been before. It was a wide meadow, shut in by beech trees, and with a brooklet forming a waterfall on the one side. The ground was so thick with flowers their brilliant colors almost dazzled the eyes, and the trees were so full of birds their branches fairly bent beneath the weight.

"Sit down, all of you," said the fairy, "and the feast shall be served in a trice!"

She waved her hand and the birds came flying toward her carrying rose leaves in their little beaks. Before each guest was placed a rose leaf containing a tiny patty, very tiny, thought the children, for their good appetites, but they did not like to say so. Another flight of birds brought little silver spoons, and squirrels followed bearing acorn cups full of nectar that had so exquisite a perfume and tasted so good the children regretted the diminutive size of the goblets even more than that of the rose-leaf plates with the fairy patties.

(To be continued.)

In the missionary conference of the young men from college at Northfield, Professor Drummond had happened in an address to refer to cant. When the hour came for him to answer questions, one of the students asked him what he meant by cant. "There is," said he in reply, "such a thing as the religion of a young man; and there is such a thing as the religion of an old woman. Now when a young man talks as if he had an old woman's religion, that is cant."

General & Church News

THE BROTHERHOOD OF ANDREW AND PHILIP.

The fifth biennial convention was held in Pittsburg, Pa. This order is very positively of an interdenominational character, for it exists in no less than twenty-three denominations. It has an enrollment of 20,000. Considering the fact that most of the members of the brotherhood are actively engaged in business, the attendance at the convention was satisfactory.

The aim of this brotherhood is to foster the work of the local churches for men. It seeks to help men to reach men. The founder of it is Rev. Rufus W. Miller, and it has been an inspiration to many other organizations of like character, bearing other names.

The convention opened with a "Get Together" meeting in the East Liberty Presbyterian church. Dr. John H. Pugh, president of the Pittsburg local union, welcomed all to the city and Rev. J. T. Gibson, D. D., spoke for the churches. The addresses of the evening were by Dr. D. J. Burrell of New York, on "The Problem of the Kingdom," and Dr. W. S. Plumer Bryan of Chicago. The latter's subject was "Brotherhood the Highest Stage of Christian Growth."

The next day methods were discussed. "What Are You Doing? And How?" Bright, brisk and breezy is a good description of this session. Three helpful talks were given, one on "The Training of the Apostles of the New Century,," by Rev. J. Galland Hammer, Jr., of Newark, N. J.; another on "Men and the Church," by Rev. E. N. Hardy, D. D., of Quincy, Mass., and the third on "The Christian Man in Politics," by Rev. John M. Schick, D. D., the "President's pastor." In the afternoon the convention visited Bessemer and saw the process of making steel rails.

In the Sixth United Presbyterian church they gathered in the evening and listened to addresses by Rev. Jno. Balcom Shaw, D. D., of New York, and Rev. Daniel H. Martin, D. D., of Newark, N. J.; one on "The Secret of Soul Winning," and the other on "A Life That Counts." "The Boys" had the time on Saturday, and Boys' club work was discussed. A visit to Mr. Heinz' plant in Alleghany, where business and Christian ethics go together in daily life, came next, and several addresses were made at the noon hour there to the convention and the 2,500 employes, by Rev. I. W. Gowen, Rev. Conrad Clever, D. D., of Baltimore, and President Miller.

The topics of the evening were "The Man of the Moment," "The Importance of Personal Work" and "The Essentials of Character Necessary for Personal Work." The closing meeting came on Sunday evening with an attendance of over 2,000. The sermon was preached by the President and a consecration service conducted by Rev. C. W. Keigwin of Newark, N. J. The sight of the men in that great church, with hands united, singing—

"Blest be the tie that binds
Our hearts in Christian love,"

was not easily to be forgotten.

An effort is to be made to have a field secretary for the brotherhood work. A writer in the Congregationalist says that not the least contribution made by this order to American church life is the fact that it has exploded some long-standing and most harmful fallacies. No longer is it possible for intelligent men to say that the old ratio of one male to two females is the necessary rule in the churches. There has been a great change in that regard, and especially where special work for men has been carried on.

THE TEXAS BAPTIST CONVENTION.

The gathering in Fort Worth was a large one. The pastors' conference, which was the first in the order of events, was attended by about 500 pastors, and was a place of power and inspiration.

The convention proper had a total of some 1,800 delegates, 478 chuurches being represented, seventy-one associations and twenty-eight missionary societies. Dr. R. C. Buckner was reelected president. The secretary reported a large amount of work done; 203 missionaries supplied 2,152 stations; eighty-three churches were organized and 269 Sunday schools; there had been 2,994 baptisms; the total of additions to the churches in the mission stations was 6,062; forty-nine church edifices had been built and $52,462.24 had been collected for state missions. This amount passed through the board's hands; if co-operative work were counted the state mission fund would reach $100,000. The report also showed $18,000 raised for foreign missions, $14,000 for home missions and $2,034.96 for old ministers. Much enthusiasm was aroused by this report, especially by the fact that all debts were paid and there was a cash balance of $1,100.

Dr. R. C. Buckner presented the work of the orphan's home, and $11,000 was pledged for it, and $1,200 for the students' fund of the Louisville theological seminary.

Dr. B. H. Carroll of the Texas Baptist Educational Commission reported $233,000 raised this year, $80,000 being given by Geo. Carroll of Beaumont, and $60,000 by his father, F. L. Carroll of Waco. In order to free the six schools of all indebtedness $25,000 more was needed, and this was raised at this meeting. "Praise God from whom all blessings flow," was the hearty response of the convention to this effort.

It was voted to raise $20,000 in the next three months to build meetinghouses in the storm-swept district of the state. The Baptists of Texas give more for missions than is given in any southern state; they represent one-thirteenth of the total Baptist membership in the United States, and one-fifteenth of all the Baptists in the World.

The finishing touch to the convention was the visit of 275 children from the Buckner Orphans Home, which so stirred the people that they took up a collection on the spot of $600 for the children, and Rev. Arthur Little promised that the First church, Fort Worth, of which he is pastor, would supply the forty-five turkeys needed for the Thanksgiving dinner of the 500 orphans in the home.

Chicago and Vicinity.

The Oak Park Baptist church, Rev. Dr. J. W. Conley, pastor, gave last year more than $1.50 per member for local and city mission work, and more than twenty-five cents per member for state missions.

At Immanuel Baptist church, Evangelists D. W. Potter and E. O. Excell conducted meetings for five evenings.

HORSE BUCKED.

Rider Severely Hurt.

A Cincinnati man visiting in Texas, on a ranch, was thrown from a horse and so severely injured that his life was despaired of. He takes pride in telling how food saved his life. The heavy drugs given seriously injured his stomach and as he says "It seemed I would soon have to starve in the midst of plenty. My stomach refused to digest food and I ran down from 165 to 133 pounds. When my appetite failed I was ready to give up, and it looked as though I would soon 'wink out.'

"One morning the foreman's daughter brought in what she called a splendid food, and it turned out to be Grape-Nuts. A little skeptical I ate it and found it was good, and just the kind of food I could keep on my stomach which had been almost burned out by the vile drugs.

"I felt that I had obtained a new lease of life for improvement set in at once. A week later I was weighed and had gained two pounds. My weight has since steadily increased by the constant use of Grape-Nuts, and I am now better than I have been in years, as my friends will all testify.

"In all kinds of athletic sports I notice I have a greater reserve force than formerly, for which I am indebted to Grape-Nuts. Taken in moderation, it is the greatest food of its kind in the world, being equally well adapted to athletes and invalids." Paul Alwin Platz, 1906 Biglow Ave., Mt. Auburn, Cincinnati, O.

which resulted in some thirty professing conversion and others expressing a desire to be Christians.

During the second year of the pastorate of the Rev. F. P. Baker, D. D., which has now closed, the Reformed church at Irving Park has prospered greatly, both spiritually and materially. The membership of the church now numbers 246, 108 of that number having been added in the two years in question. There is large and regular attendance at all the services, including the weekly prayer meeting. One change, introduced by Dr. Baker, has proved to be an unbounded blessing. This is a series of preparatory services throughout the week preceding each communion. They have been remarkably well attended, and it is the testimony of all that they have been most refreshing and uplifting. The meetings for Bible study conducted by Dr. Baker throughout the winter months have also proved highly instructive and profitable.

Rev. Dr. Wm. E. Barton of the First Congregational church, Oak Park, has started a pastor's class for children between ten and fifteen years of age. He has prepared for this purpose an elementary catechism, which he requires the boys and girls to learn before coming to the class, explaining the same to them afterwards.

Under the auspices of the Moody Bible Institute a series of revival meetings have been commenced in the Studebaker theater. They will be held at three o'clock every Sunday afternoon. The theater was filled last Sunday. Two hundred persons working under a chairman distributed 20,000 invitations to the meeting. There was a choir of 200 voices on the stage.

The Congregational Club at its monthly meeting at the Auditorium Hotel, November 18, listened to three addresses: Mrs. Lucy Rider Meyer, originator of the Deaconess movement in the Methodist church, spoke on that subject; Rev. J. H. George, D. D., the new president of the seminary, spoke on the Chicago Theological Seminary and Affiliated Schools, and Rev. J. A. Milburn, D. D., pastor of Plymouth church, on "The Practical Need of Trained Workers as Church Helpers."

The lecture room of the Millard avenue Presbyterian church, though not completely finished, was dedicated on Sunday afternoon, Nov. 17. Rev. Dr. Willis G. Craig of McCormick seminary, preached the sermon. The dedicatory prayer was offered by Rev. T. D. Wallace, D. D. An offering was taken, amounting to $754, covering all the indebtedness. The total cost of the chapel is $3,250.

Baptist.

Four new buildings were dedicated at Spelman seminary, Atlanta, Ga., the school for Negro girls, Nov. 14-17. The new buildings are Reynolds Cottage, the president's residence; MacVicar hospital, including provision for invalid students, and also accommodations for outside patients and a nurse's training school; Morgan Hall, containing dining rooms and kitchens, and study halls and dormitories. With these new buildings the seminary is admirably equipped for the training of young negro women for usefulness in various wage-earning occupations, while giving them all the advantages of a cultured Christian environment in attractive surroundings.

During the past year 105 persons have been received into the First church, Butte, Montana; fifty-four by baptism. Two missions have been established by this church since Rev. J. E. Notsinger became pastor.

Euclid Avenue church, Cleveland, Ohio, had its services disturbed on a recent Sunday by the noise caused by the laying of a new roadway in front of the edifice. The pastor, Dr. Eaton, stopped his sermon and drew up resolutions of protest which were adopted by a rising vote of the congregation and forwarded to the mayor of the city.

Rev. H. C. Crane, pastor of the First church, Cincinnati, has a Sunday school class of over fifty medical students.

Congregational.

At Elkhorn, Wis., Rev. F. M. Hubbell, pastor, a Kingdom Extension society has recently been organized, the membership of which is not to be limited to any age or sex, but is to include all who assume some definite pledge for Congregational benevolences.

The church at Sturgeon Bay, Wis., exceeds its apportionment for home missions in consequence of the wise work of the pastor, Rev. L. E. Osgood, in teaching systematic proportionate giving. An annual sermon is preached on the subject and covenant cards distributed for the adoption of the tithing system by those who choose to do so.

Pilgrim church, St. Louis, has placed a lady visitor on the field and is securing an increased attendance at the Sunday services.

Covenant church, St. Louis, has opened a reading room which is proving of value to the community.

The church at Fort Scott, Kan., is having a great awakening. Rev. Henry W. Stough, formerly of the Third church, Oak Park, has been conducting special meetings. In his afternoon Bible readings Christians have been specially helped.

Bethlehem church, Los Angeles, has added to its institutional work a children's choral class, free to all the children in the neighborhood and a class in English for foreign-speaking women, and Olivet church adds to its work a cooking class for girls and a sloyd class for boys.

The Tabernacle congregation, Denver, Colo., has entered its new building which, however, is not yet complete. It will seat more than 1,500. Rev. Thomas Uzzell is pastor and Rev. C. J. Hall, his assistant. This church has a dispensary and medical staff; a labor bureau and various benevolent departments.

The church at Mill Valley, Cal., has rearranged its Sunday morning program to include a short period of worship, Bible study by classes and a service in unison at the close. New features also appear at the midweek meeting, such as the presentation of various phases of organized Christian work and discussion of the religious bearing of great public questions.

The First church, Springfield, Ill., has a normal class for the special training of Sunday school primary teachers, with the superintendent of the city training school for teachers as instructor. A similar class for intermediate teachers is in charge of one of the high school teachers. The music in the Sunday school is in the care of the teacher of music in the public schools. The gain in the average attendance of the First church Sunday school during the year has been nine per cent. Rev. Dr. Archibald M. Hall is pastor.

Plymouth church, Springfield, Ill., Rev. Orville C. Clark, pastor, divides

TWICE TOLD TALES.

No Meat Extracted from Them by Some Who Most Need the Facts.

We have more than twice, told the reader, of the fact that he or she may perhaps easily discover the cause of the daily ill-feeling and the experiment is not difficult to make.

But there are readers who think truths are for some one else and not for themselves.

Some day the oft told fact will flash upon us as applicable when the knowledge comes home, that day after day of inconvenience and perhaps of suffering has been endured, the cause not being recognized or believed, although we may have been told of the cause many times over, but never believed it applied to us.

It would startle a person to know how many people suffer because they drug themselves daily with coffee. We repeat it, it is a powerful drug, and so affects the delicate nervous system that disease may appear in any part of the body, all parts being dependent for health, on a healthy nervous system.

Relief from coffee for 30 days has cured thousands of people who never suspected the cause of their troubles.

The use of Postum Food Coffee is of great benefit to such, as it goes to work directly to rebuild the delicate cell structures from the elements nature selects for the work. Relief from a heavy drug and the taking of proper nourishment is the true and only permanent method.

its parish into six sections, and a committee is appointed for each section, whose duty it is to make a thorough canvass, visiting each house, and, as far as practicable, each person in the district. In case a family is distinctly Roman Catholic or directly connected with some other church, this fact is noted, but nothing further is done. In all other cases the names of each member of the family are entered in the appropriate place on the parish map, giving street and number. The committees report to the pastor, and also notify him when any changes occur in the district and promptly inform him of new comers. They also circulate interesting religious literature, distribute a church calendar which gives the time of each public service, and invite attendance to any and all of them. The invitation is often made specific and personal. Aside from what may be termed the regular services, cottage prayer meetings are held in different parts of the parish, a week-day class for Bible study is conducted by the pastor, and a special meeting of the Y. P. S. C. E. (aside from the Sunday meetings) held for religious instruction and the formation of plans for better service. The pastor also looks closely after the Sunday school, often sending some card or leaflet to each member. He also sends a note to each absentee. In this manner both attendance and interest are increased, and the school is kept in vital touch with the church.

During the current year 145 have been added to the First church, Los Angeles, a net gain of 112. The joint pastoral salary has had an increase of $1,000. Rev. Warren F. Day and his son, Rev. Wm. Horace Day, are the associate pastors.

At Mill Valley, California, a change in the Sunday morning services has been made. The present plan is a short period of worship, Bible instruction by classes and united services at the close. The mid-week meeting provides readings of helpful selections from published writings, presentation of various aspects of organized Christian work, and of great public questions in their religious aspects, as well as what are ordinarily recognized as "prayer-meeting topics."

The First church, San Francisco, has received 117 members during 1901, of whom fifty-six were on confession. Of the twenty-six received Nov. 3, fourteen were men and six distinct races were included. The church has now in its membership among other races, one Jew, a Filipino, an Armenian, a Negro and an Egyptian. The year just closed has been one of the most prosperous in the church's history, including the paying of the mortgage indebtedness of $10,000.

The Disciples.

The report of the Board of Ministerial Relief shows that 430 persons, 216 churches and fourteen societies, Sunday schools and other organizations contributed to the fund for the aid of superannuated ministers and their families last year. The total receipts for the year were $11,809.17.

Evangelistic meetings are being held in many of the churches in Cincinnati and vicinity. At the Central church Rev. A. M. Harvuot, forty-eight have been added during the first two weeks of the meeting. There have been thirty-two additions at Rev. George A. Miller's church in Covington, Ky.

At Rushville, Ind., Evangelists Wilson and Huston have had 196 additions to the church as a result of their meetings.

The college at Wilson, N. C., the purchase of which by the Disciples we recorded a few weeks ago, is to be named the Atlantic Christian college. The secretary of the Board of Trustees is B. H. Melton and the president is to be Daniel E. Motley, Ph. D., a graduate of the Milligan college and Johns Hopkins university. The college will open next September.

Thirty-four have been added to the First church, Omaha, since September 1. A new building is being planned for.

The church at Shenandoah, Iowa, J. H. Wright, pastor, recently, lifted a mortgage of over $1,000, placed about $250 worth of permanent improvements on the church building and parsonage, paid off a floating debt of $200 in addition to meeting all current expenses and making liberal offerings for special evangelistic services, missions and local benevolences.

The Christian Woman's Missionary society supports twenty-two stations in Jamaica, two in Mexico, one in Porto Rico, and six in India; Bible chairs in three universities, a Chinese school in Oregon, four schools for negroes in the South, and a large amount of evangelistic work. They have 167 missionaries besides native helpers. There are 1,796 auxiliary societies of which the membership is 37,299.

Since June 1st there have been forty-eight added to the First Christian church, Seattle, thirteen by confession and baptism, and thirty-five by letter and statement.

Episcopal.

The Society for the Home Study of the Holy Scriptures has taken up a new course of reading in Christian classics, which has been arranged by the warden, the Rev. Dr. Body of the General Theological seminary, and the director, Miss Smiley. This course consists of 100 books selected as classics in Christian theology and upon completion of the reading of any 25 of the list, a certificate is bestowed; while at the end of the entire course a medal will be conferred. The design of this medal will be copied from the Key of David, a most interesting relic found at the foot of the tower of David in 1839.

Kenyon college has been made richer by an addition of $100,000 to its endowment fund and a gift of $50,000 for a new dormitory.

The Sunday School association of California has arranged for a course of valuable lectures to be delivered in St. Luke's church, San Francisco: Nov. 15, "Religious and Secular Education," Rev. Edward L. Parsons, rector of the Church of St. Matthew, San Mateo, and instructor in philosophy, Stanford university; Nov. 20th and 27th, "The Religious Development of the Child Mind," Professor Edwin D. Starbuck, Ph.D., Stanford university; Dec. 4th, "Teaching in the Sunday School," Professor F. B. Dresslar, Ph.D., University of California; Dec. 11th, "How to Teach the Life of Christ," Very Rev. Edgar J. Lion, rector of St. Stephen's church, San Francisco; Jan. 8th, "Story Telling to Children," Mrs. D. S. Snedden, Stanford university; Jan. 21st, "How to Teach Morality in the Sunday School," Rev. Chas. R. Brown, M. A., pastor of First Congregational church, Oakland, and lecturer on ethics, Stanford university; Jan. 28th, "The Poetry of the Bible," Professor Chas. M. Gayley, Ph. D., University of California; Feb. 5th, "How to Teach Doctrine," Rt. Rev. W. F. Nichols, D. D., Bishop of California.

The annual convention of the Sunday School institute of the diocese of Washington was held November 7th. There was a large attendance, both of the clergy and of the teachers and officers, and the session proved a most interesting one. The first subject was, "The Best Way of Teaching Youngest Children, and How Far May Kindergarten Methods and Material Be Made Available in Church Sunday Schools." Two excellent and instructive papers were read by Miss Duffield and Miss Mechlin, both well-known and successful teachers of infant classes. It was shown how kindergarten methods of instruction may be adapted to Sunday schools, but the use of what is called material was discouraged, and in regard to stories is was urged that Bible stories have the preference. The second subject, "Normal Class Teaching," was divided into "The Need" and "The Method," upon each of which a valuable paper was read. The third subject was "Sunday School and Church Attendance," and the question, "Does the Present System Tend to Diminish Church Attendance?" was ably discussed by the Rev. Dr. R. P. Williams; the second question, "How Can the Sunday School Best Promote the Attendance of Children at the Services of the Church?" was answered by the Rev. Floyd W. Tomkins.

Methodist.

The Epworth league chapters are to observe Sunday, December 29, as a day of special prayer for the presence of the Holy Spirit among the people. Pastors are asked to preach on prayer in the morning and some phase of the Holy Spirit's work in the evening. It is desired that special services be held also on the two following evenings.

The great benevolences of Methodism are splendidly organized. The Missionary Church Extension and Freedmen's Aid societies have a general committee. On this committee are: 1. All the bishops; 2. The officers of the respective societies; 3. Fourteen men from the general conference districts, representing every conference in the church; and, 4. Fourteen representatives from the respective boards of management. Together these make a body of about fifty men, every one of whom is expert in the knowledge necessary to wisely perform his duty. In each case these committees make all appropriations and the respective boards of management can spend no money not first appropriated by the general committee. This committee—for missions—is the only body that establishes a new mission or, for the Freedmen's Aid, starts a new school. On every item of appropriation asked there are from one to several persons present to give first-hand information from personal observation in the case, having only recently been there, no matter in what part of this country or foreign lands it may be located. All sessions of these committees are open to the general public.

The Church Extension society has already aided into existence nearly 12,000 churches capable of seating over 3,000,000 people. There are still, however, over 2,500 unsheltered congregations.

For the reopening of Methodist schools in Utah $10,000 is to be raised by special contributions.

During the last three years Methodist women in this country have raised a twentieth century thank-offering amounting to $401,270.64.

Presbyterian.

The old First church, Columbus, Ohio, made a very great change in its removal to a new site two miles out, and though it lost many members by so doing it had over 100 additions during the first year under its efficient pastor, Dr. John C. Watt. Now the old church building has been sold. It is regretted that it cannot remain as a Presbyterian landmark in its commanding position.

Another change in Columbus, Ohio, is in the union of the Westminister with the old Second church under the name of the Central and occupying the edifice belonging to the Second church. The handsome stone building of Westminster has passed for a song into the hands of the Spiritualists.

Dr. Samuel S. Palmer as pastor of Broad Street church, Columbus, Ohio, has received 286 persons into the church within three years, ninety being on profession. The present membership is 725.

The First Chinese church on Stockton street, San Francisco, Dr. I. M. Condit, pastor, is enjoying a revival. Nine were admitted to full membership Sunday evening, October 13.

At Piqua, Ohio, 119 new members have been received since Dr. Black became pastor, less than one year ago. The membership is now over 800. Since the first of last April the monthly envelop system has been used in raising the church benevolences. The result has been the doubling of contributions.

By the help of the Home board the gospel is preached in five languages regularly in South Dakota and in another occasionally. The contributions to missions from this synod last year reached nearly $5,900.

The Dakota (Indian) Presbytery, without geographical bounds, but made up of Sioux Indian churches and ministers and their missionaries, located in the Dakotas, Montana and Minnesotas, recently held their stated fall meeting at Good Will, S. D. The attendance was large, considerable numbers occupying tents. A score of Chippewas from Wisconsin were among the number. This last is significant when one remembers that formerly the Sioux and the Chippewas were enemies, warring with each other.

Rev. J. Fred Tower of Carthage, Ill., has devised a scheme for removing the tediousness of quarterly review Sundays in the Sunday school. He employs an electric stereopticon and so holds the attention of the pupils.

The first United Presbyterian church to adopt institutional methods is the Eighth church, Allegheny, Pa. It has a large reading room and library and four classes for physical culture have been formed.

The United Presbyterian church has fourteen mission stations among the Freedmen; five in the southeast; five in Tennessee, and four in Alabama.

The First United Presbyterian church of Cedar Rapids, Iowa, celebrated its fiftieth anniversary November 8. Six hundred persons have been received as members since its organization. Rev. A. R. Paul is pastor.

Rev. Malcolm J. McLeod has just completed the first year of his pastorate at the First church, Pasadena, California. Fifty-six during that time have been received into the church on confession of faith and 102 by certificate.

General.

Union Gospel meetings are being held at Charlevoix, Mich., by the Congregational, Methodist and Baptist churches, for three weeks without the aid of an evangelist.

The Swedish Evangelical Mission

KIDNEY AND BLADDER TROUBLES PROMPTLY CURED.

A Sample Bottle Sent Free by Mail.

Dr. Kilmer's Swamp-Root, the wonderful new discovery in medical science, fulfills every wish in promptly curing kidney, bladder and uric acid troubles, rheumatism and pain in the back. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of this wonderful new discovery and a book that tells all about it and its great cures, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing, mention that you read this generous offer in The Christian Century.

Covenant college, a missionary institution with a hospital and seminary in Bowmanville, has just been presented with a gift of over $80,000 through the instrumentality of P. H. Anderson, one of its graduates, who left here only two years ago, a poor young student, to take up mission work in Alaska. Of the amount Mr. Anderson gives $57,000, the balance coming from John Brintesen, a friend, who also found fortune in the far North. Fifty thousand dollars goes to the building of a new hospital, $25,000 for extension work and a home for the president, Rev. David Nyvall; $5,000 for a fund to aid needy students and $1,000 each for the China and Alaska mission funds. The college sends missionaries every year to various parts of the world, and at present has in training in Chicago several Eskimos, who are being prepared for work in their native land.

The Congregational and Presbyterian churches in South Bend, Washington, have united under one pastor. He preaches in one church in the morning and in the other in the evening. The edifices are two miles apart.

At the daily meetings held in Baltimore by Rev. G. Campbell Morgan about 400 asked for prayer or determined to lead a Christian life. The last week's meetings were held in Music hall, which accommodates 4,000 people, but overflow gatherings were

held in the Associate Congregational church. After the meetings 163 homes were opened for prayer meetings for a spiritual awakening in Philadelphia. The names and addresses of these have been placed in the hands of the Philadelphia County Sabbath School association. Its hope is that pastors and superintendents of Sabbath schools may see in the suggestion an opportunity for them to organize through their congregations a number of parlor prayer meetings during the month of November, looking forward to a meeting on December 3d in the lecture room of the Young Men's Christian association, when the leaders shall be called together for conference as to further steps in evangelistic work.

The churches of Los Angeles, California, are uniting in men's meetings for prayer and Christian effort. These men's meetings and the prayer union of the ministers indicate increasing earnestness and have proved fruitful in results.

The Union City Mission association of Minneapolis is doing a great work both in caring for the poor and saving souls and reforming lives. The contributions to the work for the past year were $5,196.23. Twenty-one churches representing eight denominations contributed $903.97. The restaurant and the express departments more than defray their own running expenses, contributing quite a sum into the treasury. Evangelistic services are held each evening of the year, the gospel wagon being used therefor in the summer.

Through reduction of population and financial strength in Carbondale, Kan., it has been found impracticable for the churches to sustain more than one pastor. They have therefore united in holding services for the present on the basis of a simple creed. These are held in the Congregational edifice and the minister is a Baptist.

Dr. P. Waldenstrom, one of Sweden's great religious leaders and the founder of the Free Mission churches, is visiting this country. He has done much for his own land. By conservative methods, yet with strenuous effort, he secured measures for temperance reform that have worked wonderful things for the moral enlightenment of the people of Sweden. In cities, for instance, the license system has been abolished and there is only one place where liquor can be obtained, and that place is closed from 5 o'clock Saturday afternoon to 8 o'clock Monday morning. The treating system, that was so general during former years, has been done away with.

Foreign Missionary Items.

Rev. Dr. J. D. Davis writes from Japan:

Mr. Mott's work among the students in Japan is proving a great success. It began in Sendai, where during three days 140 young men declared their purpose to become Christians.

A four days' conference of workers was held in Tokyo which was attended by 125 workers from different parts of the empire, and all were moved to greater earnestness and deeper consecration in this work for students. During two days in Kyoto 173 young men declared their purpose to become Christians. Over fifty of these are students in Doshisha; over forty in the government Higher Middle school; fifteen in the Medical college and others representing almost every school in the city. The Christian teachers in the schools, the pastors, evangelists and missionaries in the city are organized and at work to look after every one of these men and teach and lead them. Doshisha has opened this fall with over seventy new students, and with several earnest Christian teachers added to its faculty, so that it has the most earnest and united body of teachers which it has had for many years. With this new Christian impulse from Mr. Mott's visit, the outlook for the school is very encouraging. The first night of Mott's meetings in Osaka 130 young men declared their purpose to become Christians.

During the Industrial exposition held at Niigata, Japan, for fifty days, beginning August 10, a series of evangelistic services were held. Native pastors and members of the Presbyterian as well as the American Board mission contributed largely to the success of the meetings which were attended by some 2,000 persons, and much seed was sown through the distribution of tracts. One of the most beneficial results was the quickening of the spiritual life of the Christian people, and the stirring of them up to active service.

At Urgub, in Turkey, some five or six years ago, a prominent Greek lawyer procured from his priest a copy of the New Testament, and though previously perfectly indifferent, and even profligate, became interested, and with his wife soon began a new life. Zealous for the salvation of his friends he began at once to communicate the good news, and after a time had some forty listeners in a room connected with the church. At length the priest observed this interest and forbade him to use the room, at which he took another room, but was soon driven from

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that; then he invited his friends to his own home. Now from this small beginning the truth has gained adherents in twenty-five or thirty families, with a strong working band of young and middle-aged men and women and the Cesarea station has just sent them a preacher.

It is now something like seventy-five years since the American board began work in Turkey, but by the severely enforced laws of the empire that work has been confined to populations nominally Christian. A Protestant missionary attempting directly the conversion of the Moslems would be doported from the realm instantly, if indeed suffered to escape alive. In European Turkey the Board, which by tacit agreement of churches is left to occupy this field alone, addresses itself chiefly to the Bulgarians, a population of about three and a third millions. It was the hope of the missionaries at first to work through the Greek church, educating and elevating the native ministry, the natural leaders of the people. But the native ministry had no wish to be educated or evangelized. They preferred their own superstitious rites to the study of the New Testament; and as they drove those converted under the preaching of the missionaries out of the home churches, it became necessary to organize other churches into which to receive them. There are now about 3,000 Protestant communicants in Bulgaria, and the numerous schools established by the Board in central cities are among the finest institutions under its care. In Asia Minor, also Turkish territory, the work of Protestant missions is confined again to nominally Christian populations, the Armenian people furnishing a large and important field. In the mountainous regions a certain number of Nestorians are reached, but most of this sect live within the boundaries of the Persian empire and of late the majority of them have placed themselves under the care of the church of the Russian czar. In Syria the Presbyterian Board has important fields upon Turkish ground, the work being chiefly among the Druses and Maronites. The Syrian Protestant college located at Beirut had upon its roll over 530 students last year, and the Protestant press put out in the neighborhood of 25,000,000 pages of evangelistic literature.

We call attention to the advertisement of The Natural Body Brace Co., Salina, Kansas, in another column This is a company of very high standing, vouched for by leading banks throughout the country. Their home banks say the company's methods of doing business are all that a customer could ask. They prove by the most skilled physicians and thousands of wearers that their Brace is the best of cures for ailments peculiar to women backache, lung troubles or general and girls, and for abdominal weakness weakness of either sex. It cures after everything else has failed. Their book of plain, common sense reasoning which is fully illustrated is sent free in sealed envelope to all who ask for it. They refund the purchase price to any who are not pleased with the Brace after 30 days' trial. We suggest that you write to them for full information at once.

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"Sometimes that is true, but very rarely. Usually if two persons are well-meaning—and most people really do mean well at heart—they can gradually grow into each other's ways, and by doing so modify individual traits and habits to the great improvement of character. We need to have our sharp corners rubbed off, our little pet vanities punctured, and most of all to learn self-control, 'sweet reasonableness,' and toleration for other people's point of view. When persons say to me of members of their own families, 'I do not know how to live with them,' I feel an unsympathetic desire to reply: 'Keep on living with them till you learn how; it is exactly what you need.'"

Plutarch Newly Translated.

Most interesting to all readers of cultivation and taste, as well as to scholars, must prove the announcement of a new translation from the original of Plutarch by so penetrating a student and so able a writer as Prof. Bernadotte Perrin of Yale University. The volume, which will soon be published by the Scribners, bears the title, "Plutarch's Themistocles and Aristides," and has several illustrations. Prof. Perrin has sought especially to reach the general reader, though he hopes for the approval of scholars also.

This translation brings out clearly the spirit of Plutarch as a writer of lives; the easy and comfortable movements of his thought; his attitude toward men who are struggling with great problems of life and destiny; his amiable weakness as a judge of historical evidence, and his consummate art in making deeds and words portray a preconceived character.

Early Syria and Palestine.

Dr. Lewis Bayles Paton, professor of Old Testament Exegesis and Criticism in Hartford Theological Seminary, has contributed to Scribner's Semitic Series a valuable work entitled "The Early History of Syria and Palestine." Its purpose is to tell the story of the Semitic nations dwelling at the eastern end of the Mediterranean from the earliest time down to the establishment of the Persian empire. Within the last few years important archaeological finds have been made in Syria and Palestine. On account of their central position these lands were in constant contact with Babylonia, Assyria, Egypt and Arabia; and consequently all discoveries in the Orient tend to throw light upon their early history. In this book the endeavor is made to gather up the results of the most recent explorations, and, combining them with facts already known from the Bible and from other ancient sources, to present them in a clear and popular form.

For students of the Old Testament this work will have a special interest, inasmuch as it exhibits the history of Israel in its proper relations and proportions as a fragment of the general history of the ancient Orient.

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the word;

3 [c] It seemed good to me also, having [rv] had perfect understanding of all things from the very first, to write unto thee [d] in order, [e] most excellent Thĕ-ŏph'ĭ-lŭs,

4 [f] That thou mightest know the certainty [rv] of those things, wherein thou hast been instructed.

5 ¶ THERE was [2 g] in the days of Hĕr'od, [ro] the king of Jū-dæ'a, a certain priest named Zăch-a-rī'as, [h] of the course of Ă-bī'a: and [rv] his wife *was* of the daughters of Aâr'on, and her name *was* Ē-lĭs'a-bĕth.

6 And they were both [i] righteous before God, walking in all the commandments and ordinances of the Lord blameless.

[g] Matt. 2. 1.
[h] 1 Chr. 24. 10, 19. Neh. 12.4,17.
[i] Gen. 7. 1; 17. 1. 1 Kin. 9. 4. 2 Kin. 20. 3. Job 1. 1. Acts 23. 1; 24. 16. Phil. 3. 6.
[k] 1 Chr. 24.19. 2 Chr. 8. 14; 31. 2.
[l] Ex. 30. 7, 8. 1 Sam. 2. 28. 1 Chr. 23. 13. 2 Chr. 29. 11.
[m] Lev. 16. 17 Rev. 8. 3, 4.
[n] Ex. 30. 1.
[o] ver. 29. Judg. 6. 22; 13. 22. Dan. 10. 8. ch. 2. 9. Acts 10. 4. Rev. 1. 17.
[p] ver. 60, 63.
[q] ver. 58.
[r] Num. 6. 3. Judg. 13. 4. ch. 7. 33.

10 [m] And the whole multitude of the people were praying without at the [rv] time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of [n] the altar of incense.

12 And [rv] when Zăch-a-rī'as saw *him*, [o] he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zăch-a-rī'as: [rv] for thy prayer is heard; and thy wife Ē-lĭs'a-bĕth shall bear thee a son, and [p] thou shalt call his name Jŏhn.

14 And thou shalt have joy and gladness; and [q] many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and [rv r] shall drink neither wine nor strong drink; and he

3 traced the course of all things accurately from the first, 4 concerning the things wherein thou wast instructed. 5 (the)—he had a wife of 8 Now it came to pass, while he 9 enter into the temple of the Lord and burn incense. 10 hour of 12 Zacharias was troubled when he saw him, and fear 13 because thy supplication is heard, 15 he shall drink no wine

BOOKS

Sunday School Movements in America, by Marianna C. Brown. Fleming H. Revell Co. 269 pages. Price $1.25.

Some time ago an article appeared in a current magazine, written by Dr. Charles F. Thwing, and entitled "Scientific Ignorance About the Bible, as Shown Among College Students of Both Sexes." It was this article, as it seems, which gave the author the impulse to pursue the course of study of which this book is the result. With true scientific instinct, it was rightly apprehended that "an opinion as to the causes or remedies for the present condition of religious teaching" must be based upon "a careful study of Sunday school movements in America." Eight, out of its nine chapters, therefore, are devoted to this historical survey, the practical suggestions which follow from such study forming the substance of the concluding chapter. These considerations possess additional weight from the fact that the work here presented was received in "partial fulfillment of the requirements for the degree of Doctor of Philosophy at Columbia University."

The Sunday school movements are classified in the following manner: Early American Sunday Schools, The American Sunday School Union, The National Convention System, The Uniform or International Sunday School Lesson System, Institutes and the Chautauqua Movement, The Church and Sunday School Work, The Bible Study Union, while Sunday school books and periodicals, organizations for encouraging home Bible study, and The Foreign Sunday School Association receive notice under the title, Miscellaneous. It will thus be seen that a comprehensive view is here given of the whole development of the Sunday school in America, and the subject matter is handled with the utmost clearness and with sympathetic candor. It would be a great advantage if all Sunday school workers would familiarize themselves with the material in these chapters. A knowledge of its historical relations is essential to the intelligent direction of any line of work and it is perhaps safe to say that the progress of Sunday school administration has been greatly retarded by a too general disregard of its history. The result has been that the theories of idealists have often been too far removed from actual conditions, and hence impractical, while, on the other hand, those who are more directly concerned with the practical working of the Sunday school have failed to observe the onward movement which is constantly and must ever be taking place.

In full view of the subject in its historical bearing, the author then proceeds to discuss the fundamental principles which underlie all Sunday school work. In the concluding chapter there is full and intelligent treatment of the Aim of the Sunday School, the relation of this aim to The Ultimate Aim of Education, The Greatest Need of the Present Sunday School, and a discussion of The Final Problem. There can be no doubt that one of the most pressing needs at present is a more general agreement as to what should constitute the real aim of the Sunday school. Its efficiency has been greatly impaired in the past by lack of definiteness and co-ordination in this regard. And of course this involves a clearer conception of the relation between religious instruction, and the agencies which furnish it, to the larger subject of education, its ultimate aim, and the agencies employed.

The peculiar problem in America seems now to be, How to fit into the general scheme of education, a part of which is carried on under the care and direction of the state and made compulsory, the religious instruction which must go hand-in-hand with this other, but which is at present provided for by agencies purely voluntary in character and without the backing of state authority. The elements of this problem are well brought out in the book, and some suggestions for its solution rather timidly ventured. Probably the truth is that no one has yet arrived at the point where he feels warranted in making any very positive statements along this line. The matter is still one requiring deep study and with American traditions as to the relation between Church and State the wise will proceed with caution. It is, however, an inviting field for the specialist, and one for which he will find much that is stimulating and suggestive in the book under consideration. Incidentally there are many practical hints for teacher and superintendent, put in a fresh and attractive form. Valuable statistical appendices have been prepared, showing the progress of the Sunday school according to states and as influenced by various organizations; also the denominational representation of the International Lesson Committee. Particularly suggestive is a table showing the relative attention paid to the different books of the Bible in the International scheme of lessons during a term of years from 1873 to 1899 inclusive. Some omissions here are significant. The minute which led to the forming of the Bible Study Union is given together with its constitution. The book concludes with a copious bibliography and index.

The First Book of Moses called Genesis. Edited by A. H. Sayce, D. D., LL. D. J. B. Lippincott Co., Philadelphia.

This is the first volume of "The Temple Bible." It is gotten up in imitation of The Temple Shakespeare. It has the same clear type, but is hardly its peer in binding, and in general appearance. It is made to read as a continuous narrative, the beginning of each chapter being indicated by an asterisk. The introduction and notes by Dr. Sayce are of great value. The position taken upon critical questions is somewhat conservative. "Recent archaeological research has shown that there is no reason why the Pentateuch should not be substantially a work of the age to which tradition assigns it. Still less reason is there for holding that the narratives it contains are not historically true." He admits that the work is "a compilation," but he avers that "whatever allowances we may make for subsequent editing, and for the additions and changes which may have been brought with it, the Book of Genesis bears the stamp of individual authorship, and of the subordination of the materials embodied in it to the purpose which its author had from the outset in view"—that purpose being, "to exemplify the fact of Divine selection, first of all in the history of civilized mankind as a whole, and then in that of a particular branch of the Semitic family." These questions are sufficient to indicate the attitude of Dr. Sayce towards questions of Biblical criticism. In seeking to substantiate his position he makes altogether too much capital out of modern archaeological discoveries, as one who has devoted himself to studies along that line is apt to do. Yet into his introduction and notes he has compressed much that is informing and suggestive.

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THE CHRISTIAN CENTURY.

Volume I. Chicago, Ill., December 5, 1901. Number 29.

EDITORIAL

THE CHURCH IN THE CITY.

NO one can consider the problems which confront an aggressive Christianity without facing those presented by our large cities. The large city is itself a modern innovation, and therefore its problems are modern. It is puzzling not only the churches, but the legislatures of every land where its portentous form has appeared.

For the Church of Christ the problems of the large cities are created by their density of population. Its marvelous opportunity has become its supreme embarrassment. For where human beings teem in such numbers, living in such close quarters to one another, the conditions become, alas, hostile to the spiritual life, and therefore to the organizations which seek to promote it. A dense population always tends to become a pleasure-loving population. Caterers of amusement of every kind reap a great harvest and are therefore able to offer their questionable wares with ever more alluring and varied devices. This love and pursuit of pleasure, promoted by density of population, creeps over from the evening into the night time, and from the week-day into the day of rest and worship. While some of our friends are forever shouting that there is no distinction between sacred and secular, the answer of the enemy is found in the obliteration of sacred days, places, associations, from the heart and imagination of the community. In these communities the difference for their own consciences between sacred and secular has indeed been abolished by the practical expulsion of the former.

How is the Church of Christ to attack the vast masses of society thus organized for the two great industries of money-making through hard toil, and money-spending in sensuous pleasure? Few of our readers will advocate the recurrence to Puritan ideals in relation to recreation and amusement. Few will now maintain that all recreation is sinful, and that God disowns the man who seeks rest for mind and body, either in a novel or a game. And yet how is the Church to reach the conscience of these great cities with the urgent and insistent voice of those who believe in the eternal life, in the awfulness of the holy law of God, and in the hard task of winning and keeping the spiritual mind? There is not a church in Chicago or in any other city which is not face to face with this problem. It comes to the conscience of every young person who wants to know what to give up and what to retain when he becomes a confessed follower and earnest servant of Jesus Christ. It confronts every church when its young people propose to raise money by means of shows and entertainments of various kinds. It confronts every minister when he sees those who had been worshipers gradually drawn away from the house of God by the allurements of Sunday picnics and Sunday golf. And who of our readers have reached a clear decision on these points? Who know or feel convinced that they know exactly what Christ would have his Church at this hour attempt in relation to those customs of the world around it and the world within it?

Our large cities have also presented to the Church what we call distinctively the down-town problem. Toward the center of these cities the densest populations are gathering, and they are unable to maintain on an adequate scale the modern expensive church organization. People of these classes do not care for small religious meetings. The little church has no chance in their midst. The gregarious instinct is powerful in them. They like to be in large crowds and hear vast volumes of song, and to witness the stirring control of an eloquent speaker over big audiences. These people need Christianity and are sometimes as destitute of the Gospel as the Japanese or the Indians.

Let us confess frankly, and yet with great humiliation, that the Protestant churches have not discovered, in many cities, how to deal with the down-town problem. The Episcopalians in New York and the Methodists in London are the most successful in this kind of work that we know of. In Chicago there is practically no success. It may perhaps be said without invidiousness that two Baptist churches, those presided over by Dr. Lawrence and Dr. Johnston Myers, and the Chicago Avenue church, under Dr. Torrey, have done more than any others, perhaps more than all others put together, to meet the situation. There is no strictly speaking down-town Presbyterian church in existence, although the Second Presbyterian church is rapidly finding itself in that position. The First Congregational church, although tempted a while, has bravely set its face to its great opportunity and its most solemn responsibility and has called to its pulpit a man who has shown elsewhere special adaptation to this work. We earnestly trust that Dr. Bartlett may be able to demonstrate to all the churches what can be done to evangelize the section of the city in which his ministry is now placed.

It would be ungracious not to acknowledge with

great cordiality and admiration the work done by such men as Dr. Gunsaulus in the Central church, and which is now expected from Dr. Frank Crane, the new pastor of the People's church. Beyond all doubt, work of the kind in which they are engaged is urgently needed in this city. The configuration of the city, the habits of the people and traditions which are now a quarter of a century old, make such centers of Christian preaching not only necessary, but most valuable. Whether they can ever reach the highest type of church life, and do for their congregations the best that a church can do, remains to be seen; and it can hardly be said that either of these churches has yet attempted the proof of this. But in such a city there must ever be a great transient population in hotels and boarding houses, as well as many men and women for whom this kind of organization and this type of preaching brings the blessing of God.

It must be confessed, then, as we look around upon the problem of evangelizing the heart of Chicago, that no one plan has yet been discovered whose pre-eminent success is at once a triumph and a beacon of hope to others. The churches of Christ in this city could not possibly undertake a more urgent task than that of considering what means can be employed for establishing and maintaining great centers of evangelical influence in down-town Chicago.

THE CHRONICLER'S DESK.

ACCORDING to the definition of Leconte, religion is "the life of God in the soul of man." Lyman Abbott quoted and expounded this definition in one of his books and used the expression a few times in *The Outlook,* which gave it a kind of currency at the time in the most intelligent religious circles. This was too much for the nerves of a conservative theological professor, who seldom sees anything in Dr. Abbott except something criticizable and dangerous. Being ignorant apparently of the author of the definition, he ascribed it to the familiar heretical source, and proceeded with a characteristic piece of enlightened and discriminating criticism. After lamenting the fact that some of his brethren had taken to the use of this dangerous expression, and hoping they would not do so any more, he goes on, in true Socratic fashion, to take it to pieces. Does the life spoken of mean the life that God lives? If so, it is impossible to us. Does it mean the life that God possesses? If so, this life is not all in the soul, but some of it is in the conduct.

Well, the Chronicler wonders if this theological professor and teacher in a Bible college ever heard the expressions "divine life," "spiritual life," "eternal life"? Would it not be in point for some of his students to rise up and explain to him that these are the exact equivalents of the phrase, the life of God? And while this student is on his legs, would it not be in order for him to adopt the Socratic method and ask, if the life of God is not in the divine part of man, eternal life not in the eternal part, spiritual life in the spiritual part, the soul, where are we to look for it? When God made man in his own image and likeness and breathed into him the breath of lives, what part of him constituted the image and into what part did he breathe the breath of immortality? And what about the words of Jesus, "That which is born of the Spirit is spirit"?

Is it true that we can not live the life that God lives? Christ thought we could, not in the infinite or absolute sense, but in the moral and spiritual sense. The only thing absolutely new in the teaching of Jesus was holding up the divine character as the model and inspiration of human character. His conduct was the ideal of ours. This revelation was a fundamental proposition of the Sermon on the Mount. Matt. 5: 44-48. The basis of religion is God's relation to us, and this determines our relation to him. God is related to us in the first place as Maker—he made us, therefore we are his, and if we are his we ought to do as he tells us. God is related to us in the second place as Father. This is the relationship that Christ emphasizes. If God is our Father we are his children. If we are children of God we partake of his nature; if we partake of his nature, we partake of his character, our moral actions are of the same kind as his, we are like him in the ethics of conduct. So in this ethical sense we can and must live the kind of life that God lives. God tells the truth; can we tell the truth? God's integrity is beyond question; can we be honest? There is either a just God or no God; can we be just? God loves; can we love? God sacrificed himself for human redemption; are we capable of self-sacrifice? God has filled the universe with his benevolences; can we reach the high altitude of the humanities? God is pure, righteous and holy; do these attributes belong to us? So when the theological professor, bent on finding fault with the views of a brother man, and fellow-Christian, obviously more enlightened on this point than himself, said it was impossible for us to live the kind of life that God lives, it was a shallow observation to come from so exalted a source. Leconte's definition of religion as the life of God in the soul of man is an excellent one.

Referring to Leconte's words as his definition of religion, reminds one of the hazards of modern originality, and the likelihood of blundering in ascribing phrases, maxims, proverbs or definitions to this man or that. As a matter of fact, these identical words, "the life of God in the soul of man," occur in an essay written by Alexander Campbell for *The Christian Baptist* seventy-five years ago. Whether this expression was original with Mr. Campbell or not, or whether Leconte ever so much as heard of that publication, or read a word from the nineteenth century reformer, this deponent sayeth not. It is probable, if a literary antiquarian should search the records, he would find this pregnant phrase farther down the line than the days of Alexander Campbell. The critical theological professor referred it to Lyman Abbott. Lyman Abbott referred to Leconte, and Leconte might have quoted it from Alexander Campbell, and there is no telling how soon an ecclesiastical archæologist may unearth it from among the remains of a literary and religious ruin of the past. The expression was not original with Professor Leconte, but he was first to fix and formulate it as a definition of religion, and this is originality enough for any modern to aspire to attain. That famous and familiar saying, "unity in things essential, liberty in things indifferent, charity in all things," long attributed to Richard Baxter, has been found to have fore-dated the time of Baxter by at least a century. The Golden Rule was not original with Jesus,

and there is hardly a phrase in the Lord's Prayer that was not current in Israel before it found a place in that wonderful compilation. Truly the ancients have stolen all our good ideas and most of our fine expressions.

The Chronicler, after writing the preceding paragraph, leaned back in his chair to take a breathing spell, when his eye fell upon the first volume of the Twentieth Century New Testament lying upon his "Desk." He took it up, and carelessly opening to the first chapter of Luke, read the "Dedication" according to this vernacular translation. It is certainly the completest and most beautiful thing on earth of its kind. Here it is:

"To his Excellency Theophilus.

"Many attempts have been made to draw up an account of those matters that are accepted as true among us, exactly as they have been handed down to us by those who from the very first were eye witnesses and afterwards became bearers of the message. I also, therefore, having investigated all resolved to write a connected history of them for you. In this way you will be able to satisfy yourself of the accuracy of the story which you have heard from the lips of others."

What form of dedication or introduction could be completer or finer, or more to the point? M. Renan and Ian Maclaren have expressed the opinion that Luke's gospel is the finest production ever penned by mortal man, and certainly his dedicatory inscription is as exquisitely fashioned by the literary artist as any other portion of that remarkable narrative. Whatever may have been the inspirational qualification of the historian when he sat down to put this marvelous composition together, all he claims for his story is accuracy and verity. It was based upon the testimony of eyewitnesses and a careful investigation of the facts, and if a history is true and beautiful and full of the supernatural, and the record of it is accurate and verifiable, what could inspiration have added to this gem memorial of Luke, the beloved physician? The fundamental question after all is a question of verity and not a question of inspiration.

NOTES AND COMMENTS.

IT has been said that Christ is enthroned in heaven today because yesterday he was crucified on earth; and no one can occupy the throne of moral power who does not reach it by the way of the cross.

A wealthy merchant in Illinois has just bought a carnation for which he paid $1,750. These prosperous times are leading to extravagance in many ways. When it comes to the indulgence of personal tastes and whims there is no lack of money. With our increased prosperity we need an increased sense of stewardship.

We publish this week our Holiday Book number. If the reviews are generally laudatory, it is because we have made selection of some of the best books of the season. We mean to make our review department discriminative and authoritative.

The printing presses of the land have been groaning under the work imposed upon them. There is a perfect flood of new books; more than publishers can advantageously handle. But of the multitude of books produced, the large majority will sink and only a few will swim.

We make mention in this issue, in our review department, of a book of fairy tales by the Queen of Roumania. King Oscar of Sweden is another royal author. His literary works require ten pages of the regular publishers' catalogue, and comprise books on history, poetry and music; with numerous speeches and essays.

One of the penalties which civilized people have to pay for much reading of books is impaired vision. Book reading is spoiling our eyesight. Dr. W. V. Black of the Royal College of Surgeons of Edinburgh points out how that in South Africa the sight of the Hottentot, the Kaffir, and other natives is so much more acute than ours, they being able to distinguish game lurking in kloof, forest and veldt much easier than we, and he suggests that in the work of education we do away with a large portion of our book study, and substitute for it blackboard demonstrations, pictures and models of objects.

Discovery in Astronomy.

An important astronomical discovery has been made by Professor G. W. Ritchey of the Yerkes Observatory. It is in substance this: "That a nebula, with a star for a nucleus, changes its shape and the quantity of light it emits, and that these changes are so rapid as to be observable within the compass of a few hours." His observations, which will soon be given to the scientific world, confirm the nebula hypothesis of La Place, that new worlds are formed by slow evolution from gaseous matter floating in space, and also the theory of Herbert Spencer that the entire universe is passing through a constant flux of evolution and dissolution. By a series of photographs of one star, Nova of Perseus, Professor Ritchey is able to furnish positive knowledge "that in the unspeakably vast gulfs of space nature is slowly molding suns and planets and solar systems and star clusters; that nebulae are converted into suns and suns into nebulae; that catastrophes involving unthinkable quantities of matter are by no means rare in the infinite womb of space, and that out of the chaos and confusion thus produced order and symmetry emerge after ages of evolution."

Freedom of the Pulpit.

The question of the freedom of the pulpit has of late been somewhat prominently discussed. Some have claimed that the pulpit has a right to invade every domain of human interest; others holding that it has a specialty of its own to which it ought to confine itself; a specialty, moreover, so large and wide as to give ample room for the exercise of all the freedom that ought to be desired. Seldom have we seen the true function of the pulpit better defined than in a recent editorial in the Chicago *Record-Herald,* in which the secularization of the pulpit was unsparingly denounced. The editorial in question concludes with these significant words:

"Aside from the question of authority, men are sated with such stuff anyway during the week, and if they go to church Sunday it is to be recalled to the spiritual side of life, which is too much neglected. There is still enough in it and in pure religion for centuries upon centuries of sermons, as there has been in the past. The specialty is still rightly considered the greatest of specialities, and when it is properly fulfilled it ministers more to the higher aspirations of humanity than any other and commands a veneration that is a very bulwark against those who would curtail its just freedom."

Decrease of Theological Students.

The causes of the decline in the number of theological students in all the denominations are being seriously discussed. In some cases it is claimed that quality is being sought more than quantity. Another reason doubtless is the multiplication of the modes of Christian service. It is now possible for men to preach without a pulpit, and to work for the moral elevation of humanity without the backing of a church. But the main reason is found in the condition of the churches. As Dr. Charles J. Little has said, "the modern congregation is heterogeneous and hard to satisfy. Men of marked power gather audiences of their own and hold them, but even they are tempted to the unusual and the extravagant. The statistics of the Protestant churches show an appallingly short term for the average minister, and gray hairs are not a crown of glory but of thorns."

The Function of the Pulpit.

Into a recent utterance the Rev. Charles M. Sheldon, author of "In His Steps," has condensed the experience of years in reference to the functions of the modern pulpit. With most that he says we are in perfect agreement, but we think that he undervalues the preaching function of the pulpit. Hs says that the modern church is over-organized; that the work of the church should be simpler and more specific; that there should be fewer meetings; that the young people should receive special care—all of which is true. but in all that he says there seems to be an underlying admission that as a world-saving agency the pulpit has lost its glory and power; and it is from this that we dissent.

The four points which he makes are these:

"*First,* we have reached a point where we feel there is no longer such a great need of preaching. That is so in my home. Of course there are local conditions everywhere and we cannot always speak for another man. However, six years ago I told my people plainly that I could not prepare two sermons a week. If I write one I tell all I know for that week. Our people are preached to too much. A young minister should preach one good, strong sermon on Sunday and preach it in the morning. The people enjoy preaching, but don't require too much.

"*Second,* we should not talk to the old so much. It is the young people who need us. It would pay you all to say next Sunday: 'For three months now I am going to preach to the Sunday school and the younger members of the congregation.' We talk, as a rule, to the cream of our congregation and forget that the average man is like a child.

"*Third,* we need to preach the truths of applied doctrine. For instance, the doctrine of ownership of property by God. That doctrine has not been preached for the last twenty-five years. The bulk of the business men have not gotten hold of the great truth that the earth is the Lord's and the fulness thereof. They usually say the earth is the Lord's, except my corner lot, and that is mine. We ought to preach to our people that everything of the earth belongs to God. If we take a man in everyday life and teach this doctrine for ten or fifteen years we will find that we will have an easier time to get money for our charities. Men will regard their wealth as consecrated and themselves as merely stewards.

"*Fourth,* we should break down sectarian boundaries. We can assist the great principle of unification. I do not think, however, it is desirable to work toward unity of creed but unity of service."

The only thing to which we take exception in these valuable suggestions is that we have reached a point where there is no longer such a great need of preaching. We believe that the very opposite is true. Never was there a time when there was such a crying need for gospel preaching. It is true that our ordinary congregations of staid and respectable worshippers are surfeited with preaching; but preaching as a means—yea, as the divinely-appointed means of securing the world's redemption is sadly in abeyance. Almost everything else is being tried. The Church must move out from her entrenchments; she must regain her faith in the Gospel as the power of God unto salvation; by the foolishness of preaching she is to demonstrate the inherent power of the Gospel of Christ to accomplish its God-given mission of saving the world.

CHICAGO NOTES.

Joseph Hocking, the English novelist, quotes with unconcealed disgust the remark of a friend, "I wouldn't care a fig to see Rome, but wouldn't I like to see Chicago!" It is largely a choice between seeing a thing that is made, and a thing that is in the making.

Professor McClintock of the Chicago University, speaking recently before the Englewood Woman's Club, emphasized the place of play in the education of a child. Free, spontaneous play that will develop the child's faculties is what is needed. At present the city children have little more than the street to play in. The providing of playgrounds in the crowded districts of the city would develop better health and better morals.

The co-operative dining room which was established in Longwood, one of Chicago's suburbs, a year ago, has proved so successful that the idea is being adopted elsewhere. The families who compose the club sit at their own tables, use their own silverware, but are spared all the drudgery of cooking, and save in money besides. The club is talking of establishing a co-operative laundry. Those who have watched this experiment are of the opinion that it is one way out of the servant girl difficulty.

A movement is on foot in the Roman Catholic parishes of Chicago, and throughout the state, to organize labor unions along the lines indicated in the Pope's encyclical letters on the labor question. Mass meetings are to be held in each parish to foster the movement. In other churches a like interest in the labor question is being manifested. The general convention of the Episcopal church at San Francisco and the national council of the Congregational church at Portland, Me., both appointed commissioners to mediate between employers and employes in labor disputes.

An amusing blunder has been made by the London *Evening News.* It pays us its compliments in this fashion:

"In Chicago even the masterpiece of literature is not sacred. Twenty misguided inhabitants have just issued a translation of the New Testament into modern American. Such an atrocity almost makes one sigh for a few hours of the Inquisition."

The Evening News evidently refers to the Twentieth Century New Testament, the third part of which has just been issued by the Fleming H. Revell Co. Now, that is an English production. The twenty misguided men who have attempted to render the New Testament into modern or colloquial English all belong to the tight little island of Great Britain. And by the way, they have done their work remarkably well. Occasionally there is a "colloquialism" which makes the chills run down one's spinal column, but as a rule the sacred record is made more real, more interesting, and more luminous.

CONTRIBUTED

LETTERS TO THE BOOK-LOVER.

MR. RUDYARD KIPLING'S "KIM."

MY DEAR Friend: Few booklovers of to-day are not interested in the striking and original quality of Mr. Rudyard Kipling, and those who have taken any interest in him know something of his remarkable career. Familiar with India from childhood and drawn into the life of an Indian journalist while yet a youth, he gained an unusual command of the vast and mysterious subject which we simply call "India." He first made his mark by sketches in prose and verse, which were published in India, and which deal mainly with the life and spirit, the weakness and the goodness of the British soldier, and of the British civilian in India. These sketches and ditties are well known to all readers of Mr. Kipling. They show his remarkable command of language, his dramatic power of speaking the thought of other minds in their own manner, and that quality which is an evidence of the highest literary genius, of direct descriptive speech which startles one with its vividness and impresses one with its truth. Much of his early as much of his later work would induce one to say that the main characteristic of Mr. Rudyard Kipling must be called his energy. It is this energy of the man which seizes the fact as it is, which covers it with exactly the appropriate word, which throws it with swift and sure aim right into the seat of vision and of feeling in his reader's mind.

When Mr. Kipling passed from these lighter things to his Jungle Books, he did for India a little of what Scott has done for Scotland, or Thomas Hardy for southwestern England. In his wonderful idealization of the boy brought up from infancy to live among the wolves, we have at once an effort of real genius, clothing itself in a fascinating form out of a rich and abundant knowledge of both human and animal nature. In these sketches one is made to live in a most absorbing way, right in the heart of that interesting realm. One has lessons in psychology, in morals, in sociology, as well as in zoology and several other 'ologies, all woven together as by a master hand. There is humor and pathos, those two essentials of all the noblest literature; there is earnestness and simplicity, neither of which can be either beautiful or strong without the other.

Then Mr. Kipling took to other fields and pastures new. He wrote abundant verse, not all of which can be called poetry, and various stories, all of which manifest power, in the sense of what we have called energy, but which too often lacked the grace and sweetness and the goodness which teach us to love the author, and above all to love mankind. Then came a brief spasm of decadence, when Mr. Kipling hurried to Africa and made himself one of the scouts of Imperialism, and a somewhat too blatant and inconsiderate writer of war sketches and war poems.

One must not forget that it was before this dip in his career that he produced his noble hymn, "Lest we forget." Few words of modern times have been spoken with a prophet's promptitude and a prophet's passion, as were the words of this poem. They rang out over the British Empire, and over the whole world, with a solemn thunder, succeeding the blare of trumpets and the music of admiring love which followed the celebrations of Queen Victoria's sixtieth year of queenship. Many of us who believe in the Old Empire and love it, have for two years felt as though the sad and insistent refrain, "Lest we forget," was a veritable word of the living God.

And now Mr. Kipling has returned to his own appropriate field. "Kim" takes his hand and leads him and us, grateful and glad, to India. It is, I take courage to say, Mr. Kipling's greatest work, and one which, along with the Jungle Books and his Jubilee Hymn, has most chance of putting him among the immortals.

"Kim" himself holds us entranced from the first page to the last. A child of an Irish soldier and his English wife, who is left an orphan to grow up a waif and stray in the city of Lahore, he masters the vernacular and grows up in intimate acquaintance with the spirit and the ways of the Indian people. Free from malice and rejoicing in mischief; free from the worst evils, and acquainted with all; free from religious training, yet filled with deepest religious instincts; free from the restrictions of a strict upbringing, yet naturally courteous, affectionate and loyal; Kim lives before us through several years of his life, his heart opened to our view, so that we follow him as if he were a brother or a child of our own, the object of a tender solicitude and love. When he meets a mystic Buddhist, a "lama," who has traveled all the way from Thibet in search of a great religious blessing, he is at once struck with the difference between this "priest," as he calls him, and all others of that shameless brood, with whose pretentious self-complaisance and open greed he had long been familiar. This man is indeed earnest about the worship of his great Lord, the Buddha, and the discovery of the final secret of his religion, the spring of water that will wash away a man's sins. Right through the book, with marvelous reserve and skill, Mr. Kipling carries us in deepest sympathy with this man's search for the supreme good. With rare insight and yet without comment, he shows us how this man lives, on the one hand desiring and hoping and endeavoring to heap up merit by all good deeds of sacrifice, and on the other hungering and thirsting for that experience which is nothing less than the forgiveness of sins. It is the inevitable failure, not only of his heart but of all non-Christian religions, by which he is unable to see that until there is a denial of merit there can be no forgiveness of sins, and yet that in the forgiveness of sins alone can there be the beginning of a truly meritorious life.

Mr. Kipling takes these two, the old man and the young boy, through the teeming cities and the wide crowded highways of northern India in their vain, yet attractive search. We seem to live a while personally among those great and motley crowds. The noise of India fills our ears. The sordidness of its masses, the vague content, combined with a spiritual discontent, of its wealthier classes, its leisurely estimate of the value of time, and its solemn insistence upon the value of life and of worship—all this is made real to us as we walk through it, open-eyed and amazed. And then we are taken, led as it were by this little child, into some phases of the relations between the British Government and its vast Empire. We are made to see what good is done and what stupid harm; what mingled admiration and contempt, gratitude and dislike, the

people feel for their white rulers. We are taken a little under the surface of things to see a portion here and there of the vast system of intrigue and plotting, of disloyalty, which connects one city with another and state with state, and on the other hand the unwearied and watchful skill with which the rulers of the land, by a great system of spies, keep themselves informed of every hostile intent and plan.

"Kim" is then not only a deep study in human nature, but an absorbing revelation of that portion of the Orient to our western world. Mr. Kipling's style is here seen at its very best. Its energy is almost nowhere grotesque; its wayward coarseness is softened and refined, without losing its vigor; it is direct, and yet chastened and sometimes sweet in its quality. The book is undoubtedly the product of an earnest mind that has faced and dealt with some of the deepest problems in human life. We are thankful to have from one more of the leaders of our contemporary literature a book so profund in its sympathy with man's religious cravings, and with the deepest principles of Christian morality. If the story ends abruptly, leaving us unsatisfied as to what became of "Kim" and making us long to go further with him, either into the "Great "Game" or the "Great Search," let us take courage and hope from Mr. Barrie and his "Tommy." And yet let us not forget to fear also, remembering what Mr. Barrie did with Tommy, and through him with the hearts of us all. Yours faithfully,

A. BOOKMAN.

"THE INFLUENCE OF MATTHEW ARNOLD ON MODERN THOUGHT."

REV. W. AYLMER-STARK.

RATHER more than thirteen years have come and gone since there passed into the silent land one of the outstanding intellectual figures of the nineteenth century. I refer to Matthew Arnold, poet, critic, essayist, likewise prophet and inventor of a new religion, which he fondly imagined to be identical with that of the Author of Christianity. The brilliant writer of "Literature and Dogma" played many parts in his time, and that he succeeded well in most of them is proved by the place which he occupies to-day in the world of letters, and especially in the province of literary criticism. An assailant of orthodox theology more philosophical than Rénan, more informed with a broad culture than Comte or even Huxley, more constructive than the creed-breakers of Tübingen, a critic who himself defied criticism, in style at any rate if not in ideas, a poet whose vogue is ever increasing and whose particular niche in the Temple of Fame is only a little lower than the topmost pinnacle, Matthew Arnold stands before us today as vividly and picturesquely as in the old days, when he played battledore with Moses and the Apostle Paul, and gravely admonished a frivolous world for departing from the simple teaching of Jesus.

Perhaps one of the reasons why Arnold fascinates us so much lies in his invincible superiority or, at least, assumption of it. His persistent habit of treating the rest of the nation as children, and himself as parental adviser on things mundane and spiritual, gave to his personality a piquancy which might well be called by another name in another man less gifted, and with less solid and substantial attainments. For the prince of critics was nothing if not the superior person. As R. H. Hutton remarks with a slight soupcon of irony—"Mr. Arnold is a master of the grand style. He has the port of a great teacher." He possessed indeed an unusually large share of that serene self-confidence which the atmosphere of Oxford University seems to produce in so many of its alumni—a thinly-veiled contempt for middle-class people, dissenters, "bourgeois," and Philistines, under which mildly insolent term Matthew Arnold evidently includes all who have the temerity to ignore his own particular brand of culture. The author of "Essays in Criticism" firmly believed in the soundness of his own judgments, so firmly indeed that towards the end of his life he clothed himself with the mantle of infallibility, and fondly imagined himself sitting in the seat of the dethroned doctors of Christendom. It was a pretty spectacle, but perhaps the world, which secretly worships impertinence, liked Arnold none the worse for it.

A very fair test of a writer's popularity, or at any rate of the degree in which he has impressed the popular imagination, lies in the number of his phrases that have become current coin of the realm. There is hardly a line in Hamlet, for instance, or Locksley Hall that has not become a quotation for the man in the street. Now, Matthew Arnold had a distinct genius for inventing such phrases and for reiterating them over and over again with a cumulative complacency, until it would be a task of considerable difficulty to forget them. I need hardly mention such familiar catchwords as "sweetness and light" (a phrase borrowed, by the way, from Dean Swift), the "secret of Jesus," "Hebraism and Hellenism," "dissidence of dissent," "conduct is three-fourths of life," and many another. There is no author more guilty of plagiarism than Arnold, but when he steals he does so with the most charming effrontery from a preceding paragraph, chapter, or volume of his own composition, which thus becomes invested with all the inerrancy of a sacred canon.

As regards Arnold's influence on modern theological opinion, one can but say that in the general disintegration of theology which has been and still is taking place, his writings have materially helped. Not, indeed, that the religion of "Literature and Dogma" can ever be considered synonymous with that of the Nazarene Jesus, or that the former can ever adequately satisfy the religious cravings of the race. He has reduced religion to "morality touched with emotion," but, as has often been pointed out, he has taken away from us those objects which alone are capable of producing such an emotion. He tells us that when the poor Hebrew in his extremity called upon his God he was really thinking of a "stream of tendency that makes for righteousness." It is quite obvious, however, that such an abstract idea could never have entered the poor Hebrew's cranium, which was built to hold the concrete, and the concrete only. It is likewise quite obvious that Christian people as a rule have no burning enthusiasm for such cheerless deities as "streams of tendency." They will not light a single candle on such an altar, nor will they spend a single penny in propagating such a nebulous faith. Nor will Arnold's description of the doctrine of immortality as "Aberglaube," as an excess of belief or superstition, make his new religion any the more palatable to the mass of the people who, we take it, identify religion

with a definite personal future life, and not with a mere shadowy existence "somewhere in the vast sounding house of labor."

And yet, on the other hand, Arnold's influence on modern theology—not that of the schools, perhaps, but that of the lay mind—has been in some respects salutary. It has certainly been deep-reaching. For one thing he has helped to promote that impatience, so characteristic of these days, with mysticism—at least where mysticism takes the place of conduct and life. He has destroyed a great many venerable and high-sounding theolgical shibboleths, and clerical reactionaries of every creed and discipline have cause to remember his irony, which has eaten like an acid into their hardened formularies. Such performances, although fraught with grave danger, have been somewhat refreshing to a world weary of the hair-splittings and logic-choppings, and insufferable pedantries of those who have turned religion from a thing of practical life into a thing of mere scholastic metaphysic. Then, again, by tilting (rather presumptuously, it must be admitted) at the paramount importance of St. Paul, he has emphasized the extreme significance of the actual sayings and teachings of Jesus, and has thus helped to promote that "Return to Christ" of which we hear *ad nauseam* to-day. In quite other religions the same phenomenon has appeared where devout but dreary disciples, fond overmuch of ratiocination, have neglected the simple gospel of their Founder and have muddled their heads with the involved and systematized disquisitions of the scribes and schools. The true Protestant surely is he who protests not merely against palpable errors and corruptions, but against this radical and impious error of substituting the theology of a disciple for the religion of a master. In this sense Matthew Arnold was a Protestant of the first water.

It will thus be seen that Arnold has enunciated several of the fundamental propositions of recent German theology, including Ritschl—that lately discovered star in a somewhat murky firmament, towards which theologians, in various stages of emancipation, are craning their necks—with a charm and imaginative vigor which is none too common in the dogmatic treatises of the Fatherland. The paramount importance of the ideal, the moral, the spiritual, the eternal, over the historical and transitory garments in which the ideal clothes itself from time to time—that is the witness and testimony of Matthew Arnold to the world. And that, too, is substantially the faith of all the great literary figures of the nineteenth century, who combine reverence with genius. It is an intelligible gospel, although it is not altogether the gospel of the Lord Jesus Christ!

When we come to consider Arnold's influence on modern literary criticism, we are entering another territory altogether. But we stand upon surer ground. In the opinion of many Arnold is the greatest literary critic of the age. We may notice how in almost every journal of repute his *obiter dicta* are accepted as axiomatic. He has had a host of imitators, most of whom have caught his mannerisms and air of complacent superiority, but little else. He has introduced us to Sainte-Beuve and Senancour, and many another (before unknown) of the great French stylists and thinkers, and for that we cannot be sufficiently grateful. He has burst many bubbles, exploded many fallacies, and pierced many inflated literary reputations. He has created many new ones, which will be pierced in their turn! But on the whole his influence in a relaxed and sentimental age has been tonic and astringent. We are all the better for that austere figure, who, through his pages, still keeps beckoning us to perfection, and urging us to give up our "all too human creeds and scan simply the way divine."

INDIA LETTER.

GEO. W. BROWN.

INDIA is a land full of surprises. Before we left America for here, we had no idea that long railway journeys could be made in this country with as much comfort as is really possible. There are in all India about 24,000 miles of railway, of various gauges it is true, but most of it wider than in the United States. The railways, the cars, and their management, are patterned after the English system, of course, not the American.

The first thing which appeals to one on seeing an Indian railway is the size of the cars. But if the traveler has passed through England on his way, he has been prepared somewhat for it. The freight cars resemble large Saratoga trunks in their shape and size. Each one is mounted on four wheels, and their ordinary capacity is nine or ten tons, though I have seen some monster cars capable of carrying sixteen tons. But these vehicles are not dignified by the name of "cars"; they are "waggons," with two g's in the word. Passenger cars are "carriages." These names are perhaps more appropriate to the size.

According to the condition of one's pocketbook he may travel first class, second class, intermediate, or third, but the rates are all cheaper than in the United States, varying from two or three cents a mile to less than one-half cent. Government officials, many tourists, and all of aristocratic ideas travel first class. Missionaries, unless making a short journey, when they go in a lower class, usually go second class, paying half first class rates, that is, from one cent to one and one-half cents a mile. There is not much difference between first and second class. The cars are divided into compartments or pens about eight feet long and as wide as the cars, each compartment opening into a small bath room. In the second class compartment there are usually three lower berths, one on each side of the car and one in the center, and two upper ones. The first class does not have the center berth, and the berths are a little wider. The whole compartment is more roomy. The intermediate and third class carriages are divided into compartments by benches running crosswise of the car, two benches, facing each other, being in each compartment. Intermediate carriages are to third class what first class carriages are to second. Into these lower class carriages the howling natives are packed like sardines, each one loaded down with his individual bundles, smells and microbes. In the hot season it is no uncommon thing for some of them to die in their stuffy compartments, which, however, are open on all sides so as to be well ventilated.

On making the journey from Landour to the plains, the first seven miles, the descent of the mountain, is made on horseback, on foot, or in a dandy. The last is a boat-shaped contrivance with a skeleton frame covered by oil cloth, the whole thing being carried on the shoulders of four men. Two extra coolies go along as relays. At the end of seven miles we have de-

scended about 4,500 to 5,000 feet. Here we get into an antediluvian-looking carriage driven by a most villainous Jehu and go seven miles farther to Dehra, the railway station.

The first essential to comfortable railway travel in India is to know the whole system of railway management. After you start you can get very little knowledge of the journey except such as comes by experience. First comes the important matter of getting a ticket. Not less than half an hour should be allowed for this work. In fact, an enterprising ticket broker in Chicago could sell you a ticket from his city to Harda, for ocean passage and all, in about the same length of time it takes the Dehra clerk to provide you with your necessary pasteboards. Then your heavy baggage is weighed up and charged for, and you receive a receipt for the same. Here the railway system is better than England's, for one does not have to get off at every station and see that his packages are coming on all right, nor does he have to join in a mad scramble with the other passengers at his journey's end to prevent some one from walking off with his belongings. When these matters have been attended to, you proceed to get into the car. If you are wise, you have written two or three days beforehand to reserve accommodation for you. First you take in your roll of bedding. A traveler no more goes without his bedding any place in India than without his shoes in America. Then your small steel trunk, a hand satchel or two, your lunch basket, a porous earthenware vessel of water, a basket of fruit for use when you get to your station, where nothing of the kind is procurable, and various other articles that you are taking along. After you have embarked, perhaps a ticket collector comes along and looks at your ticket. Then a man comes along and inquires whether you will have dinner at some station you will reach about 9 p. m. The guard saunters by in his white uniform crossed with a huge black leather strap. He is the manager of the train; a combined conductor - expressman - baggagemaster-brakeman.

The iron gates at the third-class waiting room (or waiting ground) hem in a surging mob of natives. A clerk comes and undoes the lock and the mob makes a wild rush for their pens in the train, and after several minutes of climbing over each other succeed in finding places. Presently the train starts and you begin to survey your own pen. If only two or three personal friends share it with you your prospects are good for a pleasant journey. But if the compartment is not full some native *baboo* in government employ or some fat maharaja may come in, and after making the place reek with his garlic breath, modify the odor with his vile cigarette or still viler hookah, as he carefully gathers his feet up for a comfortable squat on the cushions. You cannot communicate with any one else on the train, —not even the guard—except by punching a thing in the roof of the car, when the train will stop.

When night comes you get out your roll of bedding and spread it out on your narrow shelf, gathering it up again in the morning. One of the missionaries has suggested that each candidate for the foreign field be compelled to take a course as porter in a Pullman car before he comes to India. Next day your food supply will be eaten or spoiled, and you must order a meal from the railway eating house. You go in to a table adorned with not less than three long rows of bottles, filled with several varieties of beer, brandy, wine, whisky and other poisons. There is no food in sight, but it will come. If a man were to shut his eyes while eating he might easily believe that the chief article of food was pepper, mixed a little with several kinds of tasteless dilutants, which, upon observation, would be found to be rice, curry, meat, potatoes and several unknown vegetables. If you ask for water to drink you will be looked upon as a monstrosity in male attire. The table servants are adepts in the old trick of not letting you get fairly started until it is about train time. Later on your water supply gives out. Now you have your choice of several things. You can drink the water you get along the road, supposed to be filled with cholera, typhoid and other choice germs; you can get a cup of tea at almost any station; or you can get a bottle of soda water or lemonade (made of acids and innocent of fruit juice), supposed to be made of filtered water. Not liking tea, and not desiring to imbibe any microbes, you try a bottle of lemonade, receiving with it a piece of ice the size of a thimble, that you may cool the liquid to drinking temperature.

If you are lucky enough to be on the watch, you will know your station and get off at it. If not you may ride a hundred miles farther along. Perhaps a ticket collector will come up and ask for your ticket, and perhaps he will not. If you should get off on the wrong side of the train he never would bother you about it. Such is travel in India, and in many ways it is better adapted to the country than our American system would be.

Harda, India.

PLEASANTRIES.

"You are from the country, are you not, sir?" said a dandy young bookseller to a homely-dressed Quaker who had given him some trouble. "Yes." "Here's an essay on the rearing of calves." "That," said Aminabad, as he turned to leave the shop, "thee had better present to thy mother."

A Welsh editor had misspelled the name of a famous poet of Wales. "Why do you spell Llywarch Hen's name Llwyarch?" asked a friend of the editor. "Why, does he object?" asked the editor. "Object!" echoed the other; "Why, he has been dead 1,200 years." "Oh, then, I don't care a toss," said the editor.

"I want," she said, "to buy a book for a friend of mine for Christmas. What would you advise me to get?" "Well," he answered, "it depends upon what your friend is and does. If he is a married man who has to look after the furnace himself you might give him 'Humphry Clinker.' Or if she is a lady who is troubled over the servant question, give her 'Self Help.' In case your friend is constructed after the Russell Sage plan send around 'To Have and to Hold.' 'Within the Gates' would be an appropriate book to present to a friend at Joliet or Sing Sing. To the father of noisy triplets I have no doubt that 'The Heavenly Twins' would be a welcome relief, and for one who is waiting for a dead man's shoes 'Put Yourself in His Place' would be an appropriate gift. 'Ships That Pass in the Night' would be a nice book to give to the wife of a commuter who has to get up about four o'clock in order to reach his place of business during the forenoon."

BOOK REVIEWS.

A Real Queen's Fairy Tales, by Carmen Sylva, Queen of Roumania. Translated by Miss Edith Hopkirk. Illustrated by Harold Nelson and A. Garth Jones. Davis and Company, Chicago. Price, $1.50.

This is one of the choice gift-books of the season. To find a copyrighted book of the Queen of Roumania emanating from a Chicago publishing house is something of a surprise. The young firm of Davis & Company are to be congratulated upon securing such a literary treasure. They have evidently given to the making of the book loving, painstaking care. The

CARMEN SYLVA, (QUEEN ELIZABETH OF ROUMANIA).

illustrations are quaint and striking and the letter press is clear and grateful to the eye.

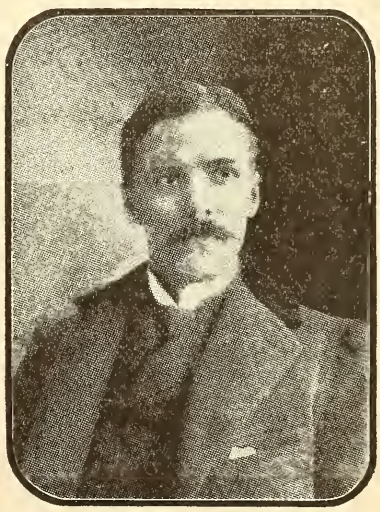
Some books are impersonal. They seem to have been written in a mood of detachment, and hence reveal but little of the author. The writings of Carmen Sylva are intensely personal, they are part of herself, and an interesting autobiography could be constructed from them. In this book we have a reflection of the queen's pure, simple and romantic child-life. These fairy tales, which are so charmingly told, could have been written only by one who had lived in fairyland.

The queen takes us into her confidence and tells us of her free life in girlhood, as she roamed through the forest that surrounded her home on the Rhine. She says, "The storm-wind was a special friend of mine. When it made the oaks and the beeches sway and groan, sawing the branches asunder till they came crashing down, then I would tie my little hood over my brown hair, and with my two big St. Bernard dogs by my side, I would race through the forest, avoiding all the beaten tracks, and listen to its voices; for the forest told me stories all the time. The forest sang the songs to me, which I wrote down afterward at home, but which I never showed to any one. It was our secret—the woods' and mine. We kept it to ourselves. No one else knew the songs we sang together, we two, for no one else would understand them as we did." It is said in the introduction that "at nine she composed verses; at eleven she attempted to write a novel; at fourteen she composed dramas and acted them with the aid of her companions and dolls; at fifteen she studied three newspapers daily, and took a keen interest in politics; at eighteen she had the reputation of being the best educated princess in Europe."

Literary work has been to Carmen Sylva as natural as breathing. It was the way in which she instinctively expressed herself. In it she must have found much solace amid the cares of state, which she has shared with her royal husband for thirty years. As a writer her style is clear as a mountain stream. The predominant notes are love of nature and love of humankind. This volume of fairy tales is issued simultaneously in eight different languages. It will doubtless have, as it deserves to have, a wide circulation.

"A Lily of France," by Caroline Atwater Mason. American Baptist Publication Society.

The period chosen by Mrs. Mason for her historical romance is one of the most interesting and important in history. The character which is the central figure in this romance is one of the purest and most worthy which ever grew on the soil of France. The period includes the struggle for civil and religious liberty in the Netherlands and the character is Charlotte of Bourbon, the second wife of William the Silent. Mrs. Mason has an unusual faculty of bringing out



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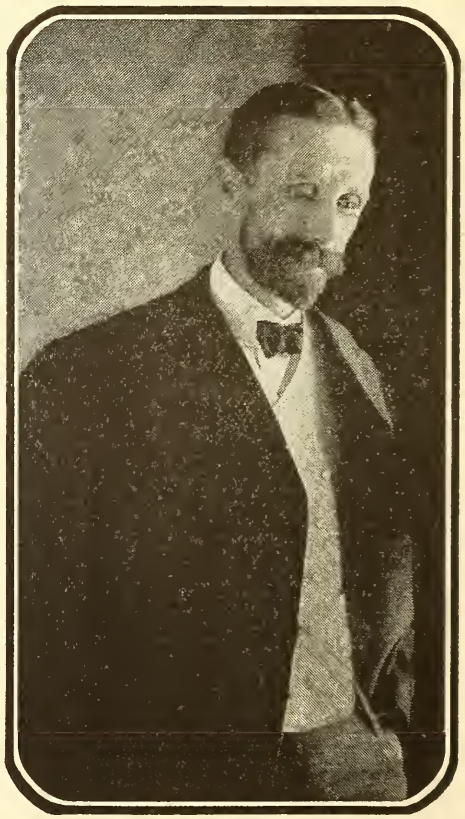
NEWELL DWIGHT HILLIS

the fundamental problems which confront the Church today. In "A Wind Flower" she made a strong plea for Christian unity. In "A Lily of France" she pleads for the authority of the Bible and the liberty of conscience. Many very important historical characters are grouped around the central figure, Charlotte of Bourbon. One is Catherine de Medici, whose cold, cruel plotting brought on the massacre of St. Bartholomew. Another is Queen Elizabeth of England, whose scheming leads the author of the romance to

say: "The ineffaceable blot on the pages of history which the next fortnight was to bring was not, however, the work of one woman of wicked will alone. The underlying shame of it (the massacre of St. Bartholomew) must rest also upon the duplicity, the double-dealing, the cowardly shiftiness of another woman, the Protestant Queen of England." The most important character in this historical romance, which is not surpassed by any of Scott's novels, next to Charlotte of Bourbon, is her husband, the Prince of Orange, William the Silent. Philip of Spain, the Duke of Alva—the bloody butcher, Henry III. of France, Charles IX., the Huguenot leaders—Admiral Coligny and Conde, Louis of Nassau, Sir Philip Sidney and Mary, Queen of Scots, are lesser characters in the plot of the romance. Mrs. Mason deserves much credit for her careful study of the historical situation which led to the liberation of Leyden after one of the epoch-making sieges in history. The courage and determination of the Protestants is strongly portrayed in the characters of the Queen of Navarre and Count Louis of Nassau, both of whom lost their lives in the struggle for religious liberty. Norbert Tontorf, whose noble father was butchered for printing Bibles, is a fine type of the sturdy, noble Dutch character. Notwithstanding the wealth of historical information woven around the central figure, "A Lily of France" is intensely interesting as a romance and will certainly have a permanent place among the great historical novels. It should be in every Christian home.

The Right of Way, by Gilbert Parker. Illustrated by A. I. Reller. Harper and Brothers, New York.

The three things about this novel which impress one most at first are its strength, its tenderness and its dramatic interest. It is neither a pleasant nor a satisfactory story, yet it throws over its readers a spell of enchantment which holds them to the end. The psychological problem which it presents is an interesting one; but the solution of the problem is faulty inasmuch as it involves a moral change for which no adequate cause is assigned. The plot of the story is in substance this: A young lawyer, cold, cynical, passionless and skeptical, finds that his sympathies are awakened and his powers of intellect and oratory quickened by the use of stimulants. He falls a victim to the liquor habit. In a murder trial he succeeds in overpowering the judgment of the jury, and in securing acquittal of a man whom he afterward charged to his face with being as guilty as hell. By this brilliant display of forensic power he wins the hand, if not the heart, of a young woman like-minded with himself. In their loveless wedded life he seeks solace in the bottle. With affection stifled and ambition dead, his life is an aimless one. Yet gleams of his better nature appear. He allows himself to become the scapegoat for an offense committed by his wife's brother. In a drunken brawl he is struck on the head and cast into the river. His friends give him up for dead, but he is rescued by the man whom he had saved from the gallows. As the result of his wound memory is blotted out. For six months he lives a simple, innocent, animal existence, when, by a skillful operation, he is restored to consciousness. He is born again physically and morally; and begins a new life in a remote French-Canadian hamlet. We cannot, however, follow the story through all the intricacies of its plot. Incident is piled upon incident; one startling episode follows another in rapid succession. There is abundance of power, but the whole thing is too stagey. Here and there it descends to the melodramatic. But with all its faults, it is a virile story. Its description of life in a French-Canadian Catholic community is remarkably well done. The lights and shadows of that quaint and simple peasant life are put upon the canvas with a sure hand. The book has already taken a foremost place among the popular books of the season.



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RALPH CONNOR (CHARLES W. GORDON.)

Winsome Womanhood, by Margaret E. Sangster. Illustrated. Fleming H. Revell Co. Price, $2.50, net.

Mrs. Sangster is one in whom the mother-nature is so strong that she establishes at once a bond of sympathy between herself and her girl readers. She draws them to her, breaks down all barriers of reserve and speaks to them heart to heart. She also speaks with a judgment that commands the respect of those who are of riper years. In her "foreword" she defines the object of her book. She says that it was "written for women, with a wish and hope that it may prove suggestive and helpful to the girl in her teens who faces so many problems and stands before an unknown future, to the older woman bearing the responsibilities of middle life, and to her whose outlook is toward the setting sun."

The thirty-two chapters which comprise this book are divided into four parts; namely, Day Break; High Noon; Eventide, and the Rounded Life. The first part begins with "The Girl of Fifteen"; the last part closes with "Waiting for the Angels." The common things of which life is largely made up are touched upon with rare good sense. The style of the book is as clear and limpid as the thought. And through all there is the fragrance of a sweet and lofty Christian

sentiment. Perhaps it is just a little too preachy at times; but it is done in such a winning way that it is hardly possible to take offense at it.

The Revell house have put out some handsome books this year, but this one excels them all. It reaches high-water mark in the printer's art. The illustrations are sketches from life, and every page is decorated with artistic designs whose delicate colors charm the eye without detracting attention from the text. Happy the woman who at this Christmastide receives as a love gift this beautiful book.

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From "DEBORAH," by DR. LUDLOW

The Making of an American, by Jacob A. Riis, with numerous illustrations. The Macmillan Co., New York. Price, $2.00, net.

The title of this sumptuous book is a happy one, but it might just as appropriately have read "The Making of a Man." The book itself contains the record of the struggles of a heroic human soul, fighting against great odds, and cutting his way to honorable manhood. But there is this to be said, the stuff was there out of which strong character can be made. The elemental force which comes from good heredity was in this young Dane. His energy was something tremendous. When obstacles were encountered something had to give way, and it was never Jacob Riis. He showed clear grit. He was what the ancients called a four-square man. It did not matter how high fortune might toss him into the air, he always came down on a solid base.

Every man is interesting to himself, but every man does not confess it. Jacob Riis does. He has all the frankness of a boy. He objectifies himself, and speaks of himself as one whom he knows and can criticize impartially; praising his virtues, condemning his mistakes and failures, and laughing at his foibles and follies. It is this ability to laugh at himself that is the most characteristic thing in the story. There are many who can smile at their misfortunes, but there are few who can laugh at themselves.

The style of the book is like the man himself, natural and picturesque, full of dash and daring. The author often runs along the edge of the precipice of propriety, but never once does he lose his balance and topple over. The poise of the book and the poise of the man are alike remarkable. The interest centers in the humanitarian work to which Jacob Riis was led in following his duties as a newspaper reporter. Largely through his untiring effort Mulberry bend, one of the plague spots of the city of New York, was wiped out, and parks and playgrounds for the poor were secured. It was this work which led President Roosevelt to speak of Mr. Riis as the most useful citizen in New York.

This book will serve two important ends—it will show how rapid is the transformation by which a raw foreigner can be changed into a loyal and patriotic citizen, and it will afford an example to young men of a clean and true life lived in the midst of the constant strain of temptation. It is a book whose influence for good will be wide and enduring.

Stories of the Colleges, being tales of life at the great American universities, told by noted graduates. J. B. Lippincott Co., Philadelphia. Price, $1.20 net.

This is not a history of American colleges, but is a series of breezy stories hitting off some of the characteristics of American college life. The stories are from the pens of alumni who have gained distinction in the world of letters. They are written in a healthy, rollicking spirit, with fine insight into character, and with not a little of the saving grace of good-natured humor. The experiences and reminiscences which they record throw a flood of light upon the inner workings of college life. They give a succession of kodak pictures taken when those concerned were in a condition of undress. They will be read with delight by old college graduates, who will laugh with moistened eyes as they look back upon their callow days, and by young people who are looking wistfully forward to their entrance upon college.

The nine colleges connected with these stories are Harvard, Yale, Princeton, Pennsylvania, Columbia, West Point, Annapolis, Cornell and Chicago. This arrangement follows the order of the dates of the charters of these colleges; and the list may be regarded as fairly representative. The general impression which these sketches produce is that our American college life is in a healthy condition; and that its influence in the formation of character is on the side of what is pure and manly and good.

The Romance of Religion, by Olive Vivian and Herbert Vivian, M. A. Illustrated. Longmans, Green, New York. Pp. 304. Price, $1.50.

The articles which are gathered in this volume have appeared elsewhere in such magazines as *The Wide World, Pearson's, The Royal, The Saturday Review, The Daily Graphic,* etc., but it is an interesting collec-

tion which one is now able to hold in his hand at one time, giving as it does some of the curious ceremonies which connect themselves with religious sentiment. The reader wanders with these authors among strange people in far corners of the world. Those religious customs which are usually passed by in the hurried life of most of us as mere superstitions, worthless and degrading, are here searched out with a certain passion of discovery which is supplemented with a deep desire to know why a given custom has taken root on a given soil and is made the vehicle of religious sentiment. The curious customs of Spain, Italy, parts of Germany, Servia, Bulgaria, Ethiopia and Turkey are given in such detail as to show a painstaking and careful observation in many parts of the world. The curative use of images, the religious and commemorative dances of some religious orders, the curious custom of wearing masks in Tuscan processions commemorating religious events; the manners and mysteries of life in certain European nunneries; the vows of perpetual silence and perpetual adoration taken in some religious orders; Holy Week customs in different countries; passion plays; monastic retreats and their treasures, are some of the many themes discussed in this somewhat rambling, but unusually interesting, volume. Many of the themes are illustrated with excellent photographs, apparently taken by the travelers themselves, whose individual work evidently supplemented each that of the other, as one was able to see that side of various religious establishments to which the other could not obtain admission.

The Soul of a Cat and Other Stories, by Margaret Benson, with illustrations by Henriette Ronner and from photographs. G. P. Putnam's Sons, New York.

The soul of a cat! "Have cats souls?" some one may be ready to ask. This book on canine psychology does not go into the vexed question of instinct versus reason; but it does afford abundance of material for the assumption that cats have a fair supply of intelligence, and many human qualities besides. Of course there are cats and cats, just as there are men and men, and the cats who are immortalized in these pages are among the elect of their kind. In reading some of these bright sketches we can sympathize with the remark of the famous woman who said, "The more I know men, the better I like dogs."

These animal stories, while dealing mainly with cats, include also sketches of a dog, a pair of parrots, a peacock, and a barn door fowl. Of one of the parrots it is said, "Joey has a heart. It is not a very admirable heart. Its fickleness is beyond description: he hates more hotly than he loves; but the heart is there." This is a mere suggestion of the racy quality of the book. Its sympathy with all forms of animal life, and its power to interpret them to others make it a valuable book to put into the hands of children.

Little Men, Life at Plumfield with Jo's Boys, by Louisa M. Alcott. Little, Brown & Co. Boston.

It is not too much to say that Louisa M. Alcott's "Little Women" and "Little Men" must be reckoned among the classics of child life. Every reader remembers their first coming into his or her home, and the pure unmitigated delight which their sunny purity, vigor and kindliness yield at every page. They must be placed along with "Tom Brown's School Days" among the books that are likely to live and to carry their message and blessing to many generations of happy boys and girls. This single volume edition of "Little Men" ought to receive a warm welcome. The illus-

trations of Mr. Reginald B. Birch are not many but good, and come in at interesting crises of the story. The whole get-up of the book is artistic and the printing clear and pleasant to the eye.

Unto You, Young Women, by Archdeacon William Sinclair. Lippincott & Co. Philadelphia.

Dr. Sinclair, the archdeacon of St. Paul's Cathedral, London, has sent out an exceedingly interesting book of addresses. He is well known for his broad and healthy outlook upon life, combined with his earnest devotion to the Christian Gospel. These qualities appear harmonized and made effective in the teachings of this book. Volumes for young men are very numerous, but those which deal with the specific problems of young womanhood are much less frequently met. This volume will therefore come as a welcome means of instruction and encouragement to many of the better educated young women of our day. It is indeed to the more intelligent that Dr. Sinclair speaks. He discusses such subjects as unbelief, Christianity's gift to women, modesty, the Golden Rule, cheerfulness, grumbling, novels, plays, gossip and gambling. On these and other subjects of a practical and religious nature, the archdeacon speaks in an easy yet striking and earnest manner. He has abundant references, for purposes of illustration, to history and literature, and on every topic speaks both kindly and pointedly.

Gallopoff, the Talking Pony, by Tudor Jenks. Illustrated. Henry Altemus Company, Philadelphia. Pp. 243. Price, $1.00.

One of the burning questions of the time is the proper reading for the little folks, and anything which serves the double purpose of really interesting them, and at the same time teaching helpful and inspiring lessons of kindness, is worth while. The book named above is just the sort one would wish to have for an

evening's or even an hour's companionship with the children. It serves all the admirable purposes of a fairy story, with very much more of reality than fairy stories usually have. It is, indeed, the experience of a pony who, though he is not able to talk, at least can teach some very useful lessons. Among the books which every child should have, such as "Grimm's Fairy Tales," "Tom Brown," "Alice in Wonderland," the Rollo books, "Black Beauty" and the rest, this one may well have a place.

Reynard the Fox, pictured by J. J. Moro. Dana, Estes & Co., Boston.

This handsome book of nearly two hundred pages will be welcomed by the young folks at Christmastide. It consists of a translation in rhyme of a well-known German burlesque narrative, which has been familiar in Germany for centuries, and has passed through many editions in its original language. The story is a reflection of social conditions in the period before the Reformation in mid-Europe, and many of its scenes which appear to be concerned only with laughable events among the animals really contain subtle criticisms of human society. Nevertheless, the story element is not destroyed by this underlying motive, and remains in itself an interesting and amusing narrative. The illustrations are very well gotten up and add greatly to the beauty and interest of the book.

The Little Lady—Her Book, by Albert Bigelow Paine, with illustrations by Mabel Humphrey and others. Dodd, Mead & Co., New York.

One of the greatest discoveries of the modern times has been the discovery of the child. Such books as "Alice in Wonderland" have been the delight of children as well as the study of thoughtful persons who love the child nature. Seldom has any book come to our desk with so many excellencies and with so little to criticise adversely as "The Little Lady—Her Book." The mechanical make-up will produce a good impression on any book-lover. To say nothing of its literary merit, which is excellent, the publishers have made the book a work of art which cannot fail to have a refining influence upon all children—and grown persons alike—who may read its fascinating pages. The beautiful paper, the clear type, the fine illustrations, are not only attractive, but have an artistic value which parents cannot fail to appreciate. While the book is profusely illustrated, such original drawings as "Come and see my store, papa," are of genuine merit. There are nearly fifty of these beautiful illustrations. Besides the tender touches in the book, there are many strong moral lessons in the course of the narrative.

Folly in Fairyland, by Caroline Wells. Henry Altemus Company, Philadelphia.

This is a beautifully printed book. It will make an excellent Christmas gift for the children. Little Florinda, who called herself Folly, visits Fairyland in her dreams and becomes acquainted with the characters of many of our familiar stories. She meets "Cinderella at Home," visits "Beauty and the Beast," attends the "Wolf's Party," and goes with "Puss-in-Boots" to see the sleeping beauty. The book makes a wholesome appeal to the imagination of the child.

Bobtailed Dixie, by Abbie N. Smith. The Abbey Press. New York.

Who does not love a household dog, and who can resist Bobtailed Dixie, who comes to know him as Miss Smith helps us to know her dog? He stands before us in one photograph after another, giving us the impression that these chapters are literally true of a certain dog we know of, in a certain family we know, who live in a certain Congregational parsonage. The story of this dog is written with delicate insight, humor, sympathy and skill. We trust that it will have many readers and teach many to have a still deeper sympathy for their own dogs.

Select Sunflowers, by Harry Edward Mills. Sunflower Press. Fort Scott, Kansas.

Here is a little volume of one hundred pages, thick smooth paper, pretty cloth binding, with a sunflower in gold, which brings to us the poetical efforts of a new writer. He must receive a warm welcome from those who read his pages. There is something unusually healthy and bright in his view of life, while at the same time he has a variety of language, vivid insight into both the humor and pathos of life and a good gift of imagination. His best work is as yet done in dialect, and some of his most delightful poems deal with childhood. Mr. Mills has not yet arrived at his full powers, but his work certainly gives hope that he will make contributions of some importance to American poetry. He will forgive us for quoting the following lines entire:

"Grandma Pays the Bill."

Before the busy merchant
Stood pretty little Bess.
"I want some cloff for dollie,
Enough to make a dwess."

"What color, little lady?"
The pleasant dealer said.
"Why, don't you know?" she answered,
"I want it awful red."

He smiled and cut the fabric
For the delighted little Miss.
"What does it cost?" she questioned.
He answered, "Just one kiss."

And then the clerks who heard her
Went roaring up and down.
"My Dran'ma said she'd pay you
Next time she comes to town."

AT THE CHURCH

BIBLE SCHOOL.

THE PASSOVER.

Lesson for Dec. 15. 1901—Ex. 12: 1-17.
Golden Text—Christ our Passover is sacrificed for us. I. Cor. 5; 7.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

ELIAS A. LONG.

Setting of the Lesson.

THE time of the Exodus is placed in the latter part of March or early in April, B. C. 1491. It is generally believed that Menephtah, son of Rameses II, was the Pharaoh at this time. The first journey was from Rameses to Succoth. Ex. 12:37.

The Deliverance of the Lord.

At last the mightiest nation of antiquity, the nation capable of building the vast pyramids, and endless monuments and tombs, that to this day testify to Egypt's greatness, was to be humbled by One of "might/ hand." Ex. 32:11. The time of the deliverance of the Israelite slaves was one in which the most intense excitement and grief were strangely mingled with joy inexpressible throughout Egypt. Who can picture the gladness on the part of the Israelites as their visions of freedom, so long unfulfilled, were to be realized? In that fateful night, on the other hand, agonizing cries rent the air, as the death blow fell on every home from sea to cataract.

But in these verses, referring to shedding the blood of thousands of lambs, there is a higher lesson than that of a nation's deliverance. The passover sacrifice of that night points to the race's redemption by the blood of Christ. Our Master not only is the "Lamb slain from the foundation of the world" (V. 3; Rev. 13:8), but as shown by our golden text Christ is our Passover.

V. 1, 2. Change of Calendar. "In the land of Egypt." Moses in withdrawing from Pharaoh's presence (Ch. 10:29) doubtless passed into the land of Goshen to carry out the arrangements for delivering his nation. * * * "This month." So momentous is the event that the very order of the year was changed, for Moses appointed that Nisan or Abib (Ch. 13:4), instead of Adar as formerly, should be the first month of the year. This month corresponded to a part each of our March and April. With the coming of God in the person of Jesus the calendar of the world, both civil and religious was changed.

V. 3. All Goshen Stirred. "Speak ye . . . they shall." The word "shall" appears twenty-nine times in this chapter. Before God can deliver, the people must bring their wills in subjection to his. It is a noble spectacle of their faith that when they received this command "the people bowed the head and worshiped." V. 27. * * * "Unto all the congregation." Israel now must have been a nation of some two million people. Moses directed "all the elders" (V. 21), and they would pass on the word to others throughout Goshen. * * * "Tenth day of the month." Four days before the feast. * * * "Take . . . lamb." The most gentle and innocent of all God's creatures was chosen, typical of the Lamb of God. John 1:29. The valuables provided by the Egyptians (Ch. 11:2) would aid the poor slaves in procuring the many victims required. * * * "For a house." For a family or neighborhood circle. All were members of one body, type of the church.

V. 4. Bond of Fellowship. * * * "Let him and his neighbor." This eating together in a great feast of all the people was a covenant of unity among themselves. So of our partaking of the Lord's Supper, commemorating our Passover, "we being many are one bread and body." 1 Cor. 10:7. * * * "Every man according to his eating." The distribution was thus to be planned with prudence and economy, in order that of the multitudes some might not have an excess of the feast and others go without.

V. 5. The Victims. "Lamb without blemish." Had it borne a mark of the slightest deformity or deficiency, it could not fitly represent Jesus. Pet. 1:19. * * * "Of the first year." An animal in its prime, as Jesus offered himself in his prime when he "began to be about thirty years of age." Luke 3:23. * * * "From the sheep or from the goats." As there had been no provision for rearing the vast number of lambs required for this sacrifice, young goats also were allowed. 2 Chr. 35:7.

V. 6. Time for Deliberation. "Ye shall keep it up." As sacred for use four days later. The interval would allow spiritual impressions to be received, as the people conversed and meditated on the unusual event. * * * "The whole assembly." All the people, but not in one place. * * * "Shall kill it in the evening." Afternoon or early eventide, as some time would be required to slay and roast the lambs. Jesus, the Lamb of God, was offered at the time of the Passover feast, for "at the ninth hour" (3 p. m.) he uttered a loud voice and gave up the ghost. Mark 15:34, 37.

V. 7. The Human Element. "Take of the blood." The people were to do such things as they could and God would do what they could not. Blood represents life. Lev. 17:11. It indicates that the ultimate blessing was at the cost of blood. It typifies the blood of Christ, the life, the love, the heart, the whole quality of Deity. * * * "Strike it." The blood was to be applied by a bunch of hyssop twigs. V. 27. Hyssop thus became a symbol of cleansing (Num. 19:18; Ps. 51:7), as the blood itself became an emblem of the atonement made by Christ. 1 Pet. 1:2; Heb. 9:13, 14; 8:10. * * * "On the two side posts." Also above the door, where it might be looked up to, not on the threshold to be trodden under foot. Heb. 10:29.

V. 8-10. Feast of Fellowship. "Shall eat the flesh." To receive and appropriate what God had provided for them. So in the Lord's Supper we are to appropriate him spiritually. Gal. 2:20. * * * "In that night." The lamb was slain before sunset on the 14th and eaten after sunset the evening of the 15th Abib. * * * "Roast with fire." The only proper course in preparing an entire animal. * * * "Unleavened bread." Such bread is spoken of as "the bread of affliction" in Deut. 16:3. In the New Testament unleavened bread represents sincerity and truth (1 Cor. 5:8); leaven, corruption. Mark 8:15. * * * "Bitter herbs." It called to mind the bitterness of their experience in Egypt. * * * "Eat not of it raw." V. 9. It was not to be a barbarous feast, as encouraged by many idolators. True religion civilizes. * * * "Nor sodden"—that is, nor boiled—for in boiling the water dissipates tissue, flavor and strength, which, with all the savor, are retained in roasting. * * * "Head . . . legs . . . purtenance." The entire animal as a perfect symbol of Christ. John 19:33-36. * * * "That which remaineth . . . burn." V. 10. Such parts as were unfit for food; these, with any other that remained, the flames were to consume.

V. 11. In Rea "Loins girded." The loose outer clothing to be turned up and fastened in a girdle. In Christ's service we are to have "our loins girded about with truth." Ep. 6:14. * * * "Shoes on your feet." So the Christian is to have the shoes of readiness, for whatever work the Master leads in. Ep. 6:15. * * * "It is the Lord's Passover." The Lord's Supper of ancient days, as the Christian's memorial feast is the present Lord's Supper. It was a memorial of the Lord's mercy.

V. 12. Pass Through Egypt. "I will pass through." God was to be the direct agency in inflicting this judgment. * * * "All the first born." Objects of Egyptian worship. It included beasts. Every town had its sacred animals, while lower forms of animal life, such as frogs and beetles, were worshiped. Because of sin the lower beasts were to suffer with their masters. How much pain have sin and lack of mercy wrought upon dumb brutes in all ages! Rom. 8:2, Prov. 12:10. * * * "Against all the gods of Egypt." Doubtless the reference is to the sacred river and the sacred

animals at which the plagues were aimed. Dr. Alexander says that the Nile lost its sacredness when it was turned to blood; serpent worship was made absurd when Moses' rod devoured the other serpents. So the plague of murrain against the beasts sacred to the god Apis would reveal the momentous truth that the Egyptians' religion was useless. * * * "I am the Lord." The one great truth manifested by the judgment.

V. 13. Pass Over Israel. "The blood shall be to you for a token." A sign of their compliance with the will of God and thus a source of strength to them in what was before. In that act of obedience there would come forth a peace and a helpful staying of the mind. Thus confession of Christ's name, attendance on his service and partaking of his ordinance are a sign to others and a token to the participant. * * * "When I see the blood I will pass over you." The sign showed their faith and obedience. Man, not God, needed this sign. The whole Gospel is in fact summed up just here, "When I see the blood I will pass over you." The blood is the central idea of all the revelation of God. Is man redeemed? It is through Christ's blood. Eph. 1:7; 1 Pet. 1:18. Are any ransomed from sin? It is by the slain Lamb of God. Mark 10:45. Are these justified? "Being now justified by his blood." Rom. 5:9. Are these cleansed and made whole? His blood cleanseth from all sin. 1 John 1:7. Are they arrayed in spotless robes? They have washed their robes in the blood of the Lamb. Rev. 7:14. Are sinners cast off at last? It is because they have trampled under foot the blood of the Son of God. Heb. 10:29. (Robinson.) * * * "When I smite." The smiting was necessary that the world might know that he is the Lord. V. 12.

V. 14. Perpetual Remembrance. "This day . . . for a memorial." It was a day of God's appointment to help them remember his mercy, and to inspire trust in him as their helper. * * * "Throughout your generation." The Divine Heart knows man's need of tangible forms and memorials as an aid to his development in the unseen things of the Spirit. * * * "The feast by an ordinance forever." At the last Passover feast which Jesus attended he inaugurated a change from that to the Greater Passover or Lord's Supper, which is to be observed "till he come again." In its latter form, instead of a memorial of one nation's deliverance, it becomes a token of the greater deliverance of all nations from the power of sin through the Lamb of God.

V. 15-17. Form of observance. "Seven days shall ye eat." Here follow instructions in detail for this national festival as it was to be celebrated in later ages.

CONVERSION.

REV. DR. AMORY H. BRADFORD.

WHATEVER unbelievers in Christianity may assert concerning other things, they would not deny that great changes are wrought in character and conduct by what is called conversion. The supernatural cause would doubtless be denied, but the change in the individual would not be disputed. I am not attempting to account for these changes, but only to show that there are facts outside the physical series as unquestionable, and probably as numerous, as those within it, which have a claim on the attention of all who seek a scientific explanation of the life of man. Illustrations by the thousand could be given of those whose heredity was bad enough to bind them to evil as with chains of steel; whose actual indulgence in vicious courses had been long continued; and whose environment was full of gross and selfish influences, who yet without cause (using cause as a force in the physical series) were truly converted. If it be thought that motives more or less selfish, such as desire for outward prosperity, account for the change in some, this explanation utterly fails in the case of those who surrender all that ministers to selfishness, and devote themselves to undoing the mischief of their previous lives.

When the phenomena of conversion in thousands of instances are studied scientifically, what is discovered? Events without a physical cause; an absolute revolution in character and life, due neither to any discoverable element of heredity, nor to any difference in environment. Due to what, then? Either to a sovereign act of will or to a change of spiritual environment which Christians call the presence of the Holy Ghost—probably to both. I once read a paper on heredity to one who is now in the front rank of his profession—a man of fine and noble character. As point after point was made, an aspect of solemnity crept over the face of the hearer. Before the reading had ceased, he was called out of the room, and, taking the chair he occupied, I saw written on a scrap of paper on the table these words: "That is true, and my heredity is all pure devil." Afterward I found that what he had written was probably true. Yet he determined that the devil should be chained, and chained he has been; with full many a tendency toward base living, the man walks the earth everywhere useful and deservedly honored. A Christian would doubtless call this an example of the Spirit's work in that man, and quite justly; but even the Spirit of God does little without the consent of the individual.

A TEN-YEAR-OLD PHILOSOPHER.

Rev. J. M. Green of Chicago, when a representative of the American Home Finding Association, was once presenting the cause of the latter in a village church near the city. The community in which the church was situated was peculiar in the fact that a large majority of the farmers about the church were young or middle-aged married people, and many of them childless. Children were scarce in that neighborhood. The aforesaid farmers also knew how to take care of the pennies.

Dr. Green, however, thought that he had a promising field upon which to work. After a plea of nearly an hour with the farmers that they take children, especially boys, to nurture and care for—a plea that brought the audience to tears—he dismissed the meeting. He expected a number of applications for children but received not one. Almost discouraged the doctor left the church to take dinner with a prominent member. A ten-year-old son sat at the table, and seemed to be in deep thought as the meal progressed. Finally he said:

"Strange, wasn't it, mamma?"

"What was strange, my son?"

"Why, mamma, if Dr. Green had offered them a pig, or a calf, or a colt, today, they would each have wanted one, but they wouldn't take a boy."

The ten-year-old saw what many older ones mourn over, that human life is still too cheap.

We have a liking for the man who is not above admitting that he comes short. He is a much more pleasant and helpful person than he who seems to walk the road with never a stumble. The confessed shortcomer is natural and therefore lovable. St. Peter's fall, confession and rise have inspired many to renewed effort to whom "the loved disciple's" unfailing faith has been as discouragement. To continue steadfast as John seemed so difficult, well-nigh impossible, but new hope came with remembrance of the fallen apostle's uprising and triumph. The shortcomer will pray with Whittier:

THE HOME

My Little Man.

BY KATHLEEN WATSON.

Chapter VII.

ON the journey up to London, at one of the large stations, looking from our window, we were interested in watching a pathetic parting between a mother and her little boy, who was apparently going to school for the first time, in charge of an older brother. As the train steamed off and we caught a glimpse of the poor, pale mother left alone behind, Waldo turned to me, and, in sudden wondering excitement, asked me:

"Nell, dear, how is it I have never had a mother. Didn't father like them?"

This was the first inquiry of the sort he had made to me, and the quaintness and the suddenness of it took me completely aback. I knew him to be altogether unaware of the sad story that had marred his father's life. Allan had told me that he knew nothing, and it seems that Dr. Vorstrovna, too, had kept back from him all information on the subject. I was glad to think that all that was necessary for him to learn he would learn from me.

Now, though I am of opinion that the clouds of doubt and of distrust should never be allowed to settle on the heads of little children, yet none the less do I think that they should not be brought up in a fairy-land of golden illusion, only to be dispelled rudely at their first real contact with the hard, grim world. I think the shock of their faith then is not to be compensated for by all the enchantment of those early days. Moreover, Waldo was not as most children are. The piteous sadness and the long martyrdom of those tiny years had, whilst leaving his childishness intact, nevertheless made him wise beyond his age and quick to respond most sweetly to the least call for sympathy. Swiftly it dawned on me that the only way I could present this unknown mother to him was so that he should feel compelled to pour out on her some of the store of love with which his little heart was loaded. I sometimes think that Allan's spirit, like a good angel, was hovering about me and inspired me with this idea.

"You had your mother, dear, like all other little boys," I said, as he patiently awaited my reply.

"Oh, Nell, did I really? Why did I never see her?"

"Because—she went away, dear."

"Where, Nell? To heaven, like father?"

"No, not to heaven; to St. Petersburg."

I do not know the man who could have faced those dear and solemn eyes and told them aught but the truth, no matter how bitter or how bare that truth might be.

He looked at me with a very puzzled expression. I remember likening his face to a crumpled rose leaf. Then, as the train whirled on and he lay back in my arms with his head on my shoulder, I told him.

"Once father married some one who was very beautiful, because he loved her so. A great famine was over the land where she lived, and the times were very sad and dark. Though her home was in a great castle, she was poor and lonely, and had no one in the world to care for her, and at last even her home fell into the hands of strangers. But father took her away with him to Kiev—you remember Kiev?—and did all he could to make her happy and beautiful. In time God sent them a little boy—who was just this same old Waldo and no one else! So things went on until it somehow came to pass that they heard of Waldo's lovely mother at the Russian Court, and the Emperor and the Empress remembered that they had known her people. So they sent for her, and her beauty was talked of everywhere, and they kept her at St. Petersburg; that is to say, she never came back to little Waldo. There are many things we cannot understand. We cannot understand, you and I, how she should have chosen to live in palaces and dine with kings, wear costly dresses and sparkling jewels, drive out in gorgeous carriages, and have liveried servants to attend her, when at home, beyond and so far above all these things, father's love was waiting for her. We must not blame her, you and I. She was very young, and people are not made all alike. Some forget. They do not seem to think. Yet I have a fancy, dear old man, that some day she will hear how father was taken from you, and how you lay in lonely pain for long, long months, waiting till Nell should come. Then perhaps she will see all that she has missed, all that she might have been, all that she might have done, and her grief will be very great, because there is no grief like that which knows that what has been lost can never be found again—what has been done can never be atoned for or undone. So we should be sorry for her, you and I. Do you know that almost the last words father said to Nell were: 'If you ever see her, tell her—let little Waldo tell her—that I loved her, always, always.' And father would like to think that, if she wanted it, his boy had tried to love her, too."

He was silent for a long time. Then slowly his eyes filled with tears, and he set his little mouth hard and firm. But he only said: "Then, Nell, of course I shall."

It was but February, and the London season was not as yet in full swing. The great specialist was called to the Riviera immediately on our arrival and nearly three weeks elapsed before his return to town. The days were mild and sweet, and little Waldo had rest from pain, and saw many strange and wonderful sights, and was gay and glad exceedingly. One afternoon we were in Bond street, passing through on our way to the park, where Waldo loved to note the signs of the coming spring, the call of the birds, the soft brown haze that hangs upon budding trees, the hyacinths and crocuses that would ere long be bursting into beauty, the faint blue skies that seemed afraid, he used to say, to smile quite properly! It happened that where the street is narrowest there was a dead block of some duration, and in the crush the various carriages and omnibuses got very closely jammed together. I was looking casually into a shop window on my left, I think, when a little hand was thrust through my arm and a little voice said, very softly:

"Nell, I do think that is the beautifullest face I have ever seen."

I turned my eyes to where his were fixed, and there I saw that which for a moment seemed to stop the beating of my heart. More than once had Allan, in the pride and delight of his heart, sent me photographs of her whom he had loved so well. I knew that at last I looked upon his wife.

She was alone. She sat erect in her carriage, looking dreamily across the crowded street. We were driving in opposite directions and thus sat facing each other. Suddenly her eyes met mine, then fell from me to little Waldo at my side. Then a mighty scarlet blaze crept up into her clear, pale face; her eyes took on a startled, pained expression; her lips parted; she made a nervous movement with her hands. But gradually the obstruction to the traffic was broken and she passed from our sight.

"You think her so very beautiful, old man?" I asked him, wondering if he had noticed the emotion that had moved her as the wind may move a slender flower.

"Oh, very! But I think I like the faces like Barbara's best. They are so kind and smiley."—*The Quiver.*

(To be continued.)

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

BY THE REV. ALEXANDER SMELLIE, M. A.

THE PASSOVER.

"Christ our passover is sacrificed for us"—1 Corinthians 5:7.

Monday, December 9—Exodus 12: 11-10.

"I saw the sheep with their lambs, and thought on the Lamb of God."

There is his whiteness most white. He is the Lamb without blemish, flawless, stainless, perfect. Even the sceptics acknowledge his peerless excellence. There can be no better translation of the rule of virtue from the abstract to the concrete, John Stuart Mill says, than to live so that Jesus Christ will approve my life. And O that I may see his beauty, and may be changed into it too!

There are his sorrows, keen, awful, transcendent. The Paschal Lamb killed by the congregation of Israel in the evening—it is the picture of him who, from morning to evening, one April day, hung bleeding on the Cross for me.

There is the health that comes from him to me. I eat his flesh, I drink his blood; I live by faith on the Son of God; and my death is past, my spiritual impotence is at an end. I am ready for the pilgrim-march on to the bound of the waste. I have rest through his sorrow. I am strong in my dying and undying Lord.

Tuesday, December 10—Exodus 12: 11-20.

"When I see the blood," said God, "I will pass over you."

Unbelief has always cried out against the doctrine of substitution, of the laying of my guilt on Jesus, of my deliverance through his obedience and his blood. It has many a specious argument to bring against it. But I can appeal to more witnesses than one in defense of the slighted truth.

I take the soul which has been thoroughly awakened to the knowledge of its sin. It sees itself, utterly unworthy, helpless to do anything for its salvation. What is the one sight which brings it peace? What is the one medicine for its disease? It is the Cross of Christ. It is the Lamb bruised, wounded, dying.

Or I make my appeal to the holiest and most decided Christians. I ask them where they find strength to overcome temptation, and to finish the work given them to do. And their reply is, At the foot of the Cross. They know that they should have died where Jesus died; they know that they pierced his hands and feet and side; and they feel that they belong to One who loved them so.

Wednesday, December 11—Exodus 12: 21-30.

When I read the Old Testament, it grows plain to me that, from the very beginning, God has been grappling with the problem of my sin, and with the question of how it must be met.

That great sacrificial system which he enjoined on the Jewish people; what was it all but God's partial revealing of his Savior and his redemption? It proves that the death of my Lord Jesus was no after thought; that, on the contrary, it was determined long, long ago. The author of the Epistle to the Hebrews is right when he tells me that the priests and offerings of the Old Covenant were only the "copies of things in the heavens, only the pictures of God's thoughts about how my salvation was to be accomplished. It is not Calvary that is moulded on Leviticus, but Leviticus that is moulded on Calvary; for Calvary, with its accursed tree and the Sufferer who bled willingly there, has been in God's mind age after age.

Thursday, December 12—Exodus 12: 31-42.

"It is a night to be much observed." And is it not well for me to recall the years of the right hand of the Most High? Is it not wise to remember my Lord's mighty doings in the past? I know of nothing better fitted to strengthen my own faith.

The God of those who went before me was a living God. People question today whether there is any Maker and Governor of the world. But my fathers, for whom he did great things, were sure of him, and would have doubted their own personality sooner than doubt his. They bid me believe and be persuaded that he lives.

And the God of the ancient saints was an accessible God. In their hour of need they spoke to him, spoke simply and fervently and every day. And they were confident that he answered them; they had innumerable convincing proofs of it. They assure me that he is near me, and that in everything I should make my requests known to him.

Friday, December 13—Exodus 13: 3-10.

Not less conspicuous than the age-long love of the Father is the age-long love of the Son. There is a fine story in early church history, the story of the march of Ignatius from Antioch to Rome, to his martyrdom there. He turned the march to such good account. The chains were on him, binding him to the rough soldiers who guarded him like leopards. Before him was the great amphitheater, with its ten thousand spectators, in the midst of whom he should stand for Christ, until the lions tore him limb from limb. Through town after town he traveled to his doom. Deputations greeted him. Messengers bore away his farewell letters to the churches. "Good and fair it is," he told his friends, "to sink to death for God in the West, that I may rise to meet him in his own East."

But the march of Ignatius sinks into nothingness alongside of the march of Christ. Through many a century he anticipated his death. Old Testament Psalms and Prophecies were his letters about it; Old Testament sacrifices shadowed forth his one perfect sacrifice. O, the matchless love of Jesus, my Savior!

Saturday, December 14—Mark 14: 12-25.

Here is the reality of which the Passover was the emblem.

How much Jesus sorrowed! He was betrayed by

one of his friends. He knew, before it came, the death to which he was going out; he could speak of his broken body and his outpoured blood. For long there had been the mystery of pain in his soul, for long the mark of the Cross on his brow. The Man of Sorrows indeed!

How dearly Jesus loved! When he talked in this calm and collected way of his sufferings, it becomes manifest to me that it was no sudden impulse of generous feeling which prompted him to die. He moves onward to a foreseen and accepted anguish.

How freely Jesus bled! It was the Father's will that he should be put to grief, but evidently it is his own will too. With his heart's consent he goes step by step down the slow descent to the terrible ending —the pain of body and mind, the hiding of God's blessed face, the ignominous Cross, the imprisoning tomb.

How greatly Jesus saves! Not for himself but for me he laid down his life. That I might be ransomed and delivered he chose the dolorous way, and he walked it with willing feet to the sad and glorious Hill.

Sunday, December 15—I. Peter 1: 13-22.

If I am redeemed by One "who was foreknown indeed before the foundation of the world," then is my salvation absolutely secure. The gates of hell shall not prevail against it.

It was not even on Calvary, nor yet in Bethlehem, that he became my Savior. I was in his thought and his affection whilst Calvary and Bethlehem lay in the distant future. He suffered and bled for me in purpose and resolution, while he was yet in the heavenly places. He has loved me vicariously from everlasting to everlasting. For me he is "the Lamb slain from the foundation of the world."

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*The Little Champion.**

BY CARMEN SYLVA (QUEEN ELIZABETH OF ROUMANIA).

(Continued from last week.)

OW fall to, my little friends, and do justice to my fare!" At this instant the fairy waved her distaff and with one accord the birds in the branches overhead began to sing so sweetly many of the children forgot the food and drink before them and could only listen.

And when they did begin to eat and drink, very discreetly at first, taking only wee morsels and little tiny sips of nectar, so that their kind hostess might not perceive that the portions she had provided would be rather small even for birds, being scarcely a mouthful for hungry children after a long walk—when they did begin, why then they found there was no end to the good things set before them. They ate and drank, and yet the rose-leaf plates were never empty, the acorn cups were always full of nectar.

Care, too, was taken that their banqueting hall should never become too hot. Splendid peacock butterflies and great blue moths, bigger and more beautiful than any the children had ever seen before, kept hovering round them, fanning them, and setting the air perpetually in motion with the beating of their wings. When all the patties were eaten, birds came and removed the rose leaves, and more followed carrying beech leaves and oak leaves filled with all sorts of delicious little cakes and tarts. And it seemed as if these would never be done, for no sooner did any one think to himself, "I should like a little more of that cake," than a fresh slice was before him. And the squirrels fetched fresh milk in campanula flowers, and bumblebees brought honey in nutshells skillfully hollowed out by the squirrels. The water, too, was inexhaustible: the nutshell pitchers were always full, however much one drank, and the water in them remained as cool as if it were just drawn from the spring. Then came fruit of all sorts, in and out of season, cherries and raspberries, strawberries and peaches, pears and mulberries, apricots and grapes, all piled up on little wicker carts pushed along by deer, who kept running up behind them and giving little pushes with their foreheads. At that sight the youngsters broke out into such shouts of delight the wild creatures would most certainly all have taken flight had not the fairy made them understand these children were really not dangerous, they only had a somewhat boisterous fashion of expressing their joy. And when the mirth was at its highest she waved her magic distaff over their heads and they all sank back asleep among the flowers. Their slumber, though it only lasted a few minutes, refreshed them as though they had slept the whole night long, and when they woke, rubbing their eyes, they found that each one had had a different beautiful dream.

In the meantime the little carts had been packed with all sorts of good things: "You may take these home for the little brothers and sisters," said the kind fairy; "and now I have one thing more in store for you, a great pleasure, the very greatest that there is. You shall all have presents to give to one another!"

And as she spoke she passed her fingers through her her hair, and from out the long silver threads she kept drawing some lovely jewel or toy or chased gold ornament, and handed it to each child in turn.

At first they could only stare enraptured at the magic gifts; then suddenly they remembered what they had them for, and they began giving them away, each one to his or her dearest friend. Only two wanted to keep their presents for themselves, and immediately the precious stones were changed into jumping frogs that hopped away and would not let themselves be caught. Finally the last two children to receive gifts were allowed to choose for themselves. The one was a little girl whose parents were very, very poor, and she wished that her brothers and sisters might never be cold or hungry again during the coming winter. "Good," said the fairy: "you shall not only have your wish, dear child, but what is more, if ever again you feel afraid that bad times are at hand, then you have only to rub this thread I give you from my spindle and all will go well. But remember, the spindle only helps those who are themselves industrious, and to prove it I will show you what I spun during the short time you were asleep." And the air was suddenly filled with shining silken threads, so fine the children were afraid of touching them, lest they should break, and the threads began to shimmer in a thousand changing colors, red and yellow and green and blue, and some laid themselves as broad ribbons round the children's hats or as scarfs across their broad shoulders, whilst others became little flags at the end of straws, which they had only to put their hands out for. And quickly several more little carts were laden with pretty ribbons and scarfs for the little ones at home.

(To be continued.)

General & Church News

ACROSS THE WATER.

The twenty-first annual convention of the Christian Association of Great Britain was held recently at the West London Tabernacle. Nearly 2,500 Disciples now belong to the association. Church extension was felt to be a pressing need and it was resolved to ask J. H. Bicknell to leave his Liverpool pastorate and go into the field to present the plea of the Disciples. A Church of Christ is to be established at Brighton, England. For this and other purposes pledges were made amounting to nearly £600. Four new missionaries were present at this convention, who were on the point of departure for India; also Miss Josepha Franklin about to return to her work at Damoh, India.

It is considered that the Ecumenical Conference of the Methodists did much to foster a spirit of fellowship and cooperation, which has been growing during the past twenty years. There is now a standing committee on concerted action made up of representatives from all the branches of Methodism on the other side of the water, some of whom were formerly hardly on speaking terms with each other. There is a distinct trend towards union also in world-wide Methodism. In Ireland Methodism became a unit twenty-three years ago, and a little later the four or five branches in Canada became one. More recently still Australasian Methodists were united in one body. It is affirmed that in all these cases there has been no resulting friction, but the gain in influence and progress has been marked. Rev. Hugh Price Hughes, although prevented by ill-health from being present, sent a letter to the conference in which he said that the one great essential to the continued success of Methodism was organic union. A resolution was offered and passed, declaring ultimate union to be the will of God and expressing confidence that in due time it would be realized.

The twentieth century fund of British Baptists now amounts in subscriptions to £185,414, of which £121,600 has been paid in. The amount aimed at is £250,000, and at the Baptist Union meetings in Edinburgh a renewed effort was made to secure widened interest in the fund. It is proposed to raise the remainder largely in shilling contributions from a multitude of persons who could easily afford so small a sum. The object of the fund is denominational extension and educational enlargement at home and the broadening of mission work abroad.

Rev. F. B. Meyer, so widely known and revered, has resigned the pastorate of Christ Church, London, to devote the remainder of his life to evangelistic work. After thirty-five years of pastoral life he feels he can no longer endure the strain a large church puts on him in addition to the outside work to which he feels specially called. He desires to "travel quietly through the world, and specially through Great Britain and Ireland, the colonies and the United States, doing what he can to quicken and raise the standard of Christian living." Surely nothing is more needed.

Report was made to the English Presbyterian synod that the contributions of its churches to foreign missions were increased during the ecclesiastical year just ended, by $30,000 over the previous year, making a total in the current report of $176,000. The building fund of $250,000 was also completed within the year. The net increase of membership was 1,570, giving an aggregate strength of 76,111. The sociological tendency was manifested strongly in the synod. Committees were appointed to study methods for bringing the church into the fuller confidence of the poor and to agitate for better housing of the tenement population.

The transfer of Rev. Dr. John Hunter from Glasgow to London is an event of importance in British Congregationalism. He preached his farewell sermon in Glasgow Sept. 15. The London Christian World hopes that he will become in that city a leader in theological reconstruction and in denominational esprit de corps.

Rev. Thomas Richardson, the founder of the Bible and Prayer Union, recently passed away in London. He had been Vicar of St. Benet's, Mile End, for about thirty years. He commenced the Bible-reading Union in 1876 with fifty members; since then 350,000 have been connected with it.

Miss Helen Gladstone, daughter of the "Grand Old Man," has been warden of the Women's University Settlement, Southward—a part of London—since early in September. Formerly Miss Gladstone was dean of Newnham, the college for women at Oxford. She has given up her high educational work in order to prosecute a practical social effort among the industrious poor of Blackfriars Road and the Borough. As warden she will be the head of a band consisting of sixteen members and students, all of whom are earnest workers in the cause of social reform.

Six colonial Presbyterian denominations in Australia have federated into one continental church. Joint conferences and conventions biennially or oftener during the last twenty years have paved the way to this desirable consummation. The deed of union was signed by the moderators of the six constituent assemblies in the great Centennial hall at Sydney, and the Rev. J. Meiklejohn, of South Melbourne, one of the leading agents in the work of federation, was at once elected moderator of the first general assembly. Forty presbyteries and 450 congregations are comprised in the Presbyterian church of Australia, and the combination has imbued its membership in all parts of the island continent with an added sense of power and a fresh impulse to energetic aggression.

The Summer school of Oxford University had an enrollment of 1,000 students, about one-fifth coming from outside Great Britain. Nearly every country in Europe was numerously represented, while about forty came from the United States and Canada. Daily lectures were given by university professors on history, astronomy and other topics, with special classes in the English language and in education. One of the most notable lectures was by the Bishop of Ripon, on "The Epic with Special Relation to Dante."

Mrs. Isabella Bird Bishop, the most famous woman traveler now living, has volunteered for mission service in India, having offered her service to the Anglican bishop of Calcutta. Mrs. Bishop was a scoffer at missions when she began the tours described in her books of travel, but what she saw of

WRITE RIGHT.

"Scatter Decent, Helpful Things."

Good, philosophical Ras Wilson once said to a new reporter, "Young man, write as you feel, but try to feel right. Be good humored toward every one and everything. Believe that other folks are just as good as you are, for they are. Give 'em your best and bear in mind that God has sent them, in his wisdom, all the trouble they need, and it is for you to scatter gladness and decent, helpful things as you go. Don't be particular about how the stuff will look in print, but let 'er go. Some one will understand. That is better than to write so dosh bing high, or so tarnashun deep, deep that no one understands. Let 'er go."

"So on the above plan," says H. W. Porter of Topeka, Kan., "I will write what I know of Grape-Nuts Breakfast Food from personal experience. After a long period of indigestion and other disorders, with some misgivings, I took up the use of Grape-Nuts. Despite the hot weather I kept gaining in strength and mentally, a thing I had never done at that season of the year.

I found the food an excellent stimulant for the brain, and I could do more and better work than I had ever done. It was a revelation to discover how closely the brain and digestive organs were in sympathy with each other. Whatever retarded the work of one had a corresponding effect on the other, and the food that tended to put one in proper shape acted accordingly on the other. I know that my great improvement mentally and physically came from dispensing with unwholesome food and using Grape-Nuts liberally.

missionary consecration and missionary results has caused her to desire a part in the work. It is understood that she will support herself on the field.

The Hebrew Christians of all denominations in London have formed a Hebrew Christian Alliance, with which the old Hebrew Christian Prayer Union has been incorporated. The Rev. Maxwell M. Ben-Oliel has been unanimously elected president; the Revs. Dr. Rosedale, LL. D., and Isaac Levinson (secretary of the British Society), together with Mr. Marcus Bergmann (translator of the Bible into Yiddish), vice-presidents; Rev. Aaron Berstein, B. D., treasurer. Combined and energetic actions is to be taken to bring the Gospel to bear upon the Jews and Jewish movements, especially upon Zionism.

Christian Endeavorers in England having seen the good results following the services they held in workingmen's lodgings, have built a model lodging house in Sheffield, which is regulated on Christian principles. Every Sunday and Wednesday Christian Endeavor meetings are held in a common room. "Since we cannot bring the people to church," said one of the leaders in the movement, "we intend to take the church to the people." The plan has been so successful that similar lodging houses are to be established in London.

The Christian, London, reports that there are six large Gospel tents and six caravans at work in connection with the Caravan Mission to Village Children. Not only are the children reached, but their parents also, as each night the young people's service is followed by a meeting for adults. Some 1,500 young converts are written to each month. Scripture Union branches are commenced in the villages whenever possible.

Twenty-five years ago Rev. Wilson Carlile, with the conviction that the Church of England ought not to leave the submerged Tenth to be cared for by organizations that were outside her own fold, started a society which has so developed that, in addition to the evangelistic work it does in the army, in prisons, in infirmaries, and in its rescue homes for women, has now in constant service throughout the country districts of England, sixty-seven diocesan mission vans, each van manned by two or more trained workers, and in London and the large provincial cities is maintaining seventy-two lodging and labor homes through which there pass annually more than 7,000 outcasts, of whom it is said that forty-two per cent obtain situations and a fresh start in life.

At the meetings of the Baptist Union in Edinburgh Dr. Alexander McLaren rebuked those who without regard for others, break the impressive quiet that follows a solemn service or an effective address by leaving in haste. At the conclusion of a magnificent address by Dr. Clifford, numbers of the delegates made for the doors, without waiting for the closing words of the chairman, the prayer, and the benediction. Dr. McLaren rose, and with a twinkle in his eye said that he could echo the remark of Edward Irving on a similar occasion: "We will wait until the chaff has blown off."

NEW YORK FEDERATION OF CHURCHES.

The first annual meeting of this state federation of churches and Christian workers was held in Central Presbyterian church, Rochester, November 12 and 13. The pastor of this church is the president of the organization. Episcopalians, Free Baptists, Presbyterians, Methodists, Baptists, Reformed and Congregationalists are represented in this Federation.

Several local federations have been formed during the year. The methods adopted in the cities and in the small towns were explained at this meeting. Dr. Walter Laidlaw, secretary of the New York Federation, and J. Cleveland Cady, Esq., president of the National Society, took active part. Interesting questions were discussed regarding the conditions peculiar to city and country districts, and to places where the denominations are in harmony and where they are not. Dr. E. B. Sanford reported a hopeful outlook in the field at large. Dr. I. J. Lansing of Scranton, Pa., spoke on the prison problem.

In all the plans made for future work the evangelistic aim was prominent. The purpose to combine to evangelize communities was placed foremost. Dr. C. L. Goodell, a Methodist pastor of Brooklyn, made this thought the leading one in his address; he expressed it thus: "In the last century we learned how to master physical forces; this century should put us in line to master spiritual forces." Other objects proposed by the federation are comity between different bodies, and agreement to arbitrate questions about new churches or the abandonment of over-churched fields. Dr. W. T. Sutherland, representing the executive committee, gave a careful paper on the negative work of federation.

Dean J. B. Brooks of Syracuse, a Methodist, is president of this state body. The governor of the state and Mr. W. E. Dodge are vice-presidents; Dr. E. B. Sanford is field secretary.

WISCONSIN FEDERATION OF REFORMS.

It is now three years since the above-named organization was effected. It is composed of two representatives from each state denominational body and each state Moral Reform Association, and its object is the massing of the Christian forces of the state against vice and crime and in behalf of public virtue. This it does by federating the churches and moral reform associations of a given locality for work together for the moral betterment of that locality.

The Wisconsin State Federation has thus far concerned itself in securing better moral legislation and preventing the passage of bills that are favorable in any way to vice. For several years our soldier boys were transported to and from Camp Douglas on Sunday. Efforts were made from time to time to secure the passage of a law forbidding such transportation. It was not until

PINEY WOODS.

Healthful but Not Always Curative.

To go to the piney woods is a help, but if one carries along the bad habits of food and drink that have caused sickness, the piney woods will not produce a recovery.

Coffee drinking caused blindness in a Virginia gentleman, and his remarkable experience is worth reading. "I have been a coffee drinker since my earliest remembrance. If I missed coffee at a meal it brought on headache. This should have shown me that I was a victim to a drug habit. Finally, wakeful, restless nights came on. After dinner I was always drowsy and after sleeping would waken stupid and morbid, and felt as though I had been drugged, and when this feeling wore off nervousness and restlessness would set in until I drugged myself with coffee again.

At last my eyesight began to fail.

Some of the best optical specialists agreed that I had an affliction of the optic nerve and after two or three years treatment my eyes slowly lost their power and I became almost sightless.

I was advised to go to a pine woods near the sea in a most isolated place. This I did and lived there for two years without any visible benefit. I gave up all hope of recovery until last spring a friend expressed the belief that the coffee I drank was the cause of all of my trouble. He had been a slave to it and had been unable to find relief until he quit and took up Postum Food Coffee.

His experience startled me and I decided to try the change, although I had but little faith in its merits. My first cup of Postum proved delicious and was a great surprise. It was evidently well made. I had not the slightest trouble in leaving off coffee for the Postum filled its place perfectly.

During the past six months I have gained in flesh, my sallow complexion has become clear, and my eyesight gradually improved until now I am able to read and write. My mind is once more clear and active, and I no longer suffer from sleepless, nervous spells. You can imagine I feel grateful for my restoration." W. Harold Fenton, Brighton, Va.

the State Federation voiced the sentiment of at least 130,000 of the intelligent Christian people of Wisconsin, that the petition was heard and the desired law passed. Several temperance measures have been secured in the same way. Last winter a bill to prohibit the sale or distribution in any way of criminal literature like the Police Gazette, was passed. A bill to repeal an anti-pooling law was defeated, the federation rendering valuable aid in securing the result. These are sample illustrations of its work.

The third annual convention at Madison, Nov. 18-20, was held jointly with the Wisconsin Sunday Rest Day Association and the Wisconsin Anti-Saloon League, both organizations being constituents of the federation. At present there are nine denominational and six moral reform bodies represented in the federation. Two days were given to discussions and business and three evenings devoted to mass meetings. Rev. W. F. Crafts of Washington, D. C., superintendent of the National Bureau of Reforms, did valuable service. Rev. Geo. R. Leavitt, D. D., of Beloit, spoke on "The Price of the Sabbath"; Rev. L. C. Smith of Oshkosh on "Rest of the Holiday Sunday"; Rev. Dr. Hazlett of Racine on "The Gambling Curse"; Rev. E. A. Cutler of Milwaukee on "Massing of Christian Forces." Prof. C. O. Merica of the State Industrial School for Boys at Waukesha, and Mrs. E. F. Bland, superintendent of the Girls' Industrial School at Milwaukee, each interested the federation in their respective lines of work. Substitutes for saloons were carefully considered, and other phases of the drink problem.

The convention, while not large, was made up of leading Christian workers from the different state denominational bodies, and so its deliberations had more than ordinary weight, and on the whole were exceedingly encouraging. It is no small matter for such a body to unite in its declarations concerning the reform questions of the day. Resolutions were passed approving the work of the Milwaukee Ministerial Association in their campaign against open gambling and stall saloons; urging all Christians to mass their efforts in each locality against vice and in behalf of virtue; condemning Sunday excursions; to stand by the anti-canteen law and urge its application to all soldiers' homes; to work in every way possible for the better enforcement of law and for the passage of such laws as shall ultimately result in the banishment of the liquor curse from our own land, and prevent the sale of opium, liquor and firearms by our traders to the uncivilized child races of other lands.

The officers chosen for the coming year are: Rev. Henry Faville, D. D., of La Crosse, for president, and Rev. H. A. Miner of Madison for secretary.

H. A. M.

WOMAN'S KIDNEYS.

Thousands of Women Have Kidney Trouble and Never Suspect It.

To Prove What the Great Kidney Remedy, SWAMP-ROOT, Will do for YOU, Every Reader of The Christian Century May Have a Sample bottle Sent Free by Mail.

Among the many famous cures of Swamp-Root investigated by THE CHRISTIAN CENTURY, none seem to speak higher of the wonderful curative properties of this great kidney remedy than the one we publish this week for the benefit of our readers.

Mrs. H. N. Wheeler, of 117 High Rock St., Lynn, Mass., writes on Nov. 2, 1900: "About eighteen months ago I had a very severe spell of sickness. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very much like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. THE DOCTORS SAID MY KIDNEYS WERE NOT AFFECTED, and while I

Did Not Know I Had Kidney Troubles,

I some how felt certain that my kidneys were the cause of my trouble. My sister, Mrs. C. E. Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to-day I am as well as ever. My business is that of canvasser, I am on my feet a great deal of the time, and have to use much energy in getting around. My cure is all the more remarkable, and is exceedingly gratifying to me."

MRS. H. N. WHEELER.

Swamp-Root will do just as much for any housewife whose back is too weak to perform the necessary work, who is always tired and overwrought, who feels that the cares of life are more than she can stand. It is a boon to the weak and ailing.

MRS. H. N. WHEELER.

How to Find Out If You Need Swamp-Root.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work. So when your kidneys are weak or out of order you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

Many women suffer untold misery because the nature of their disease is not correctly understood; in most cases they are led to believe that womb trouble or female weakness of some sort is responsible for their many ills, when in fact disordered kidneys are the chief cause of their distressing troubles.

Neuralgia, nervousness, headache, puffy or dark circles under the eyes, rheumatism, a dragging pain or dull ache in the back, weakness or bearing down sensation, profuse or scanty supply of urine, with strong odor, frequent desire to pass it night or day, with scalding or burning sensation,—these are all unmistakable signs of kidney and bladder trouble.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Other symptoms showing that you need Swamp-Root are sleeplessness, dizziness, irregular heart, breathlessness, sallow, unhealthy complexion, plenty of ambition but no strength.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar bottles at the drug stores everywhere.

EDITORIAL NOTICE—Swamp-Root, the great Kidney, Liver and Bladder remedy, is so remarkably successful that a special arrangement has been made by which all of our readers who have not already tried it may have a sample bottle sent absolutely free by mail. Also a book telling all about kidney and bladder troubles and containing many of the thousands upon thousands of testimonial letters received from men and women cured by Swamp-Root. In writing, be sure and mention reading this generous offer in THE CHRISTIAN CENTURY when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

CHICAGO AND VICINITY.

Auburn Park Congregational church, Rev. M. A. Frost, pastor, has received forty-three new members since January 1, twenty-three of whom came on confession.

Principal S. D. F. Salmond, D. D., visited Chicago Theological Seminary on October 10 and gave an interesting address to the students on "The Work of the Minister."

Judge Tuthill is earnestly advocating the establishment of a school and home for homeless boys. He is speaking in the churches and addressing the ministers meetings. Large sums have been already promised.

A home has now been found for the Central church, of which Rev. Dr. Frank W. Gunsaulus is pastor. The recent demolition of Central Music Hall, where services had been held from the early days of Professor David Swing, required the finding of new quarters which were obtained in the Fine Arts or Studebaker building. The Northwestern University is now remodeling the Tremont House, corner of Lake and Dearborn streets, for its own specific uses. An auditorium with a seating capacity of 2,000 will be provided and the Central church will lease it for ten years at an annual rental of $3,500. The fine organ taken out of Central Music Hall belongs to the Central church and will be installed in the new auditorium.

The Forty-first Street Presbyterian church, Rev. Cleland B. McAfee, D. D., pastor, received last Sunday, thirty-nine new members—twenty-one by letter and eighteen on confession of faith.

The Presbyterian hospital has received a gift of $10,000 by the will of the late Abijah Keith.

Chicago Presbyterians are in the midst of a foreign mission campaign. Meetings addressed by missionary workers are being held in various sections of the city and suburbs. Bringing the churches into close acquaintance with the foreign fields is sure to increase the gifts.

At the annual dinner of the Men's League of the First Baptist church, covers were laid for ninety men. The speakers were Rev. J. Vance of the Hyde Park Presbyterian church, Judge Hanecy, Prof. Shailer Mathews of the University of Chicago, and Dr. M. W. Haynes of the Belden Avenue church.

Centennial Baptist church tendered a reception to its new pastor, Rev. Arthur Fowler, and his wife, recently. Addresses of welcome were given by Dr. A. K. Parker, who for twenty-one years served as pastor; Dr. W. M. Lawrence of the Second church, Rev. W. H. Geistweit, Rev. Kittredge Wheeler.

Dr. Lorimer was the principal speaker at the meeting, December 3, of the Baptist Social Union. His subject was "The Ethical Message of Jesus."

Bethany Presbyterian church, at Humboldt boulevard and Cortland street, was dedicated Sunday, December 1, Rev. Willis G. Craig, D. D., preaching the sermon. The new church is regarded as one of the prettiest on the West Side. The front is of Bedford stone and the remainder of brick. The pews are of heavy oak and the building is heated with steam. The church is free from debt on the structure, which has cost over $10,000.

The park in Evanston, on which front four churches, has been named "Raymond Park," in honor of the late Miner Raymond, D. D., LL. D., for many years professor in Garrett Biblical Institute.

Rev. Dr. M. M. Parkhurst of Chicago, who has been the agent of the State Anti-saloon League, has severed his connection with that organization.

Halsted street Methodist church has more than doubled its congregation in the last four weeks. At two recent Sunday evening services twenty-two persons accepted Christ. The Sunday school increased 196 November 24. Rev. T. K. Gale is pastor.

Baptist.

Immanuel Baptist church, Minneapolis, is located in a section where the population is largely Scandinavian, and of the working class. There are thousands of young people in the immediate neighborhood. In order to reach them the church has a gymnasium and clubs for boys and girls. The young men have a magazine club and the young ladies a tourists' class. The various clubs have an enrollment of 170. The church attendance of the young people is noticeably increased. During August the Sunday school increased seventy-five per cent over last year, and in September the increase was thirty-two per cent over that of 1900.

A class of twenty-seven newsboys has been organized in connection with the Century Hall mission under the auspices of the First church, Minneapolis.

The Baptists of the South during the past year raised $156,000 for foreign missions. Their missionaries report 1,009 baptisms, 200 of which were in China.

Bishop College, Marshall, Texas, has an attendance this year of over 350 students. Besides the regular school work there is manual training in wood and metal work for the boys, and domestic economy for the girls.

A Model Church Hymnal,

So says Mrs. Jessie Brown Pounds, of

The Praise Hymnal

"THE PRAISE HYMNAL is in use in both the Franklin Circle and Ætna Street Churches of this city, and each week brings to me a new appreciation of the work. The dignity and variety of the contents, and the rare taste displayed in the arrangement and typography combine to make it a model church hymnal. So far as I have seen, the Responsive Readings are unequaled, and are a most attractive feature of the book. JESSIE BROWN POUNDS."

Cleveland, O.

AS TO PRICES.—The contents of THE PRAISE HYMNAL are of a permanent quality. It is false economy to ask for cheap binding. We make a cloth bound book with leather back that will last ten years with any sort of care. The price is as low as can be made on its superior material and workmanship, $75.00 per 100 copies. Specimen copies sent on approval.

FILLMORE BROS., - 119 W. 6th St., CINCINNATI, O. 40 Bible House, NEW YORK.

Our CHRISTMAS MUSIC is now ready. Send for list. Why not order ALL your music from Fillmore Brothers? We are prompt, courteous, and are publishing new music of all kinds all the time. (6)

LARKIN SOAPS AND . . . PREMIUMS FACTORY TO FAMILY

Were awarded six medals, two gold, for supreme merit at the Pan-American Exposition. Never exhibited without an award of Gold Medal. Did you see the Larkin advertisement in *he Christian Century of November 21st.* Don't miss this opportunity for economy. Already millions of friends and users. Larkin Soap Co. Larkin St., Buffalo, N. Y.

Christian Work, New York, says: The Larkin Co. never disappoint. They create wonder with the great value they give for so little money. A customer once is a customer always with them.

20,000 CHURCHES Lighted by the FRINK System of Reflectors with Electric, Gas, Welsbach, Acetylene or C[illegible]

LICENSED to manufacture electric and combination gas and electric fixtures. Send dimensions for estimate. I. P. FRINK. 551 Pearl St., NEW YORK.

In the weekly church bulletin of the First church, Philadelphia, Dr. K. B. Tupper, pastor, it is announced that pastoral visits may be expected during the week at certain numbers on certain streets. It is also announced that the pastor of this church, during the coming winter, will deliver on the second Sunday morning of each month a sermon by some distinguished preacher of righteousness. These are to be reproduced without manuscript or note.

Rev. R. G. Robbins completed thirteen years of work with the Lincoln Park church, Cincinnati, December 1. He has received 1,109 members into the church. It has now 827 members. Two missions have been formed by Mr. Robbins, one of which is now an independent church.

Congregational.

The church at Kent, Conn., has a Young Men's club, open five nights in the week, and held in the church parlors. It has a membership of twenty-five, keeping them from the attractions of a low resort. The pastor conducted a music class for the club.

The Congregational Union of Cincinnati is planning for work in connection with the coming of Rev. G. Campbell Morgan to that city. An aggressive movement is to be made.

Oberlin College opened its first semester with a freshman class of 162, the largest in its history. The Warner Men's Gymnasium and the Severance Chemical Laboratory have been completed and are in use.

The church at Pelham, N. H., celebrated November 13, its 150th anniversary. Mr. Chas. W. Hobbs gave an historical sketch. In June, 1747, the town voted to call Mr. James Hobbs as gospel minister, and to give him a salary of £700 (old tenor—42 cents to the pound). Rev. Dr. Samuel Gerould, Dr. Addison P. Foster and others gave further historical reminiscences. A social reunion and banquet followed, after which an anniversary anthem composed by the pastor, Rev. C. L. Merriam, was sung, and an address was delivered by Dr. A. A. Berle.

The North church, Amherst, Mass., observed its seventy-fifth anniversary November 15. During this period 7,000 sermons have been preached from its pulpit; 862 persons have been received into membership; $30,579 has been given to Christian benevolences. Four of the sons of the church have gone into the ministry and twelve of the daughters have become the wives of ministers. One is a foreign missionary.

The Disciples.

Evangelist W. E. Harlow has been holding meetings for six weeks at Springfield, Mo.; 105 have been added.

There are ten church buildings and ten congregations of the Disciples in Des Moines with a membership of about 5,000.

There have been seventy-six additions at Centralia, Ills., as a result of

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After 2,000 experiments, I have learned how to cure Rheumatism. Not to turn bony joints into flesh again; that is impossible. But I can cure the disease always, at any stage, and forever.

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I have no samples. Any medicine that can affect rheumatism with but a few doses must be drugged to the verge of danger. I use no such drugs. It is folly to take them. You must get the disease out of the blood.

My remedy does that, even in the most difficult, obstinate cases. No matter how impossible this seems to you, I know it and I take this risk. I have cured tens of thousands of cases in this way, and my records show that 39 out of 40 who get those six bottles pay, and gladly. I have learned that people in general are honest with a physician who cures them. That is all I ask. If I fail I don't expect a penny from you.

Simply write me a postal card or letter. Let me send you an order for the medicine; also a book. Take it for a month, for it won't harm you anyway. If it cures, pay $5.50. I leave that entirely to you. Address Dr. Shoop, Box 595, Racine, Wis.

Mild cases, not chronic, are often cured by one or two bottles. At all druggists.

NEVER FEEL RIGHT.

There are thousands who pass year after year without a really well day. They are never bedridden, but have a constant feeling of weariness and weakness that unfits them for work and pleasure. Dr. Peter's Blood Vitalizer is just what such people need. It makes live blood and makes it circulate and nourish, regulates the liver, whets the appetite. Sold by special agents or the proprietor direct. Address Dr. Peter Fahrney, 112-118 South Hoyne avenue, Chicago, Ill.

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Self-Pronouncing COMMENTARY on International S. S. Lessons for 1902, by Rev. P. E. Thomas. Contains all the lessons in self-pronouncing form, with right to the point HELP on each verse, also Official Prayer Meeting Topics of Young People's Societies for 1902, with MOTTO, PLEDGE and BENEDICTION. Pocket size, 128 pgs. Red Morocco 25c. Interleaved Edition for Notes 40c; postpaid. Stamps taken. Agents wanted. GEORGE W. NOBLE, 275 Madison St. Chicago.

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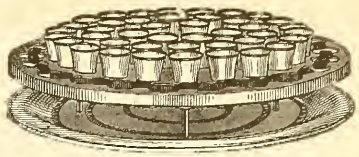

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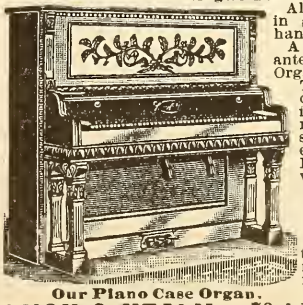

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LYON & HEALY, 70 Adams St., CHICAGO, ILL.

a three weeks' meeting held by Rev. Mr. Stotler, the pastor.

To the First church, Springfield, Mo., 114 have been added during a six weeks' meeting; seventy-two by baptism.

At Vincennes, Ind., Rev. Wm. Oeschger, the pastor, has just closed a twenty nights' meeting, resulting in ninety-four additions.

The new church at Georgetown, Ill., was dedicated October 20; it cost $7,400 and is built of brick and stone.

The Norwood Avenue church, Toledo, Ohio, has about doubled its membership during the present pastorate, while its indebtedness has been very largely wiped out. H. F. MacLane is pastor. The church has a King's daughters' Circle, the members of which visit the hospital, infirmary and the homes of the poor, conducting services and giving relief. Their leader is the pastor's wife. The married people have a "Christian Culture Club," where one-half hour is given to Bible study, and another to the reading of some book, after which an hour is spent in social enjoyment. There is also a branch of the Brotherhood of Andrew and Philip, an organization of young men for young men. This church has an orchestra of fourteen pieces, none of the players being paid for their services.

Large additions to the churches in various places in Kentucky have resulted from special meetings: Twenty-seven at Nicholasville, fifty-four at Paris, seventy-four at Carlisle, thirty-five at Cynthiana, sixty-three at Covington, and fifty-six at Ludlow.

Methodist.

Forty thousand dollars of the debt on Epworth Memorial church, Cleveland, Ohio, was provided for in forty insurance policies of $1,000, taken out and paid for by friends of the church.

Methodists North and South have united in the building of a Methodist College in Oklahoma. This is the first step towards union of these two bodies.

The Methodist Episcopal church claims the right to be excepted from any observations made upon the decrease of candidates for the ministry. No such decline has been noted in any of the Methodist theological schools. The attendance at Garrett Biblical institute at Evanston, Ill., and at Drew Theological seminary at Madison, N. J., is quite up to the best standard of past years, while the enrollment at the school of theology at Boston University, the chief institution of ministerial training in the church, has risen this fall to 187, higher than at any previous time in its history.

The General Missionary Committee meeting at Pittsburg had to face a debt of $81,000. The increase in donations for the year was only $9,000. Nearly all the appropriations were therefore cut down about eight per cent. The total appropriated to foreign missions was $578,232, being fifty-seven per cent of the total amount appropriated, the balance of forty-three per cent going to the home missionary work. The Missionary Committee appropriated $8,565 for work in Utah, and $1,840 for schools in that state. It was considered necessary to reopen the Methodist schools there, now that the public school system is wholly in the hands of the Mormons. For work in Alaska $4,140 was appropriated. There is a Methodist church in Skaguay and another in Juneau. For English work in Honolulu, $500 was designated. To New Mexico Spanish work, $1,800 was appropriated, and $9,200 for work in Porto Rico. Nearly all the missionary appropriations were cut down eight per cent. The total of the appropriations for foreign missions was $578,232. Resolutions were adopted urging the churches "to make quick and very generous increase in its missionary contributions, so that at least a million and a half of dollars from collections only may be received in 1902."

The District Epworth League of New Haven, Conn., has just held a two days' institute in Trinity church for the instruction of officers, committees and workers in the local leagues. It was well attended and thorough instruction was given by experts.

The General Missionary Committee voted $7,500 to the Philippine and $800 to the Hawaiian Japanese mission of the Methodists. They plan to erect at least a dozen churches in the Philippines during the coming year.

Presbyterian.

The Northern and Southern churches are to join in the support of the Presbyterian University of Texas, putting it on a basis similar to that now occupied by Westminster in Missouri, and the Presbyterian institutions in Kentucky.

The First church, Kansas City, Mo., has received seventy in the last four months. Dr. Carter has recently started a mid-week Bible class, which already has an enrollment of seventy-five, with new members being added each week. For convenience, the class is divided into two sections, one meeting in the afternoon and the other in the evening.

The First church, Saginaw, Mich., is very active this season. The church building is to be enlarged and the Sunday school department is to be remodeled. The Rev. Mr. Covert, the pastor, has organized a normal class for the instruction of the teachers. It has been voted that three successive absences from teachers' meeting, without a good excuse, will debar the person from teaching. The church has an organization for boys from fourteen to twenty, called the Yoke fellows. The Young Women's Club is very helpful to some seventy-five young girls, most of the working class. They have classes in advanced German, intermediate and primary German, bookkeeping, fancy work and music. There is a Dorcas Circle, a Ladies' Aid Society, and the "Home Circle," which meets to sew every Friday for those who, because they work all day, have no time to sew for their families.

The Presbytery of Cincinnati has just devoted a full day to prayer and spiritual conference. Sixty or more ministers were present and a great evangelistic desire was evinced. Rev. G. Campbell Morgan is to be in Cincinnati soon, under the auspices of Lane Seminary, for a special mission to students and ministers of the city. Evening services will be open to the public.

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preserves and pickles, spread a thin coating of
PURE REFINED PARAFFINE
Will keep them absolutely moisture and acid proof. Pure Refined Paraffine is also useful in a dozen other ways about the house. Full directions in each package. Sold everywhere.
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For Sleeplessness
Take Horsford's Acid Phosphate

Dr. Patrick Booth, Oxford, N. C., says: "It acts admirably in insomnia, especially of old people and convalescents."

A CHANCE TO MAKE MONEY.

I have been selling perfumes for the past six months. I make them myself at home and sell to friends and neighbors. Have made $710. Everybody buys a bottle. For 50 cents' worth of material I make perfumes that would cost $2.00 in drug stores. I also sold 125 formulas for making perfumes at $1.00 each.

I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors prompted me to sell it. I clear from $25 to $35 per week. I do not canvass, people come and send to me for the perfumes. Any intelligent person can do as well as I do. For 10 cents in stamps I will send you the formula for making twelve of the most popular odors and sample bottle prepaid. I will also help you get started in the business. Martha Francis.
No. 11 So. Vandaventer Ave., St Louis.

BOOKS

A new edition of the Katy Did books has been published by Little, Brown & Company this fall. This new edition of Susan Coolidge's popular stories appears in a handsome new cover design.

No books for children published since Miss Alcott's books have won higher praise than those from the pen of Anna Chapin Ray, in which Teddy and her sister Phebe are the principal characters. This fall Little, Brown and Company have published a new volume in the popular Teddy series, entitled "Teddy; Her Daughter." The new book is illustrated by J. B. Graff.

D. Appleton and Company have in preparation a notable series of Nature books, superbly illustrated in colors by lithographic process. The new edition of Frank M. Chapman's "Bird Life," with seventy-five plates of our common birds in their natural colors, reproducing Mr. Ernest Seton-Thompson's drawings; Prof. John Henry Comstock's "Insect Life," with its fine pictures of butterflies and other insects, and Mr. F. Schuyler Mathew's works on "Familiar Trees" and "Familiar Flowers," are particularly valuable.

Mrs. Laura E. Richards, whose "Geoffrey Strong" is among the holiday publications of Dana Estes and Company, has written in all thirty books and her readers are now in their second generation. Her previous stories have sold more than half a million copies.

Professor Amos R. Wells understands the multiform character of American life very accurately. He has come to the conclusion that one great foe to success is "worry," and to meet this foe and conquer him he has compiled "The Cheer Book" as the best year book for a busy man or woman. In it he has gathered the cheery wisdom of the ages, in prose and verse, noting carefully the authors, but not disregarding the stray testimonies that gather on an editor's desk. It is gotten out in unique, attractive form by the Revell Company and makes an elegant holiday gift-book.

Yes, clean yer house an' clean yer shed,
An' clean yer barn in ev'ry part;
But brush the cobwebs from yer head,
An' sweep the snowbanks from yer heart.
Yes, w'en spring cleanin' comes 'roun',
Bring forth the duster an' the broom,
But rake yer fogy notions down,
An' sweep yer dusty soul of gloom.
—Sam Walter Foss

Messrs. Dana Estes and Company's fall and holiday announcements include the following: Juveniles, "Chatterbox" for 1901, containing over two hundred full-page illustrations expressly designed for the book by English artists. "Traveler Tales of China," by Hezekiah Butterworth, author of the celebrated "Zig Zag" series, containing folk lore and legends of the Chinese Empire, together with picturesque and historical description of the lands and people, illustrated by sixty-four full-page reproductions of new photographs and sketches; uniform with "Traveler Tales of South Africa."

"Sir Christopher," by Maud Wilder Goodwin, has been placed on the list of the one hundred best books of the year by the Western Massachussetts Library Club. A new edition of Mrs. Goodwin's "White Aprons," with colored frontispiece and five full-page illustrations, has been issued by Little, Brown & Co. for the holidays.

Sophie Cramp Taylor, the author of the new and popular juvenile "Story of a Little Poet," wrote the story for her three children, who appear as three of the principal characters, with no idea of publishing it. Many of the sayings and incidents are true, and some of the compositions of Paul, the little nine-year-old poet, are remarkable, considering his years. Here are his verses on Bridget's Wedding Day":

"Ring, ye bells, pour forth your lay,
For this is Bridget's wedding day.
Beat, ye drums, and toot, ye horn,
For this is not a day to mourn.

"Dance, ye people, and laugh with glee,
And be as happy as the bumble-bee.
If it's only for the night, be bright,
For we don't have weddings every night.

"May she always happy be,
And with Mike never disagree.
I hope she will ne'er again
Wish she was Bridget Flannagan."

L. J. Bridgman, the artist-author of that popular juvenile of last year, "Mother Wild Goose and Her Wild Beast Show," offers this season, through his publishers, the H. M. Caldwell Co., New York and Boston, a juvenile novelty, entitled "Guess," being original riddles in rhyme, with the answers in pictures. The book, which the author describes "as sugar-coated educational pills," consists of 112 pages printed in colors, and has an unusually attractive and taking cover design. Its unique features are aptly suggested by the introduction:

"These pages are like sandwich
Men who go about the street
One sign before and one behind
For readers whom they meet.
If you can't guess the riddles here,
The answers you won't lack;
Just turn the pages and you'll find
The answers on the back."

The Macmillan Company, who were the fortunate publishers of "Elizabeth and Her German Garden," will issue another anonymous work shortly. This time of American outdoor life that bids fair, so say those who have read it, to rival Elizabeth's book, "The Garden of a Commuter's Wife; the Record of a Garden That Began in Autumn," will appear in time for the holiday season. It is now in press.

Mrs. Lily F. Wesselhoeft's new book entitled "High School Days in Harbortown," is in a somewhat different vein from that of her earlier stories, being written for the entertainment of boys and girls of from twelve to sixteen years of age. The author's love and knowledge of animals, so conspicuous in her previous books, is shown in the present work, and "Goggles," the faithful dog of the story is bound to be a great favorite. Little, Brown and Company, Boston, are the publishers.

Kirk Munroe's new book for boys.

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BAKING POWDER
Makes delicious hot biscuit, griddle cakes, rolls and muffins.
An absolutely pure, cream of tartar powder.
ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

just published by J. B. Lippincott Company, is called "The Belt of Seven Totems," and this title, Mr. Munroe says, was suggested by a discussion he had one evening in the University Club of New York with Mr. Charles Dudley Warner. This discussion concerned the attitude of American Indians towards the earliest white settlers of this continent. Mr. Warner maintained, as does Palfrey in his "History of New England," that the Indians, being a cowardly lot, were paralyzed into comparative inactivity by the evident superiority of the whites. "I contended," adds Mr. Munroe, "that at the beginning they were a hospitable and kindly race who would have scorned to attack strangers so helpless as were the newcomers; that their existing dissensions forbade them to present a united opposition; and that their apparent cowardice arose from their ignorance and uncertainty as to the true character of the mysterious strangers, as well as from a natural terror excited by the appearance of horsemen and the deadly effect of firearms."

"Up and Down the Sands of Gold," the new novel by Mary Devereux, author of "From Kingdom to Colony," takes its title from Longfellow's "Building of the Ship":

"The ocean old,
Centuries old;
Strong as youth and as uncontrolled,
Paces restless to and fro
Up and down the sands of gold."

The book is well named, as the incidents occur on the New England coast within sight and even within sound of the sea.

"The World Beautiful," first series, by Lilian Whiting, is to be published in France. Over 72,000 volumes of the three series of Miss Whiting's "World Beautiful" books have already been printed in English. Her latest volume "World Beautiful in Books" will be published by Little, Brown and Company some time in October.

"Brenda's Summer at Rockley," by Miss Helen Leah Reed, is offered by Little, Brown and Company, for early publication. Like the popular "Brenda, Her Club and Her School," this is a story for young girls. The scene is the picturesque North Shore of Massachusetts, and the story faithfully depicts the life of the average girl whose father has a summer home there. Brenda and her friends make excursions to Salem, Marblehead and other historic places, under the guidance of a new companion, Amy. The latter is made an especially attractive character.

Those who read the announcement of the Success Clubbing Offers, which give four and in some cases five magazines for the price of one, are very apt to wonder how it can be done. The Success Company answers by simply saying, "We are wholesalers." We sent almost 80,000 subscriptions to the "Review of Reviews" last season, over 80,000 to the "Cosmopolitan"; and immense numbers to other magazines. Our checks accompany every order, and publishers are relieved of large expenses for advertising, circularizing, etc. Naturally, therefore, we get the lowest possible prices—these prices are given exclusively to us—and we give the public the benefit of them. We cordially recommend our readers to take advantage of these great Success Clubbing Offers (advertised elsewhere in this issue) while the opportunity remains open. It enables them to make the most of their "magazine money."

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This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health, or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by sending to us for a package. You must not write on a postal card.

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Leaves Chicago daily, in the evening, arrives Jacksonville, Fla., the second morning, less than 35 hours en route, passing through Cincinnati, Chattanooga, Atlanta, Macon and Jesup.

Another Limited Train.

Leaving Chicago daily, in the morning, for Jacksonville, Fla., passes through Cincinnati, Knoxville, Asheville, Columbia and Savannah—a daylight ride through the famous "Land of the Sky."

Both limited trains carry sleepers, Chicago to Cincinnati, and through sleepers from Cincinnati to Jacksonville.

Another still to come! On January 6, 1902, the

"Chicago & Florida Special"

Will be inaugurated, running through sleepers, solid, Chicago to St. Augustine, Fla., via Cincinnati, Chattanooga, Atlanta, Jesup and Jacksonville. This train, with its elegant sleepers, composite and observation cars, perfect dining car service and fast time, will eclipse anything of the kind ever before offered to the public in the Northwest for the South.

South Carolina Interstate & West Indian Exposition.

Commencing Dec. 1, 1901, a through sleeper will be run from St. Louis to Charleston, S. C., via Louisville and Asheville.

Winter Tourist Tickets now on sale. For full particulars see your nearest ticket agent or write or call on J. S. McCullough, N. W. P. A., 225 Dearborn street, Chicago, Ill.; G. B. Allen, A. G. P. A., St. Louis, Mo.

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So many people are dying of this terrible disease. The disease is increasing with wonderful rapidity. Mrs. B. F. Southard of Buffalo, Mo., has recently recovered from a most advanced stage of this disease by the Oil treatment of Dr. Bye of Kansas City, Mo. Mrs. Nancy F. Billings of West Bridgewater, Mass., was cured by home treatment. Persons afflicted should write Dr. Bye for 112 page illustrated book on the treatment of cancer in its various forms. Address Dr. W. O. Bye, Kansas City, Mo.

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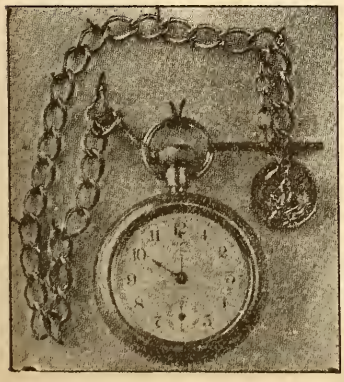

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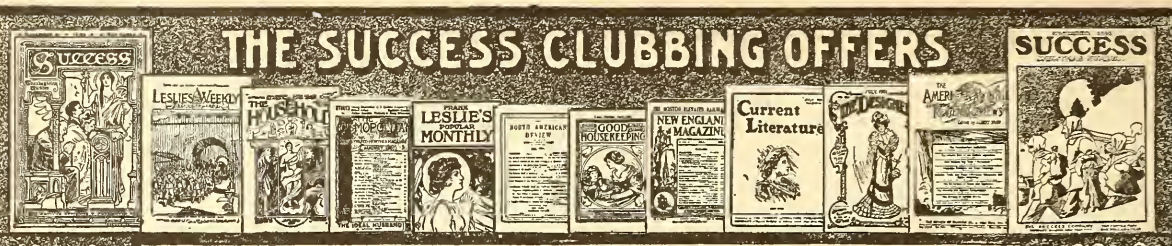

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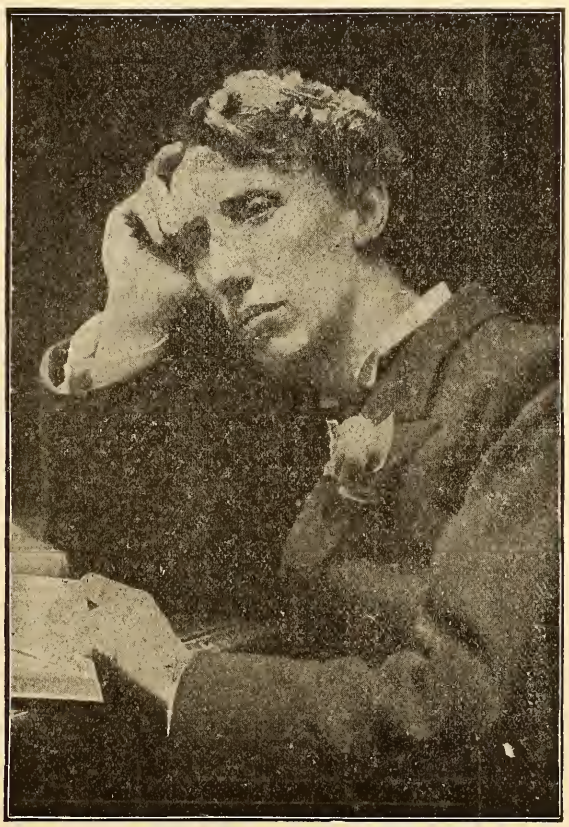

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LOVE THE LAW OF CHRIST.

THE necessary sequence of the approach to Jesus in full-hearted acceptance of his invitation, "Come unto Me," must be the acquisition of his mind and character. When once the soul has come into unity with him by love and obedience, nothing less than the quality which was dominant in him can satisfy. To possess that nature and disposition which were his will be the controlling passion of the soul.

In looking at the Christ of the New Testament and of history we are instantly aware that the supreme expression of his life was love, and that thus he became in a true sense the revelation of the life of God. He said, "No man cometh unto the Father but by Me," which he did not utter as signifying his demand that men should recognize his mediatorship, but rather as emphasizing the impossibility of knowing the Father or of drawing near to him save in Christ. And when once this discovery of the divine character is made, that the strongest quality in God's life is love, both nature and revelation seem to unite in proclaiming the fact. It is true that we may read the Old Testament as we may read the book of nature without discovering this quality, but as soon as the life of Christ has given us the key it is no longer possible to avoid the significance of the disclosure which he makes. The whole prophetic history of Israel was a continuous unfolding of the nature of God as loving and as seeking the response of love on the part of his people. Forgiveness is the constantly recurring theme of the earlier Scriptures, in which the love of God expresses itself at its best, not only in the passion of pardon but in the stern warnings against the dangers of sin.

And when one goes outside this ampler revelation of God in the Bible and looks at nature in her varied forms he discovers that she also has been insistent upon the proclamation of the law of love. Our science has misread her character when it has insisted that her only interests lay in the realm of force, of hate, of revenge and of strife, in a hard and repelling principle of the survival of the fittest and the crushing of the weak and helpless. We are learning with satisfaction in these days from prophets of science no less severe in their methods, but perhaps ampler in their horizon, that the law of love is the law of nature as well as of the Bible. The struggle for others is witnessed in the entire series of animal organisms; the mother love of offspring, and sacrifice in its behalf; the law of affection in a group of animals, which dictates their protection of their weaker members against assault and destruction. Indeed, when Paul speaks of the law of Christ as embodied in the injunction, "Bear ye one another's burdens," he is speaking of a law not belonging alone to a single teacher and his rules of conduct, but rather so characteristic of the universe as to make that teacher who first gave the law expression the world's greatest prophet. We are yet to learn that the only successful life is that based upon the law of love, which is also the law of the universe. Unjust rivalries and competitions must disappear and those who advocate and practice them are destined to be overthrown in the development of the race because they are unscientific and self-destructive. Thus the high principles of the law of God unite with economic conditions to emphasize this principle which found its fullest expression in the heart and teachings of Jesus.

Yet the love which Christ displayed was not a mild and amiable toleration, nor a small philanthropy manifested toward a few unfortunate folk. It was a passion of affection which issued perpetually in a service so large and inspiring that it meant nothing less than the redemption of those on whom its benediction fell. Jesus loved the disciples whom he chose, and the greatest agonies of his earthly life were caused by the defections of these men from the spirit and purpose of his ministry. We are told that as he looked upon the rich young man whom he bade give up all his possessions, Jesus loved him, and this love was the kindling of the Master's regard toward one in whom he saw great possibilities of good. The charm of his nature won the Samaritans who came at the call of the woman Jesus had met at the well. Zacchæus, in the presence of that winning and compelling affection, melted from his habitual mood of harsh and stubborn unrepentance into

a flood of eager zeal to do the Master's will. The multitude in the desert experienced this same love as Jesus ministered to them from the fullness of his life, and those who saw him weep over Jerusalem with cries that seemed to rend his heart knew that his love was not idle emotion.

Such a spirit as his, with its ruling motive, could not fail to influence those men whom he called to be his followers and representatives. They became insensibly pervaded by his spirit and their lives were transformed by his example and his indwelling mind. James, his own brother, who appears in early Christian history to have been a man unsentimental to a degree and possessed of that stern righteousness which made so large a part of the Phariseeism of the times, pours out his soul in the epistle which bears his name in words which at times reveal a deep and growing possession of divine tenderness and love. Peter, whose practical nature took long to experience its complete transformation nevertheless speaks in his later years in words eloquent and reverent of that sympathy, humility, and love which had characterized the Lord, and which had already passed in truly transforming streams into his own life. Paul, the practical Jew, full of ambitions and self-importance, priding himself on his ancestry and the correctness of his legal conduct, comes at last to forget all these lower and less essential elements of righteousness and to glory in his kinship with Christ, which was his chief possession and joy. To him we owe the finest utterance of all the New Testament, his marvelous Psalm of Love, which is not only the revelation of the heart of Christ, but the coronation of Paul's own transfigured character. And one hardly need mention John, who, from the fiery and ambitious Galilean partisan, the Son of Thunder, the man of ambition, and, at times, of intolerance and anger, came to be truly the apostle of love, and to speak in words of imperishable beauty the final message of the New Testament. It is not strange that early Christianity struck this note of love with a firm and vigorous touch; and that through its influence there came into this world of hate and striving ambitions the gospel of humility, love and good will.

THE CHRONICLER'S DESK.

ONE in these days often comes across a remark of this kind: "For hundreds of years the churches have been preaching a gospel equally adapted to embodied and disembodied spirits. Religion now is dealing less in futures and laying more stress on the present." It is said when Henry D. Thoreau lay dying at Concord, his friend, Parker Pillsbury, sat by his bedside; he leaned over, and took him by the hand, and said, "Henry, you are so near to the border now, can you see anything on the other side?" And Thoreau answered, "One world at a time, Parker." Religion must lay plenty of emphasis on the present, it must be sociological and psychological and ethical, as well as theological, but religion will never see the day when it can adopt the modern fad, "one world at a time." A fully developed man already lives in two worlds at the same time, and he cannot do with less. I must know what kind of a person I am before I can tell what kind of a life I ought to live. If human life is animal life simply, and death is the extinguisher of life, then indeed one world at a time, and one world for all time. If this is an animal world only, then may I live an animal life, and die an animal death, and enter the animal Nirvana of endless unconsciousness. If, however, I am made in God's image and after God's likeness, and possess the indestructible nature of God, and if, through this relationship to the divine, I touch the spiritual world and hold communion with it, then no one world at a time will do for me. I must make the most of both worlds while living in this world. If the extreme of the mediæval church in despising this life in the interest of the life to come was bad, the other extreme of ignoring the future existence in the interest of the life that now is, is worse. Two worlds at a time, if you please.

The Dean of Rochester, whose name, significantly enough, is Hole, declared recently that evolution was a "bubble from a dirty pipe." He fell afoul of those who believe in evolution declaring that they "do nothing for the Church." This is doubtless true of many of them, as it is of the majority of anti-evolutionists. Is there any real or logical connection between the premise alleged and the effect attributed to it? The Chronicler has several times heard the assertion made by orthodox conservatives that evolutionists and higher critics were not the men who were saving souls or doing the work of the Church. In fact, this is a stock argument seriously put on the boards to overthrow these dangerous heresies of modern scholastics. Now the Chronicler has no concern to defend evolution or the doctrine of higher criticism in these columns; but he is interested in justice, fairness, the exposure of false reasoning and truth-telling about those who may not see eye to eye with our noble selves. As a matter of fact, is it true that believers in evolution and higher criticism are inferior to their orthodox brethren in the business of soul-saving and in practical service for the Church? W. Robertson Smith, the brilliant evolutionist, who practically introduced the higher criticism into Scotland, was one of the most intensely evangelical preachers north of the Tweed. Hugh Price Hughes, whom the Chronicler heard say he had not held a single service in the six years of his work in St. James' hall, Piccadilly, without a conversion, is well known to be in line with modern thought on these questions. Dr. Clifford, one of the great preachers and thinkers of the world, presides over an immense congregation in London, and numbers his conversions annually by the hundreds. This believer and advocate of modern views has one of the largest and most active and consecrated churches in the metropolis of the world.

Robert F. Horton is particularly pertinent as an illustration of the point before us. Mr. Horton has a genius for spiritual insight and literary expression. An Oxford scholar, he approaches nearer to a critical expert of the first order, of any popular preacher in the world. He has written a half-dozen brilliant volumes in exposition and defense of the higher criticism, much to the scandal and consternation of many pious, old-fashioned believers. This same man, Horton, is one of the most intense, unctuous, consecrated, evangelical preachers in England, and presides over the most prosperous church in London. His congregation in Hampstead gives more money and does more evangelistic and social work than any other organization in the great city of great churches. These facts and many others like them go to show that the dif-

ferences between the two schools in relation to evolution and higher criticism have no evangelical significance and no religious value, and the reason of the soul-saving power of both parties, as demonstrated notably in the co-operative work of Henry Drummond and Dwight L. Moody, is that alike they preach the eternal gospel of the grace of God for the salvation of men.

The cogency of Dean Hole's logic and the clearness of his perception may be seen from another affirmative of his. Speaking on the drink question, he said: "The drinking races have not only conquered, but have moralized the world. The Jew drank and gave us monotheism and Christianity, the Greek drank and gave us literature and art, the Roman drank and gave us law, the Teuton drank (hard) and gave us the passion for freedom." If this rodomontade is to be taken seriously it means *because* the Jew drank he gave us monotheism and Christianity; a doctrine of inspiration in which physiologists and theologians will find food for reflection! This reminds us of the assertion that left a stain on the memory of Archbishop Magee, who declared that he would rather see England free than England sober, as though England drunk could be England free! It was the sober Jew who made the inspired race; it was the sober Greek who gave us literature, art and philosophy; it was the sober Roman who gave us law and forensic wisdom; it was the sober Teuton who gave us the passion for freedom; no drunken brute in bondage to lust and appetite ever did anything of the kind. It is a thousand pities that the Church of England gives the weight of its great influence to the accursed rum traffic, and that her high officials in complicity with the trade constantly apologize for this abomination of desolation in the holy place of humanity.

Recently the Chronicler was requested to send a committee of ladies his favorite quotation. In seeking to ascertain which one of many should occupy that place of honor, he was struck through and through with fright upon the discovery that most of them were from unorthodox and heretical sources. The one he sent was actually from Herbert Spencer, "The profoundest infidelity is fear lest the truth be bad." Good enough and true to have been said by an inspired prophet. It strikes in the midst where many religious leaders of the present day are camping! Another came to mind from Carlyle: "Love not pleasure, love God, this is the everlasting yea, in which all contradiction is solved, wherein he who walks and works, it is well with him." Here is a rich and timely quotation from Dr. James Martineau that suits the Chronicler's way of thinking exactly: "Complete unbelief is attained when God is driven as much out of the past as we have driven him out of the present; and complete belief is reached when God is made to fill the present as much as piety causes him to fill the past." Piety has no trouble in filling ancient Israel with God, it is atheistic and impious to deny that he is equally with us to-day, although some of the methods of the divine manifestations have doubtless changed. The Chronicler will not quote from Tennyson, "Better to have loved and lost," etc., or from Longfellow's "Psalm of Life," "Lives of great men all remind us," etc., or from Milton, "He who only stands and waits," etc., or from Lowell, "Truth forever on the scaffold, wrong forever on the throne," etc., but will close with the suggestion that the quotable sentences and sayings of great men add an important element to the resources of writers and speakers. They are useful for argumentative and illustrative as well as for ornamental purposes.

THE EXPLANATION OF CHRISTIAN SCIENCE.

THERE are no people who keep a more watchful eye upon the press of the country, and exercise over it a more vigilant censorship than the Christian Scientists. The following reply to an editorial note in a recent number of The Christian Century will speak for itself:

To the Editor: It seems odd after enumerating some of the beneficial results of Christian Science, as you do in your issue of November 21st, that you should object to the Christian Scientists' explanation of how these results were obtained. It would seem to be a logical proposition that the only person whose explanation is worth anything, is the person who is able to apply Christian Science and obtain such results as you credit it with in the following words:

"On the practical side it has been of immense benefit to thousands of people. It has healed disease; it has taken fret and worry out of many lives. Its benefits every unprejudiced person must admit."

And is it not a waste of words for those who are without a demonstrable knowledge of the subject, to attempt to explain it? ARCHIBALD M'LELLAN.

Now, this is delicious! Because one accepts certain facts he does not necessarily accept a given explanation of them. One might accept the fact of an eclipse without accepting the explanation of the savage that it was caused by a dragon devouring the sun. And one might accept the facts touching the practical side of Christian Science without accepting the absurd explanation which Christian Scientists put upon them.

The assertion that the Christian Scientist is in this case "the only person whose explanation is worth anything," is simply amusing. Surely there are some other people left in the world who possess a sufficient measure of the judicial faculty to enable them to weigh evidence, and to search into the reason of things. A religious cult is in a poor way when it has no rational explanation to give for itself, such as ordinary mortals can understand. Christianity itself makes its appeal unto reason. Its advocates front the world, saying: "We speak as unto wise men; judge ye what we say;" and until Christian Scientists have a rational philosophy to offer they need not be astonished if sober-minded people refuse to accept their illogical theories. It is always a suspicious thing anyway when you try to pin one down to give a reason for the hope that is in him, if like the cuttle fish, he surrounds himself with a cloud of ink in which he endeavors to make his escape. A system that cannot stand the test of reason has much need to hide in a cloud of philosophic verbiage.

Similar beneficial results to those connected with Christian Science are to be found in connection with other remedial methods. Divine Healing, Faith Cure, Metaphysical Healing, Hypnotism, and the like have substantially the same credentials to show. They all point to the same class of cases in evidence of their power to heal. There must therefore be some common law underlying them all. That common law is unquestionably the law of therapeutic suggestion, by which, through the subtle action and interaction of mind upon mind, one person can convey to another health-giving

suggestion and impulse. This at least has the merit of being an explanation that explains.

SCARCITY OF MISSIONARIES.

Additional confirmation of the statement that despite the wonderful enthusiasm awakened a few years ago by the Student Volunteer movement, there is at present a dearth of suitable missionaries for the foreign field, is furnished in the fact that the Mission Board of the Reformed Church asks the General Synod to arrange for a conference in which the situation may be carefully considered. It says:

Our missions have reached another crisis in their history. Not now burdened by financial debt to any considerable extent, the Board finds itself confronted by a situation which is in some respects even harder to bear. Since 1881 the fields under its care have prospered in a remarkable degree. Its missionaries have more than doubled and the results of their work have increased many times more in every particular. Each mission needs and loudly calls for men and women whom it is unable to send out. Even vacancies caused by the death of some of our oldest, most honored and best beloved missionaries and the withdrawal of others have not been filled. Meantime the call for men to reap the harvest of seed sown is louder than ever and the prospect of harvest brighter if only the laborers can be sent forth into it.

THE PRESIDENT'S MESSAGE.

The first message of President Roosevelt to Congress is a dignified and statesmanlike document. It is characterized by admirable poise, breadth of vision, and practical suggestiveness. It begins with an appropriate tribute to the memory of the late President, from which it naturally passes on to a consideration of anarchy, which it denounces as a crime against the whole human race. Repressive measures are advocated; but these alone are not sufficient. The disease is in the blood, and the causes that produce it must be inquired into and remedied. It is impossible in a brief note even to enumerate the points touched upon in this comprehensive message. They afford food for reflection, and will no doubt be the subjects of prolonged discussions. For its high ethical tone the message is specially to be commended.

THE EXCLUSION OF THE CHINESE.

General satisfaction is expressed with regard to the decided position taken by the President in his message on the question of re-enacting the law excluding not only Chinese laborers who come to this country under contract, but the Chinese in general. There may be some valid economic reasons for this stringent measure, but where are we to stop? Will the edict of exclusion be extended to the Japanese, who are beginning to invade the western coast? And does it not look a trifle inconsistent anyway, as the Chinese member Wu Ting Fang pointed out the other day in his fiery speech, to force an open door into China that we may impose our civilization upon a people who do not want it, while we reciprocate by slamming our own door in their face?

FRENCH MISSIONARIES IN CHINA.

According to the confidential report of General Voyron to the French government, a wholesale system of looting was organized and carried out by the French missionaries in Pekin. This report is confirmed by the statements of responsible Chinese officials who say that the missionaries in China fail to practice what they preach. The justification given for these systematic expeditions of spoliation is, of course, that the missions and their converts having suffered from the Boxer uprising, were entitled to indemnity; but on ethical grounds this method of collecting indemnity is wholly unjustifiable. Such things will retard for generations the progress of Christianity in China.

OPENING OF CHARLESTON EXPOSITION.

It was a happy idea of the directors of the Charleston Exposition that when it was discovered that the opening day had been put down in the charter for December 1st without observing that the date fell on Sunday, they resolved to turn the occasion to good account by making it a distinctively religious service. The attendance was large. Bishop Capers of the Episcopal diocese of South Carolina, presided at the service, and representatives of all the religious denominations of the city were present.

FATE OF MISS STONE.

Contradictory rumors reach us from day to day regarding the fate of Miss Ellen M. Stone, the missionary who is held for ransom by brigands in the mountains of Bulgaria. From last accounts we gather that she is still alive, although reports of her death have frequently been circulated. Some of her friends think that her release is near; others think that she will be held by her captors until spring. It is difficult for us at this distance to realize how any one could be kept in confinement so long in spite of the efforts by the authorities to effect her release.

G. CAMPBELL MORGAN.

We have as the frontispiece of the present number an attractive portrait of the Rev. G. Campbell Morgan, the English evangelist, who is at present carrying out the work outlined for him by Mr. Moody. Mr. Morgan's recent meetings in Chicago were eminently fruitful and a strong effort is being made to have him return to the city for evangelistic work during the month of April of the coming year.

OUTBREAK IN GREECE.

It is difficult to understand the reasons for the outbreak at Athens on account of the proposal to translate the Bible into modern Greek. One reason seems to be that those who pride themselves on direct descent from the ancient Greeks resent what they regard as the degradation of the classic tongue of Pericles and Plato; but the prime reason is to be found in opposition to Russian influence which is being secretly employed to break down the Greek national spirit. Apart from the animus of the movement there would probably be no objection to giving the sacred Scriptures to the common people in their own tongue.

THE RIGHT KIND OF MONUMENT

The nurses of Boston have submitted to Governor Crane, chairman of the state commission on McKinley memorial, a unique plan for perpetuating the memory of President McKinley. They want the fund devoted to establishing the "McKinley Order of Nurses." The idea is to make the McKinley order in this country what the Victoria Order of Nurses is in England. No memorial would be more in harmony with the sympathetic character of Mr. McKinley himself.

CONTRIBUTED

A WORLD-ORATIO.

E. S. COLBORN.

God of the Nations! just and true,
Of all the past and yet to be!
In trials sore and conflicts dire,
We lift our hearts and hopes to Thee.

Fain would men walk in ways of peace,
Along the paths of earthly life,
But sin and pride lead them astray,
And on they drift to mortal strife.

Thou God of Nations! lead us on,
In peaceful ways if this may be,
But whether peace or strife or war,
Through faith may we look up to Thee.

God of the Nations! just and true,
In peace or strife or war's dread scourge,
In ways of right lead us along,
And of all wrongs the nations purge.

In throes of anguish and of death,
Where nations groan from day to day,
May Heaven's mercy send relief
And roll the darkening clouds away.

Father of Nations and of Worlds,
Great Parent of the human race,
Through faith we look to Thee and cry,
Save lands and peoples by thy grace.

THE NEXT STEP.

C. S. PEDLEY, B. A.

THE nineteenth century was momentous in the history of Protestant Christendom. It throbbed with life, and abounded in religious activities. It saw the birth of great hopes, and the realization of some of them. But it went out leaving the Church profoundly dissatisfied with itself, face to face with some disheartening facts with which it found itself practically powerless to deal: The alienation of the wage-earning classes; the indifference of the more keenly intellectual people to church services; the lapse from church influence of increasing numbers of respectable sober-minded citizens and their families; the loss from the church of so large a percentage of the young people; and (one of the most disturbing features), the aversion of church-going people themselves to the serious problems of religion, and the tendency of the churches to rely on superficialities—*clever* preaching, "attractive" music and social advantages, to retain their hold on their people.

One sign of this dissatisfaction was the recurrence in the latter years of the century of such phrases as "the coming church," the "church of the future," "the twentieth century church." These bore witness to a sense of being hitherto baffled, a consciousness that the work of the past had been to start and develop problems but not to solve them; a conviction that these problems had been approaching a critical point at which a solution must be forthcoming if the Church—Protestant Christendom—was not to fail of its hopes; an eager looking forward to the dawn of a new age. If the nineteenth century started the difficulties or brought them to a head, the twentieth century was to settle them.

Well, the twentieth century has come. But is there any sign of the twentieth century church? Are we making headway? Have the representatives of our common Protestant Christianity as yet seriously considered and grappled with the task the nineteenth century has left as a legacy to us? Individuals doubtless are working at it; isolated sections are trying experiments directed to one or other element of the problem; they will go on doing that, but is there any sign of the coming together of men of all parties in a determined effort to find and face the bottom causes of the nervelessness of the Church's grip upon the world at this date?

I suggest three lines along which a profound revolution has been in progress, resulting for Christendom in a state of things with which old-fashioned Churchism is incapable of dealing. There must be a radical readjustment of the different sections of the Church to one another, and that must arise out of or be contemporaneous with a radical readjustment of the relations to each other of the members of each section. There will result a new statement, in new power, of the gospel message. It will be the end of one age and the dawn of another.

Take the whole period since the Reformation and consider what has taken place in each of these directions.

1. *In the direction of a great expansion and intensifying of the ethical demand made in the name of Christianity.* And this on two sides. The Church on her side has been developing an ever loftier ideal of personal character and a broader conception of social righteousness. Religion is seen more and more to be a spirit pervading all departments of life, the social, commercial, political, as well as the private. This constitutes the Church's demand upon the world. But the world, on its side, makes a corresponding demand upon the Church. It insists on judging the Church by its own standards. It calls on Christian men to line up to the higher ideals which the progress of Christianity has evolved. Of course it was always expected that Christians should show themselves patterns in conduct. "Christian" is the world's highest name for conduct, and has been so all along. But the standard has risen. Rough tests have been replaced by finer. The grocer's scales have given way to the chemist's balance. The possibilities of Christian character are put higher. Its range has widened.

Sham Christianity, skin-deep Christianity, the Christianity of spiritual paralytics, who are alive in parts, but not all through, crude and low-grade Christianity, never had less chance to pass for more than they were worth than to-day. That is, with the world outside the Church. Within the Church it is different. Paradoxical as it may seem the Church seems to grow more tolerant of what fails to come up to standard in the same measure as it is teaching the world to be more severe. And with that its hold on men goes.

2. *In the crumbling of the old social order.* When the Reformation dawned, society was ranged in well-defined classes—nobility, gentry, artisans, laborers, etc. The rules of precedence which are seen in their glory now only in royal courts, obtained throughout the social fabric. Every one knew his place and accepted it. "Ordering ourselves lowly and reverently to all our betters" was more then than a phrase in a church cate-

chism. It was a rule of life. Only a few extreme people questioned it or strove to disregard it. The rich were the patrons of the poor and accepted and revered as such, and the poor were those who were not rich; so men met in church, each in his own order. The well-born and well-to-do took precedence by a sort of natural right which no one questioned and the rest fell in behind. There was no friction.

This order is passing away. Democracy has come, men call labor king. The order is passing away but it has not passed. Liberty has got itself pretty well established; but equality? fraternity? They are not yet here. Here and not here; an idea striving for a footing and not yet established. The two orders in conflict, sometimes with noise and tumult of the battle, oftener silent but none the less strenuous. Church fellowship has become difficult; it involves so much of general social fellowship; impossible now on the old feudal basis of classes ranked in well-defined order one below another; impossible as yet on the new basis of democracy. The old lines blurred but felt to be there; so that we don't know quite where we are, and walk warily as over fields lined out with old half-sunken fences and partly filled ditches, some wishing them repaired, some wishing them gone, some wishing to run new dividing lines, on various principles. Meantime the rich and poor will *not* meet together, and the church is a congeries of social cliques. Catholicism, where it flourishes, hardly feels this difficulty; for Catholicism is founded on the feudal instinct and frankly accepts aristocracy. Protestantism, on the contrary, is essentially democratic, and cannot flourish till it as frankly accepts the position and adjusts itself to it. It must either democratise society or go to the wall.

3. *In the direction of theological chaos.* The early Protestants were united by a common creed. There were, it is true, many subjects of controversy, but what we have agreed to call "The Evangelical Theology" in its fundamental assumptions and broad features, was embraced with practical unanimity. The words, Inspiration, Trinity, Fall, Atonement, Prophecy, Judgment, Heaven, Hell, etc., stood for definite conceptions generally received as of absolute validity, and where differences existed of any moment, they found expression as a rule in different sects or communions. But to-day all varieties of belief co-exist within the same communion. In the early years of last century profound differences in theology led to the rise of Unitarianism to the status of an important sect in America. Channing was a Unitarian; his father was an orthodox Calvinist. To-day there are many members of so-called evangelical churches who are farther removed from the position of Channing's father than even Channing was. There are Unitarians in New England—there certainly were twenty years ago—far nearer the evangelical position in fundamental assumptions than some who sit at orthodox communion tables. In not a few minds the old system of theology has been unbuilded down to the ground. Our churches are composed of members whose minds are in various stages of theological decomposition, side by side with others in various stages of theological reconstruction. Occasionally a religious teacher comes sharply out, in virtue of a greater boldness and definiteness than the common, into conflict with the orthodox creed as set forth in the formulas of his church, and we have a trial for heresy, and possibly a deposition from office, but he never stands alone, he is a voice speaking for a larger number; the number is growing. Trials for heresy are getting less easy to bring about. The "way called heresy" is winning a home for itself in the Church ever more feebly disputed.

What I am seeking to describe is not a change of front. It is a change from definite front to no front. The Church is now facing every way theologically, and not any one way, old or new. It is not new theology; it is theological chaos.

The evil of this lies chiefly within the Church. Dr. Pierson some years ago wrote of "the leaven of a new theology" as "cutting the nerve of missions;" he was referring to missions to the heathen. But it is something more serious than even the cutting of an important nerve. It is paralysis of the very brain of the Church. It is a blight upon zeal for anything. Christian fellowship becomes almost impossible. It is not only that the ministers distrust each other. The whole membership, in proportion as it is earnest, is infected with this distrust. Theology itself has ceased to interest large numbers. They take refuge in indifference; as if after all, in the religion which is to win the world to faith, it doesn't matter what a man believes.

Is there not a growing number of devout people who give the Church up, as offering something it has no power to give—no fellowship of kindred souls but only a loose aggregation of minds set at various angles of irreconcilable difference, and held together from the outside rather than from the inside? Are there not good men who find nothing better than to say with Clough:

> "O let me love my love unto myself alone,
> And know my knowledge to the world unknown;
> No witness to my vision call,
> Beholding, unbeheld of all;
> And worship thee, with thee withdrawn apart."

How can the Church put forth her strength in these straits? She is like a man standing with one foot on shore and the other on a rocking boat; or rather, one foot on one boat, the other on another, each tossing indifferent to the other in a sea that is never still.

It may be urged that it is useless pointing these things out unless at the same time one has a remedy to propose. Nevertheless, the aim of this paper is not to propose remedies. The first thing to do is to get all thoughtful Christians to see how these movements have been affecting the Church. If the three movements I have sketched have been in progress with the results indicated, then here are three formidable obstacles in the path of Protestant Christendom, and nothing strong can be hoped for, no effective progress can be made while they block the way. The important thing at present is not to offer remedies but for Christians generally to see where the Church's weakness lies. Let it be clearly seen that the ethical ideal has left the Church's practice far behind; that a new social order has arisen which must make its home in the Church or push the Church aside; that the Church *must* find a common theological foundation on which all and not merely a section of its members can stand, or remain hopelessly divided, and for its highest work useless. Then let the wise men of all denominations unite to find the remedies. They will be pretty sure to begin with the last. They will draw out the common faith which does actually underlie every really Christian life—the bottom ground where the thought of D. L. Moody and the thought of George Adam Smith meet, and wherein they both, and the hosts of their respective unreconciled and jarring followers, are Christians. When the Church recognizes

this common faith and accepts it as the bond of union between all believers, other incongruities will not be hard to resolve.

Barrie, Canada.

EUROPEAN LETTER.

QUINCY L. DOWD.

VOILA! Come with me for a spin all the forenoon long out through the Savoy district. Our course lies south of Lake Leman, and we start from the University quarter of Old Geneva. Being a Saturday the streets are now filled with hand carts and small wagons, saying naught of the space occupied along the curb and in the more open squares by the crowded vegetable and flower booths. But we can accommodate our speed to suit the interesting sights of country folk, who throng into town on market day. What exhilaration to be thus wheel-bound on a tour of discovery of the beautiful, not to say, the good and the true as well. Let it be the upper road to get some distance back from the lake. This leads toward Annemasse, and the protruding eastern end of Mt. Saleve. Here are the surburban villas and small hamlets off the main routes; how much good will fall to our lot! Is it not hard to resist stopping at each and every point of special charm just to dilate on its details of loveliness! But look! There is an ancient oak avenue, which beguiles and really overcomes both our direct momentum and *vis inertia.* Though it be but a rough lane, the kodak must do its hurried work there to seize the spot of beauty ere lost. Then, too, that bovine group over the thick hedge with the fine country seat in a grove at the meadow's edge; this requires another innocent shot. Here now, after reaching a goodly elevation, is the much friendly guide post. Each arm of it shows an embarrassment of riches in the way of alluring names. Shall it be the list of attractive places that ends with Nernier, or with Gy? Something about the latter (possibly its shortness or its suggestiveness) wins favor, and we will roll along to the right. There off to the south in full view stretches the seductive, sinuous ribbon of white roadway surely leading into the vale of Chamounix. But that route is out of the question for us. Ours to keep within bounds of a few golden hours.

It is plain that this is an unfrequented course we are on, the roads being just good, honest, farmer thoroughfares between their tiny hamlets clustered about the parish church and its modest walled-in *Campo Santo.* Behold now all the homely operations of the field and the wine press, the plowing and the sowing, the tending of goats and cows! What can it mean, those great sheaves of rye suspended high up under the immensely wide eaves of that spacious barn? Is this a kindness to fowls of the air, or an act of piety? For, we are evidently pedaling through a Roman Catholic canton, its signs of devotion everywhere visible.

Is it not time to make a detour though and so fetch round to the lake shore for the run back home? That hill, however, crowned by church and manor house, looks formidable. The lower road will probably gain the point by leading around "the acclivity," so to speak. So, *Voila!* we will spin on. But an unknown country road is a delusion and a snare. Here we are, where the usual round of the cart wheels is not enough to keep down the grass between the tracks. Fortunately the Hill of Difficulty is not far behind. Repentantly let us resume the hard road to travel; "if sharp, 'tis short." Once surmounted, what a prospect is now gained from the top lakeward. Ah! here is a moment's outburst of sunshine, the first of the morning. There is even sufficient sky "for a pair of Dutchman's breeches," if cut scant. But we'll hope for more. Now we have struck onto a wonderful macadam roadway of extraordinary breadth and easy grade. This is the poetry of motion, a lyric of the wheel, or an Oh!-ed long drawn out. It is a struggle between poetry and puns as this delectable spin runs on. Though the company kept on this ride is all invisible, it is select. How many imaginary conversations are held with the pick of friends from A to Z! Garrulity in this kind has its utmost scope, and no one to be bored.

Yes, we have come at last to Gy, a most insignificant, yet quaintly pretty village. The one lounger on its streets before the inn is decorously polite to the invader, but intensely curious about the use of the kodak, to him having the look of an infernal machine. Did we not set out on this morning's diversion with the purpose to make close connection with dinner hour at the end of the circuit? Still it is a happy forethought to have provided a pocket luncheon to be enjoyed *in medias res.* We will stop under this lone tree to enjoy a hearty chunk of wizzened sausage, an aged roll and the remnant of sweet chocolate, fit dessert to go with a handful of walnuts of one's own gathering at Interlaken. Isn't it pleasant to eat in the open, while viewing a wide expanse of field, that group of peasants meanwhile watching this prandial scene under the oak with bucolic wonderment. *Voila!* again. This done we can stretch out bravely in hopes of better fare at *pension* Sutterlin after an hour's ride, now on an easy down grade. We get close beside the beaming lake, the track enlivened by all kinds of company, serious and gay. Has this not been an exhilarating experience round about Geneva? Oh! that John Calvin might have known the like in his day and generation!

We will now drop into more sober vein, for tomorrow is Sunday, or Lord's Day. Moreover, the anniversary fete of the Reformation is to be celebrated by special programs, both at St. Pierre Cathedral and the Salle de Reformation. As one cannot attend both, it shall be the musical service at St. Pierre. The price of tickets was put at two francs; yet the immense church is filled with the elite. In the center around the pulpit, plain to be heard, are those irreverent, *un*reformed Americans out in force. Their speech bewrayeth them to be of the few "well-groomed," but ill-grammared variety. Their solecisms in manners equal those in their loud talk. The people in general, however, take the whole affair very much as a mere concert of the semi-sacred order. There is no opportunity given to express any Protestant fervor, should any exist in Geneva of the twentieth century. In truth this city seems very much devoted to running a Vanity Fair all the year. Doubtless there are earnest religious people here still. It is said that the old Genevese families are very orthodox, also very exclusive socially. Taking the Evangel to heart is no longer their forte. It is greatly needful that the Salvation Army do its work in such a city. Let us be thankful that they are meeting favor and success with many.

Perhaps it might be pleasant to join in another visit out to country places. Let it be to the north of Lake Leman, but not to Ferney-Voltaire, though that is delightful enough, especially if one chance upon a beau-

tiful engroved spot for college field sports, and can look on at a spirited, graceful game of football after the Rugby rules. This trip shall be to Aubonne, a hill town back a few miles from the lake and railway. Here Dr. M—— resides, and will be glad to welcome American friends, as we come in the name of a Swiss comrade of his student days at Lausanne, a name difficult to rhyme with, yet of a charming sound in the ears of multitudes who know it even as far as farthest Ind. What a pity it is a dull, gray day, in which to see this picturesque town! Aubonne was once strongly fortified, having its antique castle, no knowing how many hundred of years old, apparently good to endure as many more, but now utilized in the peaceful arts of a public school for boys. The doctor kindly guides us on a tour of inspection down the precipitous cobblestone stairway of the gorge lying back of Aubonne, and over the stone-arched bridge of the rapid stream flowing down from the Juras. Then we go up the steep opposite bank, that all the beauty of the place may be visible, at least as well as this raw, misty air will allow. What a treat to be thus entertained in the home of Swiss friends! One learns a little of how the better class of people live, what they think of and care for. The octogenarian "papa" is wholly reminiscent of early days when he went on evangelizing tours with Lord Cecil through Southern France. On our way through town we come upon a strange-looking machine set on wheels, about the size of a thresher-engine. It proves to be a portable distillery used to work up the refuse of the grapes after being pressed for wine into a villainous raw alcohol. This stuff costs but twenty cents in Swiss money, or four cents, a gallon. As one such machine produces 500 gallons per day, it is simple to compute its power for mischief and misery. This drink, said Dr. M——, is a common beverage among Swiss laboring men, producing fearful intemperance. Such evil necessitates a total abstinence crusade. Medical men and good citizens, Catholic and Protestant, are engaged in it.

Our visit over, we leave Villa Violet with regret, to return in the darkness to Geneva. The time has finally come to depart into Italy. Lord Salisbury once urged on a friend whose ideas were too limited, "Use a large map!" But if little Switzerland itself occupy one's whole mind during five weeks, and he then goes away conscious of having only touched at a few points its endless beauty, pray what is he to make of a world-map? But Italy must seem an easier matter to get over. There are only the lakes, and Milan, and Verona, and Venice to think of as a beginning. Getting used to a larger map will be simple enough.

Geneva, Switzerland.

RANDOM SHOTS.

LAUREN JONES.

The Devil always smiles when a moral question is settled on the dollar plan.

All things which are being brought about have a hidden purpose. We may not be able properly to interpret many things, but we do know that God is not trifling with humanity nor toying with the elements.

When you go to church to pray for rain always take your umbrella.

Every age has its national and church errors and dangers, but those who insist on making them known are generally called pessimists. It is true, however, that the so-called pessimism of one age often becomes the accepted philosophy of the next.

The reason God cannot talk to some people is because they are not interested in his themes.

Those who would build on God's ideal should acquaint themselves with his plans and specifications.

When some of us get to heaven we will be wonderfully surprised to learn how small were the things over which we quibbled on earth.

It is pretty hard for the Lord to squeeze into a heart that takes a penny to Sunday school and leaves twelve dollars at the millinery store.

A small heart can see all its own virtues and all the sins of others.

The Lord will not give you what you are too lazy to use.

Do not pray for guidance unless you are willing to be guided.

It seems easy for some persons with dollars in their pockets to say that starvation seems necessary, but we notice that they don't want the experience.

Instead of breaking the banks of children to get pennies for the Lord, we ought to be breaking the banks of fashion to get dollars.

The Bible teaches that the kingdom of heaven is within us, but some persons are searching diligently everywhere else trying to find it.

"Blessed are they
Who their Savior obey,
And have lain up treasures above."

So ran the ancient song.

Honored are they,
With gold to pay
For the earthly things that they love.

So sing a modern throng.

PROGRESS TOWARD CHRISTIAN UNITY.

This is not very observable in Protestant bodies here at home. The practical difficulties in uniting churches substantially one in faith and order are found well-nigh insuperable. But what does not succeed at home works successfully abroad. In China and Japan Reformed churches of the Presbyterian order have long wrought together in a common organization. In southern India the same union has been inaugurated, and will soon be in operation. Mexico is now included in the list. The Presbyterian church, north and south, have each had prosperous missions there. Now the churches connected with the two bodies have been consolidated with the consent of their respective General Assemblies, and the Presbyterian Synod of Mexico has been formed independent of the Assemblies in this country. Missionaries will continue under the direction of the foreign boards of the Presbyterian church, north and south, but the churches organized will be under the new Synod. This is as it should be.

WHY ONE PASTOR FAILED.

THE church at Rockville has been rated among the best in the state for several years. Its ministers have usually had long and fruitful pastorates and its missionary offerings have been liberal. When Brother Bower closed his work there a year ago, the church thought itself fortunate to find such a man as Rev. A. Skye Frescoe open for engagement just at that time; indeed, it was fortunate if its members had rightly appreciated the greatness of the man. Dr. Frescoe carried some strong testimonials from our leading brethren and his coming to the state was noted with satisfaction by neighboring ministers. An elaborate installation service was carried out, other pastors of the town having part on the program, and the work started off with a flourish.

After all this it was, of course, a great surprise to the brethren in the state when, a few weeks ago, his resignation was announced in our papers. Now, having been on the ground (I delivered the leading lecture in the local course there last week and to a crowded house, too, in spite of bad weather), and wishing to see justice done to the outgoing pastor, I send you this report that the public may know the situation as it really is.

The work ran down rapidly after the first few weeks of the new pastorate, and the blame for it all fell on Brother Frescoe as a matter of course, but it was not at all his fault. The fact is, the Rockville church has been spoiled by former ministers. The people have been used to a pastor who spent much time visiting among them. It is related of one that he frequently drove to the country with his family and spent the entire day at some farm house. Another made it a point to see all the members and read and pray in their homes at least once in six months, and it has been the general rule for the pastor to spend three afternoons each week in calling among his people. Now, this alone will spoil any congregation, but this is not all; when we consider that Brother Frescoe's predecessors had been accustomed to make a great fuss over every missionary offering, to attend the women's missionary meetings, to work in the Sunday school and so on, it will be seen what the church would expect of him.

Now, while Brother Frescoe is one of the most genial fellows on earth, these are not his lines. He is pre-eminently a great speaker. When it comes to oratory he has few equals and no peers in the brotherhood. He owns one of the finest stereopticons made, and has more calls to lecture than any man of his age among us. When he came to Rockville he mentioned this to the brethren and no objection was made. During the year he spent there his church had great reason to feel proud of the prominence of their minister in public functions. He delivered the memorial address in May and spoke at the local soldiers' reunion, preached to the M. W. A., the Odd Fellows, the A. F. and A. M., the Knights of Pythias and a new order called "the New and Independent Order of Political, Social and Religious Deadbeats." He is a member of all these organizations and is thus brought into touch with multitudes of non-church-going people. He was also the chief speaker at the "Grand Annual Convocation of the New International Confederation of Literary Clubs and Fraternal Organizations." Besides these, he answered many outside calls for work of the same nature in addition to his own pulpit work.

Some of the members complain that they did not get acquainted with their preacher during the year; this, if true, was purely their own fault. Brother Frescoe is a busy man, but he knew everybody in the town worth knowing, even to the doctors and lawyers and five saloonkeepers, and without a dissenting voice they all regard him as a most affable Christian gentleman. He is a man of too large mold to go tagging around after people, coaxing them to attend services and give to missions.

Dr. Frescoe will enter the lecture field for the present. It is not known who his successor will be, but it is to be hoped that he will receive better treatment at the hands of the Rockville church. Let it be known to all the brethren, however, that the decline in the work at that place was due not to the pastoral inefficiency, but to the fact that the Rockville church has been babied to death.

A. LINCOLN FLUBDUB.

No. 1 Brass street, Nov. 5, 1901.

A LARGE GOSPEL.

If revival methods are meant to include the matter and the manner of the message, the Gospel preached must be a large Gospel, not large in the sense of overlooking evil, but large in the sense that it is the solution of all personal and social problems and the only proper rule of life. It must take account of the new adjustment now in process, emphasizing, however, the thought that while men's ideas of the truth may change, the truth itself abides forever. Let it be constructive. In manner it should be winning and convincing without estranging. The pugilistic preacher is a back number.

J. M. LOWE.

THE UNION IDEA.

There was a time when the world was divided into warring sects, and there is still a little firing from old flintlocks at long range. Those who think their opinions are absolutely infallible die hard. But the era of cast-iron creed and hermetically sealed theology is giving way to the era of sanctified common sense.

* * *

The day of narrow-minded and narrow-chested clergymen has passed. The small dug-outs of religious thought and action are being submerged by the strong currents of a Spirit-filled life. Controversy is giving way to charity and sectarianism to practical religion. Some readers can remember when the more loyal a man was to his denomination the more violent were his attacks on his brother of another denomination. The ministering of a neighboring church was a delusion and a snare. One denomination believed that the other might possibly get to heaven, but the chances were against it. Members of differing churches were afraid to touch the hem of each other's garments for fear of the contagion of heresy. No wonder the Holy Spirit has been grieved and the world is unchurched and unredeemed.

The churches and Christian people *must* get together.

* * *

Christianity will make but little progress till we reduce to their proper place all denominational differences. The Word of God gives them no quarter. What have your notions or my notions of Calvin or Arminius, or of baptism, or of the apostolic succession,

to do with the one great divine practical life of the church of God?

The organized evils can be conquered by no power but that of the united churches.

ALLAN MACNEILL.

Ridgefield Park, N. J.

THE SELF-MASTERY OF JESUS.

WHENEVER the collapse of one whom men have grown to regard as a leader of new movements makes evident the danger that lies in a great, revolutionary body of teaching, it serves also to bring out the wonderful self-mastery and poise of Jesus. His teaching is radical. It brings a sword more often than it brings peace. And it takes a strong man to become a conspicuous interpreter of it or to lead other men forward into a more perfect practice of the Master's doctrine. Time and again the men who seem to catch a new glimpse of the social application of the Gospel become leaders for a little while, and then the revolutionary elements in it leads them to such inconsistency or over-emphasis that they go to pieces from the shaking of those very forces which they have grasped, but have not been able to control. Like the energy of steam, the forces in Jesus' teaching are only useful when they can be controlled by a resisting medium, a steam-chest and cylinder, stronger than themselves. And the matchless example of this control is Jesus himself.

In every interpretation, therefore, of the doctrine of Christ, especially as regards its economic and social application, we never must allow ourselves to lose the man who gave the message. Jesus himself is a part of his doctrine. We must understand both the Sermon on the Mount and the Teacher who wrought the whole substance of that sermon into his sane and saving life. The Master never sacrificed the content of his message to indiscretions and follies. And the character of his teaching makes more evident the sublime self-mastery of the Master's spirit.

The men who are to show the world what the Gospel means must be men who can attain the personal poise of Jesus. Deep insight, fervid utterance, dedicated passion, will not avail alone to show us the way to a redeemed society; to these must be added that which made Jesus a peerless teacher, a spirit under control, and a personality which, made great by the doctrine, is greater than the doctrine and able to resist its revolutionary suggestions.—Zion's Herald.

PLEASANTRIES.

Bishop Stubbs was witty, even when he grumbled. He was not willing to be moved from Chester to Oxford; and he said, as he left the chapter house, "I am like Homer; I suffer from translations."

Dr. F., becoming a little sleepy in his prayer at the Cambridge Divinity School, groaned out, "O Lord, may the improvement become provident, the intemperate temperate, and the industrious dustrious."

The latest and most refreshing Sunday school incident is the following: The teacher had grown eloquent in picturing to his little pupils the beauties of heaven, and he finally asked: "What kind of little boys go to heaven?" A lively little four-year-old boy, with kicking boots, flourished his fist. "Well, you may answer," said the teacher. "Dead ones!" the little fellow shouted at the extent of his lungs.

"Is you gwine ter let dat mewel do as he please?" asked Uncle Ephram's wife; "wha's you' will power?" "My will power's all right," he answered. "You jest want ter come out hyar an' measure dis here mewel's won't power."

"What would you say," began the voluble prophet of woe, "if I were to tell you that in a very short space of time all the rivers in this country would dry up?" "I would say," replied the patient man, "go thou and do likewise."—*Philadelphia Press.*

I heard an old farmer whine out the other day, "My—hay—crop—is—a—failure." Said I, "Is your potato crop a failure?" "No." "Your oats?" "No." "Your corn?" "O, no! O, no!" "Well, brother, why not begin with success and thankfulness, and then put your one failure in parenthesis at the end?" No answer. Pause for reflection.—*C. E. World.*

This story is told of an eccentric Hastings parson. One day, on visiting the belfry, he found a whitewasher whistling a dance tune as he worked. The parson reproved him sharply for choosing such music for such a place.

"Beg your pardon, sir," said the man, "but I forgot where I was," and then to show he was sorry he started whistling the "Old Hundredth." His hand, however, kept time with the music, and so the "Old Hundredth" made the whitewash brush go wonderfully slow.

"Oh, get back to your dance tune," the old parson shouted, "or the job'll never be done."

"Henry," she said, thoughtfully. "What is it?" responded the worried business man, rather shortly. "I wish you would rearrange your business a little bit." "How?" "So as to be a bear on the stock exchange instead of at home."—*Truth.*

Those of us who are inclined to give up to discouragement when things go wrong might learn a helpful lesson from a young woman who had left home because her father was a drunkard. When she became a Christian, however, she announced her intention of returning and doing what she could do to reclaim him.

"But what will you do when he finds fault with all your efforts to please him?" some one asked her.

"Try a little harder," she answered, with a soft light in her eyes.

"Yes; but when he is unreasonable and unkind you will be tempted to lose your temper and answer him angrily. What will you do then?"

"Pray a little harder," came the answer with a fearless ring in the words.

The discourager had one more arrow in his quiver. "Suppose he should strike you as he did before. What could you do but leave him again?"

"Love him a little harder," said the young Christian, steadily.

It is pleasant to add that her splendid faith conquered. Through love and prayer and patient effort her father was not only reclaimed from his besetting sin, but proved Christ's power to save to the uttermost all that come unto him.

AT THE CHURCH

OUR PULPIT.

DEVOLUTION VERSUS EVOLUTION.

BY J. B. SILCOX.

"Strangers have devoured his strength and he knoweth it not; yea gray hairs are here and there upon him and he knoweth it not."—Hosea, 7, 9.

THE theme suggested by this text and on which I speak at this time, is devolution. The word devolution literally means the act of rolling down. It indicates a retrograde movement, from good to bad, from bad to worse. I use the words as the opposite to evolution. Evolution means progress, growth, development. It means the rising from a lower form of life to a higher form. We know that living things do not spring into perfected condition at once. There is a gradual evolution or unfolding into higher and still higher stages. The seed evolves a stem, the stem evolves a branch, the branch evolves a bud, the bud evolves a flower, from the flower is evolved the perfect fruit. In these and similar processes we observe an upward movement. The principle of evolution is recognized by our Savior in the parable of the growing seed, "first the blade, then the ear, then the full corn in the ear." That is the physical statement of a spiritual truth. Scientists tell us that evolution in some form or other is the key to the understanding of all living forms which exist on the earth. Stars and worlds do not spring into full-orbed splendor at once, but through long ages pass through manifold stages to their present condition.

Evolution attempts to explain the method of God in creation. It is modal not casual. The hypothesis is not necessarily materialistic or atheistic. Many scientific men hold this theory of creation, and at the same time hold to the declaration in Genesis that "In the beginning God created." They contend that evolution is the best explanation of the method of God in creation. In the minds of many this view of creation enhances the glory of the Creator. It is in harmony with the teaching of Scripture that the golden age of humanity is in the future. We have not yet attained but are going on unto perfection. As the word evolution means growth, progress, development, the word devolution means the opposite. It means deterioration, degeneration, decay. It means drifting down and back.

While it is interesting and profitable to study evolution, to show how in nature the superior rises out of the inferior, how the dead mineral is seized on by life and converted into organized vegetable structure, how the vegetable is converted into animal, how from the animal condition man rises into the intellectual and spiritual realm, becomes a partaker of the divine nature and is transformed into the divine image—while this study is full of interest, it is also wise to study the opposite and disintegrating forces at work in nature and human life. Devolution is as active and universal a force in nature and human society as evolution. There is a down-grade movement as truly as an up-grade. There are forces that waste and wear and tear down, as well as forces that conserve and build up. Growth has its opposite in decay; health its opposite in disease; life its opposite in death. There is an attraction of gravitation pulling things down, as truly as there is a capillary attraction drawing things up. There is devolution as well as evolution.

Henry Drummond in "Natural Law in the Spiritual World," has a chapter entitled "Degeneration." He reminds us of some facts in the natural world which illustrate the process of devolution in nature. For example, here are a great variety of domesticated pigeons, they are of all colors and combination of colors. Let these many colored, different marked pigeons loose on some uninhabited island and they will unite and form a sort of colony. After the lapse of many years you visit the island, and find that the pigeons, or rather the descendants, have all become one color. The black, the white, the dun, the striped, the spotted and ringed are all metamorphosed into one color—a dark slaty blue.

I need not multiply illustrations. Your observation of the animal and vegetable world will furnish you with examples illustrating the principle of devolution in nature. Domestic animals and plants if left to themselves or to "natural selection," will retrograde in size, beauty, usefulness. Devolution is as marked a feature in nature as evolution.

Spiritual Devolution.

As we have seen the principle of devolution in the physical world, let us discover its presence and power in the intellectual and spiritual world. We shall find that we are subject spiritually to the same law that we are subject to physically. If a plant or animal is neglected, by a law of nature it degenerates. It becomes less and worse than it formerly was. If a human soul is neglected, it, too, degenerates, becomes less and worse, lower and meaner. The saddest sight that men or angels look on, is the gradual waste and decay of man's intellectual and spiritual powers. This down-grade tendency is universal. Every man who knows himself, knows and feels that he is liable to retrograde intellectually and morally. "There is a natural principle in man, lowering him, deadening him, pulling him down by inches to the mere animal plane, blinding reason, searing conscience, paralyzing will." It requires continued effort to keep heights we have once attained. This is true intellectually. It is true spiritually. You may call this downward tendency by whatever name you will. You may refuse to call it depravity or sin. Never mind the name, it's the thing, the fact you have to do with. No sane man will deny, and no wise man will ignore, the existence of this principle of devolution in human life and character.

Our ordinary speech recognizes this principle. How often you hear it said of this one and that one, "he's going to the dogs." There is a terrible significance in that expression, "he's going to the dogs." It means that the man is degenerating intellectually, and degenerating morally and degenerating socially. It means that instead of being ruled by reason and religion, he is swayed by his animal appetites and passions and is sinking down into a bestial condition of life.

Our best literature recognizes and portrays this tendency of man to degenerate. George Eliot in Romola, pictures the downward career of Tito Melema, a man who "sold himself to evil, but was not conscious of the bond." From honor and truth and purity he gradually lapsed, until at last he who might have stood a prince among men, sank to the lowest depths of black dis-

honor. He is an example of the deterioration of a bright and gifted nature through the preference of what is pleasant to what is right.

Victor Hugo, in Notre Dame, traces the deteriorating process in the character and career of a young priest, who began life with a high ideal of purity and of service to humanity. The morning of his life was chastely pure and radiantly hopeful. Later on the shadows began to gather. His animal passions triumphed over his spiritual aspirations. Holy love turned into loathsome lust. The life that should have closed in honor, ended in ignominy.

Robert L. Stevenson in that dramatic novel "Dr. Jekyl and Mr. Hyde," shows in lurid light the principle of devolution working the wreck and ruin of one who had in him the promise and possibilities of highest manhood, but who sank into a hideous, fiendish condition of character and life. That is not fiction. It is fact. It is not the creation of a novelist's frenzied brain. It is history. It is biography. It is the awful tragedy constantly enacted all around us.

Robert Browning in the wondrously weird and fascinating poem,"Childe Ronald to the Dark Tower Came," describes, how, by yielding to subtle temptation, one after another of a band of knightly adventurers came to shameful ruin. He tells how such a one was strong and such was bold—yet each of old, lost, lost; "one moment knelled the woe of years." The noble peer, Cuthbert, sowed the seeds of shameful death by one night's dissipation. "Alas, one night's disgrace. Out went my heart's new fire and left it cold."

You and I have seen men for a time run well in the Christian race. But when near the goal their steps slackened, their energies waned and finally they dropped out, covered with the dishonor of defeat. They endured, but not unto the end. These falls from virtue, these lapses from purity, these examples of moral devolution, are facts in human life. They are sad facts, inexpressibly, mysteriously sad. It is sad to look on a work of art defaced by some vandal hand. It is sad to look on a magnificent architectural structure blackened and ruined by devouring flames. Ten thousand times sadder it is to look on a human soul once white as an angel's wing, now smirched and blotched by the mildewed fingers of vice.

"Yet it shall be; thou shalt lower to his level, day by day,
What is fine within thee growing coarse to sympathize with clay,
As the husband is the wife is, thou art mated with a clown,
And the grossness of his nature will have weight to drag thee down."

This down dragging process, we all feel and must struggle against. "The flesh lusteth against the spirit and the spirit against the flesh and these are contrary the one to the other." There is a dual nature in man. The animal and spiritual contend for supremacy. We are wonderfully made. We have a rational soul linked with or imprisoned in a material body. The soul would rise heavenward, delighting itself in all that is true and holy. The body would plunge earthward, reveling in sensual indulgences. Thus what comedies, farces, tragedies take place in the same human life. Today we are on the transfiguration mount of devout prayer and holy praise, tomorrow we are down in the sulphurous abysses of pandemonium, indulging in that which both reason and religion condemn. On what shining heights of glory we sometimes tread. In what black gulfs of folly we sometimes grope. "Out of the same mouth proceedeth blessing and cursing."

This deterioration of character may, unconsciously, be going on in some life before me. As you look over the years of the past and reflect on what you were then and what you are now, you are compelled to acknowledge that you have drifted from the high standard that once was your model. You have lowered your ideals. You allow yourself indulgence in things you once prohibited. You tolerate practices that were once repugnant to you. You are less watchful and less prayerful than you were in the morning of your life.

My brother, my sister, you cannot afford to let this process of deterioration go on. These deflections and departures from the straight and narrow way lead finally into the broad way that ends in death.

"Unfaith in aught is want of faith in all,
It is the little rift within the lute,
That by and by will make the music mute,
And ever widening slowly silence all."

To all who may be drifting, to any who may be sinking, I throw out the life-line of the gospel. It is possible for a man to renew his life. It is possible for a man to recover himself and turn defeat into victory, to find his way back to his Father's love and home. Commit yourself anew to the keeping of Christ. Return unto the Lord thy God and he will heal thee of all thy backslidings and restore unto thee the joy of his salavation.

Winnipeg, Canada.

BIBLE SCHOOL.

THE PASSAGE OF THE RED SEA.

Lesson for Dec. 22, 1901—Exodus 14: 13-27.

Golden Text: "I will Sing unto the Lord, for He hath triumphed gloriously."—Exodus 15: 1.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

ELIAS A. LONG.

The Pursuit of Pharaoh.

THE course of the Israelites at first was northward towards Canaan by the short eleven-day route. But God caused them to "turn" (Ch. 14:2) and take a much longer course. This was done in order that, when in time they should become discouraged by war in Canaan, they would not, from familiarity with an easy way to Egypt, be induced to return. Ch. 13:17. When Pharaoh heard of the change of route southward he interpreted it as a favorable sign of weakness on the part of the fleeing slaves. V. 3. By this time also the Egyptians began to realize the loss of their numerous Hebrew subjects, inasmuch as public works were stopped for want of workmen, and fields were without flocks; hence the question "Why have we let Israel go from serving us?" V. 5. Pursuit with an armed force of horsemen and chariots therefore followed. V. 6-9. Soon the Israelites in great fear found themselves entrapped between the sea, the mountains and Pharaoh's horsemen. V. 10. Then they began grievously to complain against Moses as told in the verses preceding the lesson.

Christmas Aspect of the Lesson.

We celebrate Christmas because in the birth of Christ, the world found a Deliverer from sin, as in Moses the slave race had found a deliverer from Egypt. As the last-mentioned event called forth the immortal Hebrew song commencing "I will sing unto

Jehovah, for he hath triumphed gloriously," (Ch. 15:1). So the dawn of the Greater Deliverer was greeted by sweet angel strains beginning, "Glory to God in the highest." Luke 2:14. The Scriptures declare that Moses was a type of Christ, and Egypt was a type of the world of sin. Acts 3:20-26; Rev. 11:8. We no more can save ourselves than could the Israelites. Matt. 1:21. It was when the Israelites were helpless, hopeless, and seemingly lost, and when they confessed as much (vs. 10-12), that their delivery was nigh; apt illustration of salvation by Jesus Christ. Luke 18:13; Acts 2:37. Again our Moses, like the Moses of old, was "proved of God by miracles and wonders." Acts 2:22. Moreover, as the Israelites in the present crisis were saved by faith, (Heb. 11:29) so our salvation depends on faith. Eph. 2:8, 9. In both instances the walk was by new and unseen paths, and Paul declares that the passage through the sea was a baptism. 1 Cor. 10:2. But the main lesson of this portion of the Scripture—the idea fundamental in all true religion—is that God is a personal Redeemer.

V. 13, 14. Command of Faith. "And Moses said." He spake in answer to the alarmed Israelites. V. 10. * * * "Stand still, and see." Nor could Moses see a way of escape except through the eye of faith in the Invisible. Heb. 11:23. * * * "Shall see them again no more." God had rewarded the faith of Moses by revealing to him what he would do. Ps. 25:14. * * * "The Lord shall fight for you." It was the Lord's battle. Vs. 25, Zec. 4:6.

V. 15-18. Prayer of Faith. "Wherefore criest thou unto me?" Moses had been praying. * * * "Speak . . . go forward." Moses had bidden them stand still; now God answers the thought of his heart by bidding them go forward. * * * "Shall go . . . through the sea." (V. 16.) Here is the solution of the dilemma. * * * "Egypt shall know that I am the Lord." That the true and living God was in the "midst of the earth" was the great lesson to be taught to the Egyptians, and to all generations. V. 4; Ch. 12:12.

V. 19. Prayer Answered. "And the angel of God." This was none other than the Lord himself; that is, the cloud was a symbol of the divine presence. Ch. 3:2; 13:21. * * * "Removed and went behind." That majestic column of cloud which served as a guide suddenly changes position to the rearward, now to protect them from pursuers. The pillar's presence was miraculous, one of several indications that the narrative means to describe miraculous action, but not superseding the force of nature. V. 16, 21, 26.

V. 20. Help of the Helpless. "It came between." The guidance of the pillar was not now needed ahead as there was a clear way before them. God presents himself where the need is the sorest. * * * "The Egyptians." Now in hot pursuit; continuing in the mistake that thousands to-day make in not counting on the fact of God's presence and dealings with men. * * * "Cloud and darkness to them." A dark side of the divine cloud was turned toward the Egyptians, perhaps as dense fog, utterly shielding the advancing Israelites from their sight. * * * "But light by night to these." In the direction of the Israelites it was a luminous cloud. God now is the light of his followers. 1 John 1:7. His word is a guide and a light (Ps. 119:105, 130), but to the unbelieving more or less obscure and a terror. Matt. 13:13; 2 Cor. 2:16. * * * "So they came not near." The pursuing army was foiled by the intervening cloud and darkness. Josh. 24:7.

V. 21. Storm and Earthquake. "Moses stretched out his hand." He stretched out that wonder-working rod which in his hand had such a remarkable history. So God now calls his children to be co-workers with him. * * * "The Lord caused the sea to go back." Ch. 15:18. A way of escape now appeared to the alarmed Israelites by that command to the sea. Rev. 14:7. Jesus proved his divinity by commanding the sea. Mark 4:39. * * * "A strong east wind." In the language of the Psalmist the elements were greatly disturbed as in a tremendous storm and earthquake. Ps. 77:16, 18. * * * "The waters were divided." Some think that there was a complete separation, at a shallow sea area here, between the deeper waters northward and the main sea.

V. 22. God a Shield. "Israel went into the midst of the sea." This advancing of the hosts of Israel is celebrated in the Epistle to the Hebrews as an instance of faith. Heb. 11:29. The passage opened through the waters must have been of considerable width; possibly a fourth of a mile or more to allow between two or three million people with their herds readily to cross. * * * "And the waters were a wall." In the poetical language of Ch. 15:8 and Ps. 78:13 the waters are spoken of as a perpendicular mass as of ice. See Josh. 3:16. The allusion to the wall may be in the sense of a protection, preventing their mounted pursuers (V. 9) attacking from the side. God always is a wall of defense to his followers.

V. 23. Wild Night March. "Egyptians pursued." Having the advantage of soldiers, horses and chariots, while the hosts of Israel, men, women, and children, necessarily moved slowly, they rushed forward in blind fury with the best possible chance, as humanly viewed, of overtaking the fleeing slaves. * * * "In the midst of the sea." It was dark, and as the course was "dry ground" and roomy enough to accommodate millions, they may not have been aware that their path was leading into the sea bed. * * * "All Pharaoh's horses, chariots, horsemen." Apparently the foot soldiers were left behind. Egyptian chariots were famous. The people trusted in them and now failed. Ps. 20:7. It nowhere is stated that Pharaoh himself was in pursuit.

V. 24. Consternation at Dawn. "In the morning watch." Immediately before sunrise. The ancients divided the night on a military basis into four watches of the guards, who were changed as policemen in our cities are changed. * * * "The Lord looked unto . . . the Egyptians." The Lord, Jehovah. Dr. Chalmer says of this statement, "We know of no sentence more memorably impressive in the Bible than that which tells us that God looked out of the pillar of cloud and fire and troubled the Egyptians." Such is the difference between the light of his countenance and the rebuke of his countenance. * * * "Troubled the host." On that awful night the very earth trembled (Ps. 77:18) and nothing gives greater alarm than an earthquake. This discomfiture of the Egyptians was extreme.

V. 25. Panic in the Sea. "And took off their chariot wheels." Elsewhere it is said that the Lord "discomfited chariots." Judges 4:15; Ps. 46:9; Jer. 51:21. * * * "That they drave them heavily." Doubtless the horses and drivers were in extreme confusion, and between the collision of vehicles, led by mad steeds, and the sinking of wheels in the sea-bed, they were upset and the wheels torn from the axles. They went down like lead. Ch. 15:10. * * * "Let us flee from the face of Israel." Flee from their awful situation. Such panics have not been unknown to other history of military operations. * * * "The Lord fighteth for them." To save the race, Jehovah fought for Israel. At last the question of Pharaoh was answered, "Who is Jehovah that I should let his people go?" Ex. 5:2. Repeatedly God is spoken of as fighting in his children's behalf. Deut. 3:22; Judges 4:14; 1 Sam. 4:7, 8.

V. 26. Human Agency. "Stretch out thine hand." Moses still has a part to do, as testing his faith in the real power at work. * * * "That the waters may come again." In the return of the waters somewhat later "when the morning appeared" (V. 27) it is possible that the agency of the wind again was employed. * * * "Upon the Egyptians." The Egyptians long before had caused the children of Israel to die by casting them into the water (Ch. 1:22); with what measure they had meted, it was meted to them. Matt. 7:2.

V. 27. Morning of Death. "The sea returned to its strength." V. 21; Josh. 4:18. * * * "The Lord overthrew the Egyptians." Ch. 15:5. God overthrew them, because it was a necessity for the salvation of the world. Egypt, like Canaan later, was as a gangrened limb that in part had to be removed.

It is estimated that the great smoke cloud which hangs over London weighs 300 tons, fifty tons of which is solid carbon and 250 tons hydro-carbon. It is calculated that the smoke of the year is worth £2,000,000.

FIVE MINUTES SERMON ON THE GOLDEN TEXT.

PETER AINSLIE.

EVERYBODY loves music and both history and mythology furnish wonderful instances of its power. No religion is so rich in music as Christianity. In fact, the religion of Jesus stands alone as the religion of music, for none other can approach the beauty of music save the Christian influence. Somehow the new-born religion must have caught the music from the skies on that memorable night when the heavenly host sung over the Bethlehem plains and from that time to this all the rich gifts of music to the world have come from our Christian civilization. The song of the Jew was alone for centuries and his song was only a play at real music. Music is Christianity's gift to the world and now it is as common as speech. Some years ago in crossing the Atlantic I saw a sight and heard the blending of music that I shall never forget. It was near the calmness of sunset and we had been out of sight of land for four or five days. At least sixteen hundred people were aboard the "Majestic." A minister was conducting services among the steerage passengers in their own native Swiss tongue, while several hundred of us stood on the upper deck looking and listening. At the close of the services they began to sing, "Shall we gather at the river." They sung in Swiss, and those on the upper deck instantly began singing in English—unknown words to each other—but the music was common and the whole of that beautiful song was sung through with an enthusiasm that I had never heard before nor have I since heard. The music was the common bond. It is the language of the universe. Some day the differences of all tongues shall be wiped out and the whole universe shall join in a common song to him that sitteth upon the Throne. That will mark the triumph of all ages. It looks sometimes now as though God was almost defeated. Men despair and grow discouraged, but some day the Son of God shall lead in triumph rich trophies from out of every nation and then we shall see that *his* way was *the* way and his triumph shall be absolute and complete. We may be troubled about our own imperfections, but our God is Lord of all and gracious unto all. He works in us and through us and the chariot of his glory shall be the human hearts regained from sin and death and set to the perfect measurement of his divine grace.

Our Father, we sing unto thee for all that thou hast done for us and for all that thou hast promised to do. Glory be to thy name forever. Amen.

OUR CHRISTMAS BOX.

Our small Sunday schools must not be forgotten. We will help them have new song books for Christmas. Thousands of copies of Christian Melodies have been sold at twenty-five dollars per hundred. We are selling them now at twenty dollars per hundred. Any school sending a club of ten new subscribers to the Christian Century at one dollar each, will receive fifty copies of Christian Melodies as a Christmas gift. Send us ten dollars and we will ship the books to you at once. The names can be sent in later. Better appoint a committee of ten and secure them next Lord's day. Christian Melodies has most of the standard hymns and many new songs. This offer is only good for three weeks. Fifty copies of Christian Melodies free with a club of ten subscribers to the Christian Century.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

OUR GIFTS TO OUR KING.

Topic Dec. 22; Ref. Matt. 2: 1-23.

THE remarkable absence of the romantic in the Gospel narratives is a fine proof of the inspiration of the evangelists. The serious purpose of the writers of the New Testament forbade the thought of romancing. They could not say what was in their hearts to say, as John intimates in the last verse of his Gospel. With something of pathetic renunciation, yet with exultation, he adds: "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that the world itself could not contain the books that should be written."

There is, however, just a suggestion of romance in this story of the wise men from the East who had seen his star and followed it. It is a bit of orientalism, with its mysticism and its strange belief in the influences of the heavenly bodies upon the earth and its events. Its simplicity of style gives it a peculiar charm. It suggests a world of romance which the hearts of childhood cherish, and which the romancers of all the Christian centuries have delighted to revel in. If you are inclined to question the inspiration of Matthew and Luke, read some of the books whose writers have woven their stories around these events and you will not dare to doubt that the divine Spirit restrained the human hand that penned the beautiful evangels of the Christ Child and of the Christ Life.

It is almost impossible for me to restrain myself from speculating about the mysterious star which led them until it came and stood over where the young Child was. This story of the Star and of shepherds keeping watch over their flocks by night, with the glory of the angels' song making musical the midnight of the world, forms the most perfect poetical setting for the birth of the world's Savior. It is the fitting introduction to the romance of redemption as revealed in the unique character and life of Jesus.

"And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshiped him, and when they had opened their treasures, they presented unto him gifts; gold, frankincense, and myrrh."

There is in this a suggestion of the attitude of approach to Christ. They worshiped him first. And I think worship comes first. The spirit of reverence and of true worship is more important than all gifts. But it is just this which, I feel, we are apt to forget. Reverence is not a marked characteristic of our modern-day Christmas observance. To fail here is to fail of the true spirit of the Christian life.

The wise men opened their treasures and presented the most precious things they had. We need to imitate them in this. All too many of us keep our treasures, if not under spiritual lock and key, hidden under a false modesty, or permit them to be crowded aside by social customs, or neglected in the midst of the perplexities of household and business cares. The gold of graciousness, the frankincense of faithfulness, the myrrh of a merciful and melodious life—these are the best gifts we can bring to him who is our King—the Babe of Bethlehem, the Crucified, the Risen and Glorified Redeemer.

THE HOME

My Little Man.

BY KATHLEEN WATSON.

Chapter VII.

LATER on, at a great reception at the Russian Embassy, I met her once again, the cynosure of every eye, fair, royal, sapphire-crowned, serene. We were introduced, and again I watched the anguished quiver of her lip, and the scarlet glow that suffused her face, as her society bravery failed her for a moment. I could not trust myself to say more than a few cold, careless conventionalities to her, though vaguely I felt that her eyes were full of a desperate entreaty. But my thoughts were of a lonely prison death-bed across the icy Siberian plain, and of the little boy at home, who had asked me: "How is it, Nell, that I have never had a mother, too?"

And some of the scorn that was in my heart got into my voice—and I forgot that dying voice and the farewell message it had spoken.

But it seems to me that I need not tarry, that I may pass quickly on to those last dear scenes, where death lingered in order that life might give out its measure of perfect love.

Eventually arrived the day appointed for the consultation on my little Waldo. The doctors were unanimous in deciding for an operation. It was explained to me that in similar cases a perfect cure had often thus been effected, and how with such a possible, nay, probable, result in view, the risk attending on most operations would in this instance be fully justified. Personally I was dead against any such thing, trusting to time, constant care, nature, sea or mountain air, to tide my darling safely over the weakness that beset his tiny frame. But when four, as I firmly believed, "good men and true," who had given up their lives to the patient study and investigation of these things—when these gave out their verdict, what could one who confessedly knew nothing, do, but conceive it his plain duty to abide by it and put the sinking of his own heart aside? However, as Waldo appeared to have gained a little strength since coming to town, it was decided to postpone the operation yet a month, in the hope that he would then be even stronger still to meet the dread occasion.

At this time I would occasionally note the unwonted seriousness of his expression, and once I asked him:

"Dear little one, why so very grave?"

"I was thinking, Nell," he answered, flashing out the warm, bright smile that went with all his words, whether sad or gay.

"What of, old man?"

"Whether father minded," and his dear blue eyes were fixed on mine with pathetic intensity.

"Minded?" I asked, not knowing for the moment of what he spoke.

"Yes, Nell dear, you know—minded."

Then the meaning of his childish broken utterance was suddenly made clear to me. But I knew not what to say that would cheer that anxious little heart of love.

"Oh, well, we always mind, I think, when those we love do not show that they love us back again. But you must remember that she did not leave father comfortless. She left him you. And you were so much to him, so very much, that you made him often and often forget the loss of other things. He told me so himself in many a letter which some day I shall read to you."

A great radiance overspread his face.

"Yes," he said, very sweetly, "I suppose I was."

Then he asked me if I thought she was very unhappy sometimes. If so, he said with a little effort, he would like to find her and give her father's message.

I took him in my arms but did not answer him, being lost in many thoughts.

One afternoon, about this time, he and I were driving in the park. He seemed very bright and bonny; people turned to look at his happy little face as it lay back amongst the cushions, and smiled when they heard the clear, gay laugh which always rang out when we saw or spoke of anything that amused us. At a certain spot under the trees we pulled up and watched the riders in the Row, and many friends came to our carriage and talked with little Waldo and lingered long beside him.

Presently, as I was leaning against a railing, talking to a friend, two ladies and a gentleman came strolling down the path by the side of which our carriage was drawn up, and I saw that the younger of the ladies was she whom men called the Princess Tourgenoff. Without exactly knowing why, I moved at once to Waldo, who was lying back in the carriage watching the people as they passed.

"Oh, Nell, only look! My beautiful lady is coming," he said to me in delighted excitement as I approached. "Put me up a little, will you, Nell, dear! Because I want to see her especially well to-day."

The eager tone in which he spoke must have carried down the path, for at his words I noticed that she quickly turned her head to where he was, and when she saw him, over her face, which had been expressionless to irritation, there came a sudden wondrous light, the light that never was on sea or land.

We saluted each other gravely. She whispered something to her friends, who passed slowly on. After that she hesitated a moment, then, still with that beautiful light upon her, she looked me beseechingly but bravely in the face, saying:

"May I—may I shake hands—with your little boy?"

There is a weapon surer, more powerful far, than cruelty. I had been cruel to her that other night, with shame I felt it; but now, in Waldo's little presence, I know that love alone should breathe or speak. He had heard her words to me, and in a moment his tiny hand was outstretched to hers, and she had bent over him with a long kiss. When she raised her head, I saw that her eyes, which were blue as Waldo's own, were heavy with tears.

"You have no pain?" she asked him.

"No, not any, thank you. Not to-day," he answered, looking up at her with smiling, wondering eyes.

"I saw you the other day. But you did not see me. I thought what a happy little face yours was, and it made me very glad."

She was smiling as she spoke, yet in her voice there was such sadness, and before her eyes that mist of tears, that little Waldo, instantaneous to feel and to respond, asked her in his sweetest way:

"Aren't you happy, too?"

"Not quite, dear," she answered softly, "not quite."

"I know," he said, in his wise and charming little way, "I know what it is. And I am very sorry. Perhaps some day you will be—quite."

In his left hand he had a bunch of primroses. They were late ones and of the palest white. They had been sent him that morning from Devonshire and it had been his wish to take a bunch of them with him on his drive. Now he held them out to her.

"Would you like my primroses?" he said, with the color rising to his small white face—he was rather shy. It was a theory of his that when there seems nothing more to do for any one, you can at least give them something.—*The Quiver.*

(To be continued.)

MOTHER AND CHILDREN.

STORMY days are coming when the little ones will have to be more or less confined to the house and the mother will either be taxed to find ways and means of keeping them happily interested and occupied or the house will be turned upside down by the noise and confusion they create. Some suggestions as to meeting these occasions may therefore be helpful.

"A Rainy Day Box" is the plan proposed by one mother. It requires, of course, preparation ahead of the time of need. But "forewarned is forearmed." Scraps of velvet and silk, odds and ends of ribbons and dress goods, can be saved up for the box and will prove a bonanza for doll dress-making, keeping the girls absorbed for many an hour. Old magazines will provide pictures to be cut and pasted into scrap books. If not needed for home use, these will be welcomed by the sick children in the hospitals, and so thought and work for others can be woven into pleasant occupation for idle hours.

Interesting employment may be found in "furnishing the house." Let the children cut out all the pictures of furniture and housekeeping articles and then sort them out according as they are used in different rooms. Provide a large scrap book, giving a page to each room of the house. Then let the children arrange the pictures so as to "furnish" the kitchen, the parlor, the dining-room, bedroom, etc. The catalogues of furniture dealers and house-furnishing firms will supply an abundance of pictures and cuts of stoves, tables, chairs, couches, bedsteads, pots and pans, etc. The ingenuity of the children will be put to good use and their powers of observation and memory developed.

A microscope and a magnet are excellent means of occupation. Hunting for the insects on the house plants, looking at finger nails or hair or anything else, will interest the boys and girls, for the magnifying power makes everything look somewhat unnatural. The magnet may be set to drawing the needles out of an old pincushion, or attracting a small heap of steel filings.

From railway advertising pamphlets views of various places may be cut, and the children can play they are traveling from one city or town to another by arranging them in order according to the railroad maps. Pan-American scrap books may be made that will be quite educational and seed catalogues will furnish material for "making gardens." Mother-wit will multiply these suggestions *ad libitum.*

"Something new to play" is described by Elizabeth Ward in *The American Mother:* The children start the game by saying, "Now we will furnish a house, and we will begin in the hall." One child gives the name of some article of furniture in the hall, such as "chair"; then another answers by giving the name of some other article, the first letter of which must be the last letter of the word just pronounced; for instance, rug. When several children are playing, the one who answers most promptly holds precedence. From the hall they proceed to the parlor, thence to the library, the dining-room, and, finally, to the kitchen. Upstairs they have the nursery, bathroom, and bedrooms. The children might plant a garden, beginning with potato, oyster-plant, tomato, onion—thus carrying it on through the entire catalogue of vegetables; or they might plant flowers, or "go to the zoo." When they are older they might "put the books on the shelves," using their titles instead of the nouns.

If there is but one child to be kept interested, the mother while sewing, may start a story thus: "When we went down to grandma's house we saw a *fence.*" The child answers: "I saw an *elm.*" Then perhaps the mother says: "It grew in a *meadow,*" and the child, after a moment's quick thought, adds, "By a stream of *water.*" Again the mother takes up the thread: "In its branches sang a *robin,*" and the child continues, "I saw its *nest.*" Then, "I saw a *thrush,* too," may be followed by any number of ideas, for the letter *h* holds many possibilities and suggests houses, horses, hills. Any noun is permissible, provided that its first letter is identical with the last letter of the last noun given, and it is the name of something seen "on the way to grandma's house."

PHILO.

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

BY THE REV. ALEXANDER SMELLIE, M. A.

THE PASSAGE OF THE RED SEA.

"I will sing unto the Lord, for He hath triumphed gloriously—Exodus 15: 1.

Monday, December 16th—Exodus 14: 1-12.

HOW slow I am to learn the lesson of simple trust in the power and the wisdom and the love of God! I am little better than the Israelites, murmuring and panic-stricken though already Jehovah has done such great things for them.

Have I forgotten his name—the Lord my Healer, the Lord my Provider, the Lord my Righteousness, the Lord my Banner, the Lord my Peace? Have I forgotten his past doings; the lives of my fathers and my own life are filled with the manifestations of his mercy and his might? Have I forgotten his promises—more in number than the stars of the sky, and every-one of them heaven's Yea, which "is Yea indeed?" Have I forgotten his holy and beneficent purpose in trying me; he seeks to ripen my faith and to confirm my character?

Ah, it is utterly wrong to "faint in the day of adversity." Rather will I raise Madame Guyon's song in her convent-prison:

A little bird I am,
Shut in from fields of air;
But in my cage I sit and sing
To Him who placed me there.
Well-pleased a prisoner to be,
Because, my Lord, it pleases Thee.

Tuesday, December 17th—Exodus 14: 13-22.

"The Lord shall fight for you, and ye shall hold your peace"—how often the words are proved true!

One time to remember them is when I am anxious for growth in grace. It is right that I should "gird up the loins of my mind" that I should "give diligence to make my calling and election sure," that I should "keep under the body." But God does more for me than I can do for myself, and I must lean on him. That preserves me from feverishness. That makes my progress certain.

Another time to remember them is when I am in darkness of spirit. The Greek hunter Orion, when he was deprived of sight, turned his eyeballs to the sun, and his vision came back. Let me gaze and gaze towards my Sun of Righteousness, and at length my midnight will flee.

And yet another time to remember them is when I am desirous of the salvation of others. When I have tried all that my wisdom and my love can suggest, I must recognize the limits of my power. I must leave God to "give the increase." Having used every means, I must commit the issue to Father and Son and Spirit.

Along the whole of my Christian course, the battle is not mine but his.

Wednesday, December 18—Exodus 14: 23-31.

Here is the triumph of simple trust.

Sometimes it is anything but easy, in the difficulties of the soul, to maintain my faith and to believe that all will come right. There are critical seasons when despair looks natural and almost unavoidable. But despair is not the mood of mind to which any Christian is called. Nay, not despair, but its contradictory and opposite.

I am to be like General Gordon in Khartoum during the last weeks of the long siege. He built himself a tower of observation, from the top of which he could command the whole country round. At dawn he slept; by day he looked to his defenses, and administered justice, and cheered the spirit of his people; every night he mounted to his tower, and there, as one of his biographers says, "alone with his God, a universal sentinel, he kept watch over the ramparts, and prayed for the help that never came." He could not work out the deliverance of himself, but he had childlike confidence in God. And the divine help did come—the martyr's crown, the everlasting rest, the good soldier's welcome from his Commander-in-Chief.

God blesses to the full the heart that relies on him. "Thus saith the Lord: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."

Thursday, December 19th—Exodus 15: 1-10.

After victory, let there be the song of praise.

Surely I have been blind. I have complained that my life is dull and monotonous, poor and paltry. But God does as marvelous things for it and for me as he did for Israel in the mighty waters. When Jacob lay down to sleep in Bethel, the place looked barren, weird, dismal; but, when he awoke, he said, "This is none other but the gate of heaven." So may my Lord purge my vision, and the stoniest parts of my history will be glorious.

And surely I have been thankless. Where have my hymns of gratitude been? How seldom and how perfunctorily have I blessed the Hand that guided and the Heart that planned! "Up, my sinking eyes! Up, my drowsing heart!"

And surely I have been hopeless. It is not the Aurora which I see, with the dying Neander; it is the sunset, "and after that the dark." I am full of gloomy prognostications and prophecies of evil. But the love of God is not wearied yet, and it never will be. He will send revival to the Church. He will save the world. His mercies are perennial, bestowed on each generation, "new every morning." What he did long since at the Red Sea he will do again and again.

Friday, December 20th—Exodus 15: 11-21.

"What has been, it is that which shall be:" to-day I give the words their happiest signification. Because Egypt is vanquished, "the dukes of Edom shall be amazed: the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away." God has been with me in six troubles, and he will lead me safely through the seventh. I go from strength to strength. I travel "through a region bright." Beyond question, he who has begun the good work will perform it, too.

Though I toil all the night, and take nothing, and do not know where my daily bread is to come from, in the morning he will supply all my need. Though the great iron gate, massive, impenetrable, seems to shut me in from liberty and useful service, lo, he will send his angel, and the gate will open of its own accord. Though the storm sweeps down upon me, the hour of testing and trial, he will come to me over the crest of the waves, and there shall be a great calm. Though I sit in a desolate chamber, whose doors are closed to all comfort, before I am aware he will stand in the midst, saying, "Peace be unto you!"

Saturday, December 21st—Psalm 77: 11-20.

"Thy way is in the sea:" I know it as Asaph knew it long ago.

There is a sea of sorrow. I lose my dearest, "my loves, my best beloved of all." I am overtaken by bereavement and loneliness. The cold waters seem as though they would engulf and drown me. But if God is mine, he draws near me when the floods lift up their voice. So he drew near James Gilmour, in Mongolia, when he bade farewell to his wife. A new tenderness softened that strong nature. A new zeal impelled him on. A new Power filled him.

There is a sea of doubt. A hundred vexing problems rise up like armed men—problems of belief, and problems of experience. But God comes to me across the tossing billows. He solves some difficulties; and, if he lets others remain, it is only that I may lean more implicitly on himself, and may learn that the life of trust is better than the possession of the mind which has taken all knowledge for its province.

There is a sea of temptation; but, if he enables me to overcome, then I am better, stronger, wiser, holier, for the conflict. It reveals my character. It matures my soul. It crowns my life. It teaches me to testify to his sustaining and perfecting grace.

Sunday, December 22nd—Psalm 106: 1-12.

Hundreds of years after the Red Sea was crossed, the deliverance wrought out there was recalled and celebrated. In similar fashion let me remember "the days of old, the years of ancient time." It will be a strong consolation to myself.

Those who trod the path of life before me made trial of God, and found him a very present help. He was their Rock and Fortress; and to me they have handed down the stimulating tradition of his mercy and power. The French Huguenots and the Scottish Covenanters had a pleasant fancy. When persecution had done its worst with them, when their churches were

demolished and their worship forbidden, they gathered in the darkness round the ruins, and they imagined that they heard the sound of Psalms in the air, "a song in the night as of a holy solemnity."

And nothing on earth can disturb that sang,
Not Clavers in a' his pride;
For it's raised by the Lord's ain ransomed thrang,
Forgethered abune Kirkbride.

The melodies of saints and martyrs haunted the hallowed spots. It should be as reviving to me to think that my God was Master and Friend of the good who preceded me. I am cheered by the knowledge of what he did for them. I catch the far-off echoes of their Psalms of thanksgiving and praise.

*The Little Champion.**

BY CARMEN SYLVA (QUEEN ELIZABETH OF ROUMANIA).

(Continued from last week.)

Now it was the turn of the other child to wish. He was a very small boy, and he took some time to make up his mind. "I want a little live horse to ride," he said at last. That moment the sound of galloping hoofs echoed through the forest, and a beautiful little dun-colored pony, with long mane and tail, dashed out and came straight up to the boy and rubbed his nose on his shoulder, as though asking to be caressed.

"Oh, you darling little creature," cried the boy, beside himself with delight; "but he cannot really be my own!"

"Yes, he is really your own; but you must let your little companions ride him, too, and play with him, as long as they do not tire him nor hurt him. For if any one should hurt him, then he would kick out so that whoever had hurt him would never want to mount him again. He must never have a blow, only kind words, and pats, and sugar, bread, carrots and a handful of oats; he wants nothing more. But you must comb and groom him yourself and clean out his stable more than once a day. You must take plenty of trouble about him, or one morning you may find him gone, for I insist on all the animals that belong to me being made happy, as happy as you have all been today. And now," she said, turning to Arnold, "I am going to ask the guest in whose honor the banquet has been given what he would like for himself?"

"But I have had a present," said Arnold; "I may not have another wish?"

"Yes, you may!"

"Well, then," said the boy, "I want to ask you, kind fairy, to pardon these two friends of mine, whose presents the frogs have run away with, so that they may not have to return home ashamed and empty-handed after such a day."

He had hardly finished speaking when the loveliest precious stones were already in the boys' hands, and delighted, they embraced Arnold, and rushing up to the good fairy, kissed her hands and stroked her shining hair. And the others, seeing this, all crowded round, begging that they too might be allowed just once to touch her beautiful hair. And as they did so a feeling of gladness so intense came over them it was as if the whole world were theirs.

"You little guess what it is I have bestowed upon you," said the fairy, smiling; "I have lent you the power to do good to others, to make happy all those you love. Now you must see to it that you love many, and try to help many, for without love the charm will not work. But since my favorite, Arnold, has asked nothing for himself, I shall give him my spindle; he will make good use of it. As often as you wish to help others," she continued, turning to the boy, "you have only to touch it and whatever you want will be there. But it will never grant a selfish wish, nor need you have any fear of its being stolen from you, for it can take good care of itself. Would any one like to try to take it from me?" asked the fairy.

One boy, bolder than the rest, laughingly put out his hand, but the magic spindle at once began to belabor him with such good will he cried out for mercy, and instantly it was back again in the firm, gracious hand that held it out to Arnold. "Take it; and as for all of you who now laugh so loudly, remember that in Arnold's hand it may still be a benefactress to you. Hold it in high honor, for it has been very dear to me, and has worked for me for many a year, and has helped me more than any of you can understand."

But now when it came to the leave-taking, the children were so distressed and begged so hard, with tears in their eyes, that they might see the fairy again some day that she said at last: "If for a whole year you have all been good children, and not one of you has had to be punished nor to be kept in at school, and no one has been unkind to brothers and sisters or playfellows, nor disobedient to his parents, then you may all meet together again in this meadow, and Arnold has only to wave the spindle once and I will be there in the midst of you, and you shall be my guests once more."

The young people were not altogether cheered by this, for they had their misgivings, knowing very well that they were not always quite so perfect as they might be; however, they all vowed silently in their hearts that they would work hard and that no fault of their own should deprive them of the promised reward.

"Look here," said one boy to another who was often backward with his lessons, "if you don't work this time you will get such a thrashing from the rest of us that you will remember it.

"I think," said the fairy, who had heard the threat, "it might be better if some of you were to help your companion with his work, as it is perhaps more difficult for him than for you."

They all stopped and looked at one another. "That is true," they cried. "We will all help him, and then he will get on, and we shall all be able to meet here together again next year."

How they succeeded I must tell you some day in another story.

(THE END.)

Bishop Wilberforce used to tell a story of a clerk at a village church of the old style who deliberately took half a crown out of the offertory plate as he brought it up to the communion table and slipped it into his pocket. "I distinctly saw him take it," said the bishop, "and intended to charge him with it at the end of the service; but, carried away by the sublimity of the service, I forgot all about it. Next day I remembered and spoke about it. 'Oh, sir,' said the old clerk, 'never you fash yourself about that! That half-crown has done good service for many years. I keep it to put down first; then the gentry, when they see a poor man like me put 2s. 6d. in the plate, cannot for shame give a less sum themselves!'" Not to be imitated.

General & Church News

INTERDENOMINATIONAL EVANGELISTIC EFFORTS.

In Berkshire county, Mass., there has been a co-operative movement in response to the call of the national committee of the Twentieth Century Gospel campaign which has some interesting and unusual features. Four denominations in Pittsfield, through their leading pastors, issued a call for two days of conference and prayer, inviting pastors of all the evangelical churches in the county. At this conference a committee was chosen representing all the denominations uniting in the work. This committee sent out a circular letter to all the churches, asking the following questions:

1. Will you unite with other churches in a special work of evangelization?

2. Will you release your pastor for a period of service in another church and community?

3. Do you desire special services in your church, and will you gather at least one offering to assist in defraying the necessary expense?

When responses came in it was found that more than thirty churches desired the services and an adequate number of pastors volunteered to engage in the work. It was determined to employ no outside evangelist, and, after the gospel method, to send the ministers by twos, each couple to represent different denominations.

Five series of services of five days each have been concluded. Eight churches have shared in the work. During each series a dozen or more persons have openly declared their purpose to lead a Christian life, and they were those whom the ordinary services had failed to reach. In some unpromising fields results have been most gratifying. In all about seventy persons have responded during the two weeks to the claims presented before them. And, above all, the essential unity of the Church of Christ has been demonstrated by these pastors and members of the various denominational churches.

OHIO FEDERATION OF CHURCHES.

A convention of delegates appointed by the various religious bodies of the state of Ohio met in Columbus Dec. 3d in the interests of federation. Fourteen denominations were represented and several local federations. After a careful consideration of the subject and the needs, an organization was effected and a constitution adopted similar to that of the New York Federation. An executive board of seventeen members was appointed, with President J. W. Bashford, D. D., as president; Rev. Charles H. Small as secretary, and Rev. Dr. John Clark Hill as treasurer. The State Council is to be constituted by the election of a delegate by each denomination and one additional for every 15,000 members. The secretary of the National Federation, Rev. E. B. Sanford, D. D., was present and his efficient help in furthering the work was heartily appreciated. Delegates were appointed to the annual meeting of the National Federation to be held in Washington Feb. 4 and 5.

The object of the federation is to promote the effective co-operation of the churches and Christian workers of the state, to stimulate local federations in cities and towns of the state, and to provide that the evangelization of every community may be more systematically accomplished.

INTERNATIONAL PROPHETIC CONFERENCE.

It is over twenty years since the great Prophetic conference was held in the church of the Holy Trinity, New York, when Stephen H. Tyng, Jr., was at the height of his popularity. At that time Drs. Kellogg, Gordon, Nicholson, Brooks, Clark and W. P. McKay—all of whom are deceased—were the prominent speakers. It is now proposed to hold an international conference on matters of prophecy, in Clarendon Street Baptist church, Boston, from Dec. 10th to 15th, inclusive. Although the conference is under the direction of brethren whose views are in harmony with what was taught at the previous conference named, we do not notice, on the present program, any name that appeared on the former. The speakers are Sir Robert Anderson, LL. D.; Prof. Margoliouth, M. A.; Henry Varley and Rev. Sholto D. C. Douglass, M. A., from Great Britain, and Drs. A. C. Dixon, E. W. Hunt, Jas. M. Gray, Henry G. Weston, W. G. Moorehead, C. I. Schofield, Elmore Harris, W. J. Erdman, E. Y. Mullins, L. W. Munhall, Robert Cameron, E. C. Gordon, H. M. King, Arthur T. Pierson, Len G. Broughton and Rt. Rev. W. W. Niles, D. D. An hour is to be devoted to asking and answering questions at the morning sessions. Amongst other themes to be discussed are "The Integrity of the Scriptures," "The Preeminence of the Lord's Coming in the New Testament," "The Conversion of the Jews and the Conversion of the World," "Signs of the Nearness of the Lord's Coming," "The Resurrections and the Judgments," "The Coming and Universal Sovereignty of the Lord, the World's Greatest Need," "Redemption —Past, Present and Future," "The Second Advent and the Future Life," "The Eschatology of Jesus," "The Holy Spirit in Prophecy and Fulfilment," and "The Final Consummation of All Things." Tremont Temple is also engaged for the services of the closing day.

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NATIONAL CONVENTION OF THE WOMAN'S CHRISTIAN TEMPERANCE UNION.

The twenty-eighth annual gathering was at Fort Worth, Texas, Nov. 20th. This was the first time the White Ribboners had held a convention so far south; nevertheless there was the largest ex-officio representation that ever responded to the first roll call—147. There was altogether a voting delegation of 293 and a visiting and fraternal delegation of double that number. There was a notable spirit of harmony and enthusiasm. According to established custom, the Crusade

MEMORY FOOD.

A Case Where Memory Was Strengthened by Grape-Nuts.

Food that will actually help the memory as well as agree perfectly with a delicate stomach is worth knowing of.

A good wife out in Alta, Ia., who did not know which way to turn to get food that would agree with her husband, who was left in a weakened condition after a serious illness and could scarcely retain any food in his stomach, was one day induced to try him on Grape-Nuts, the famous ready-cooked breakfast food, and from the first he began to improve rapidly. In three months he had gained 30 pounds.

She says that his stomach has recovered so completely that he can now eat any kind of food.

She mentions the boy of an intimate acquaintance, who was so delicate and thin that his appearance was pitiable and he had no appetite for any ordinary food. He was put on Grape-Nuts and liked the crispness and sweetish taste of the new food and took to it. His improvement began at once and he is now a healthy, plump boy.

"I know that Grape-Nuts will do more for weak stomachs than any medicine. The claim that it will build up and strengthen the brain has been proven to my certain knowledge. Sister, who writes for the press, and is compelled to memorize a great deal, has been using Grape-Nuts and says she is surprised at the result. There is a marked improvement in her memory and the brain works more perfectly and with better results.

"Please do not publish my name." Name can be given by the Postum Cereal Co., Ltd., Battle Creek, Michigan.

Psalm was read at the opening and the Crusade hymn sung.

The address of the president, Mrs. Lilian M. N. Stevens, contained the following significant passage: "One of the chief sources of anarchy in our country is without doubt the un-American liquor business, for the saloons are the schools of lawlessness. It is too well known for me to even mention that the assassin of President McKinley imbibed his first lessons in anarchy in his father's saloon, which was the headquarters of anarchists, and that a Buffalo saloon was his home while he was nerving himself to do the dreadful deed. Because we are patriots, if for no other reason, we should work for the overthrow of the saloon and the saloon power and for the extermination of the liquor traffic. On the day of President McKinley's burial, in that hour of supreme sorrow, when the heart and the business of the nation stood still, the saloon alone could not afford to stop, but in many places defiantly plied its trade—selfish, cruel and diabolical as it always is."

The corresponding secretary's report showed an encouraging growth in the organization, 6,000 new members having paid dues. The treasurer's report presented a balance of $536, although the expenditures have been about $24,000.

The young women's work and that of the Loyal Temperance Legion—the work for children—showed great increase in growth, which is, of course, a most hopeful and encouraging feature. The reports of all departments showed that the society is growing in numbers and influence. "New open doors" and "Greater responsiveness" were the watchwords of all those who have been at work in the field.

An important meeting was the Philippine rally on Sunday afternoon. A public farewell was given to Mrs. Carrie C. Faxon, who was to leave for Manila the next day. She goes as W. C. T. U. commissioner to open rest and reading rooms for our soldiers in the Philippines. The interest aroused in the social needs and conditions of the islands was demonstrated in the contribution taken, which amounted to $1,528.45.

The convention was practically unanimous against formally indorsing the Prohibition party. It was reported at the convention that the sale of alcoholic liquors was forbidden on fair grounds in the District of Columbia and in the states of Arkansas, Illinois, Indiana, Kansas, Kentucky, Maine, Michigan, Minnesota, New Hampshire, New York, North Dakota, Ohio, Oregon, Rhode Island, Vermont, West Virginia and Missouri. There are now connected with the W. C. T. U. 1,133 Bands of Mercy, with a membership of 36,008. The union has twelve rescue homes and much has been accomplished during the year by the Department of Purity. Florida, Tennessee and Idaho have this year raised the age of protection for girls to eighteen years. More than 2,000 towns in the United States have now a curfew law.

The same corps of officers which has guided the organization so successfully was re-elected. These are: President, Mrs. L. M. N. Stevens of Maine; vice president, Miss Anna A. Gordon of Massachusetts; corresponding secretary, Mrs. Sue M. D. Frye of Illinois; recording secretary, Mrs. Clara C. Hoffman, Kansas; assistant recording secretary, Mrs. Frances E. Beauchamp, Kentucky; treasurer, Mrs. Helen M. Barker.

The evening gatherings were very popular, drawing large audiences. Hon. T. J. Powell, the mayor of Fort Worth, addressed the convention the first night, speaking appreciatively of "that matchless trinity, Woman, Christianity, Temperance." Mrs. Helen M. Stoddard, president of the Texas W. C. T. U., referred to the map she had prepared of the state, showing the 120 prohibition counties in black, and gave as the reason why white had not been

OUR CHRISTMAS BOX.

Man of Glengarry.

We will send "The Man of Glengarry" (price $1.50) to any reader of The Christian Century who will send us one new subscription to The Christian Century and two dollars.

Book Offer.

"A Lilly of France" (price $1.25 prepaid), "Our Plea for Union (75c prepaid), The Christian Century, one year $1.50, all three sent to any address in the United States for two dollars.

Special Bible Offer.

Large parallel Bibles (regular price $2.50) and The Christian Century (one year $1.50), both given to a new subscriber for $2.00. We will send one of these Bibles to any old subscriber who will renew and send us one new subscription to The Christian Century as long as the stock lasts.

Magazine Offer.

A year's subscription to any one of the one-dollar magazines, such as "Success," "The Ladies' Home Journal," "Cosmopolitan," and a handsome leather-bound New Testament ($1.50) for a club of five subscribers to The Christian Century and six dollars in cash.

Great Bible Offer.

To the readers of The Christian Century and their friends we offer a limited number of Bibles and Testaments at one-half price. Fine bold-faced type teachers' Bibles at sixty per cent discount. We have only a few of these Bibles in stock. First come, first served. Do not wait to inquire. Send us from one to five dollars and we shall send you from one to five Bibles. If you are not satisfied, you may keep the Bibles as a Christmas gift and we shall refund your money. We have some flexible back Testaments and a few other Testaments worth fifty cents and one dollar each. Teachers may have these fine Testaments at three dollars a dozen. Write to-day or you will be too late.

HIGH ALTITUDES.

Food Cannot Be Boiled as Quickly as in Low.

The curious experiences people have with coffee drinking are worth pondering over if any one is ailing and does not know the exact reason thereof.

Coffee is a secretive worker, and through the nervous system affects different parts of the body in different people.

A young married woman, Mrs. T. L. Blackmon, Oswego, Montana, had a conclusive experience in the effects of coffee on her eyes. She says: "I have used coffee since a child, but a short time ago my eyes began to grow weak, and the least exertion such as reading or sewing would cause shooting pains and wavy lines of light so that I could see but little else for minutes at a time.

"This alarmed me and I earnestly sought the cause of the trouble. Some one told me that coffee sometimes affected the eyes. I at once decided to quit it and see if I would be benefited, but I must have something to take the place of coffee, for I wanted to modify, as much as possible, the sacrifice of giving it up.

"So I decided to try Postum for myself. When it came I made it strictly according to directions and was wonderfully surprised and pleased with it. Husband says that my Postum is very different, indeed, from that he once drank at a friend's table.

"I frankly own that I like Postum better than I ever liked coffee. It has a rich body to it that coffee lacks. I boil it longer than twenty minutes and it improves it. Perhaps it requires longer boiling in the high altitudes. I think it does.

"For three months now I have been using Postum and have been wonderfully benefited. My eyes no longer pain me, and are strong as they ever were. My complexion, instead of being sallow as formerly, is clear and rosy. I know to a certainty that my improvement has been caused by leaving off coffee and using Postum, for that is absolutely the only change I have made, and I have taken no medicine.

"A Mr. Randall, a friend of ours, has obtained relief from his stomach trouble and headaches by leaving off coffee and taking Postum. We think we know something of the facts about coffee and about Postum."

used that black in this case meant death to the liquor traffic.

The young women had the floor on Saturday evening and made good use of it as a vantage point from which to inspire enthusiasm for the cause. Miss Christina Tinling of London, England, made the chief address, basing it on the thought, "The nobler born the maiden, the more bound to be sweet and serviceable."

The children's work embodied in the Loyal Temperance Legion occupied Monday evening. On Tuesday night a state benefit was held, the states which had made a net gain of 500 or more being represented on the platform. South Dakota, New Jersey, Massachusetts, Kansas, Texas and Oklahoma territory were the banner states.

Wednesday night the enthusiasm of the convention culminated and so closed.

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CHICAGO TRACT SOCIETY.

The twelfth anniversary of the Chicago Tract Society was celebrated on Monday, Dec. 2d, at the Young Men's Christian Association Auditorium. The annual address was delivered by the Rev. William A. Bartlett, D. D., pastor of the First Congregational church. Several of the missionary workers of the society took part in the service, and the reports of both the treasurer and secretary showed that encouraging progress had been made. Three special services are arranged in connection with this anniversary in the three sections of the city. These will be held during the Sunday evenings of December. On the 15th, anniversary services will be held at the Warren Avenue Congregational church, and on the 22d at the Kenwood Evangelical church. Following is the condensed summary of the year's work:

Half a million pages of tracts in more than a score of languages have been distributed through voluntary workers. Twelve missionary colporters have served the society during the whole or a part of this year. The total time devoted to the work has been equal to that of one man for eighty months. These colporters have worked largely among our foreign-speaking population, and have been able to use orally, in the aggregate, ten languages, and to distribute literature judiciously in as many more; 54,000 homes have been visited. In 48,000 of them prayer or religious conversation has been engaged in. By sale and donation some thousands of good books have been put in circulation.

The work among the poor of our city at Dunning and in the Cook County Hospital has been especially fruitful. The Christian Endeavor Societies of the city have, to a considerable extent, assumed the responsibility of these two departments of work. At Dunning they have used literature and tracts in thirteen languages, and at the County Hospital similar use has been made of literature in eighteen different languages.

The results cannot be measured or estimated, but many wanderers have been reclaimed. More than 400 hopeful conversions have been reported as the direct result of the efforts of the missionary colporters.

The society needs money to carry on and extend this work. Every dollar that is contributed to the treasury will provide at least two thousand pages of literature in any of the languages in use.

There is special need of the wherewithal to sustain at least seven more good men to labor among the more than 300,000 Sclavic people of Chicago. Mr. David Vernon, 167-169 Wabash avenue, is treasurer.

Chicago and Vicinity.

Belden Avenue Baptist church has come into possession of valuable property, seventy-five feet east of Halsted street, and near the church building. With improvements, conveyed to it by Mr. A. J. Rankin, who also adds $2,000 to his gift, the total value to the church is $12,000. The building is to be used for the young men's and young women's work in the church.

About a score of the men of the Irving Park Baptist church and congregation have organized themselves into a men's club for social, intellectual and spiritual improvement. The club will meet on the first Monday evening of each month at 6:30 and after supper will discuss questions of interest, local, denominational and otherwise. This church has a German department in its Sunday school, with fifteen to twenty pupils in attendance.

St. Paul's Episcopal church occupied its new building Dec. 8th. The cost is $65,000, without the organ, which will be $7,000. The edifice is Gothic in style and constructed of gray stone.

Rev. Dr. L. A. Crandall, pastor of Memorial Baptist church, has announced four series of addresses, with one sermon in each series. The subjects are: "Hymns We Love," "Dead Men Who Live," "Questions that Trouble" and "Applied Christianity." Each month will have one of each series.

West Division Christian Endeavor Union held a rally Tuesday evening at the Union Park Congregational church. Rev. W. H. Matthews of the Central Park Presbyterian church led the devotional exercises and Rev. W. A. Bartlett of the First Congregational church delivered an address. The same evening the Oak Park division held a rally at the Austin Congregational church. Miss Florence Ben-Oliel spoke.

The Amoret Henson Guild of the First Baptist church held its monthly meeting and supper Nov. 25th, with an attendance of fifty-five young ladies. An excellent program followed. The guild carries on a work for young ladies by young ladies. It conducts a Bible class on Sundays, which has an increasing attendance.

Lexington Avenue Baptist church keeps "open house" monthly. The several auxiliary societies have in charge the providing of refreshments and the reception committee. A short program is rendered and a cordial "get-acquainted" spirit makes welcome the large numbers of strangers these socials bring together. Special invitations are sent to the newcomers reported to the pastor by the members, who are on the watch for them, and the plan followed in a complete and business-like manner has proved successful.

The Baptist City Mission Society has secured the $1,500 extra needed towards the purchase of the property of the Chicago Polish Mission.

A farewell reception was given to Dr. W. T. Meloy and his wife by the congregation of the First United Presbyterian church on the occasion of his resignation of the pastorate after a tenure of nearly twenty-four years.

LIFE SAVED BY SWAMP-ROOT.

The Wonderful New Discovery in Medical Science.

Sample Bottle Sent Free by Mail.

Swamp-Root, discovered by the eminent kidney and bladder specialist, is wonderfully successful in promptly curing kidney, bladder and uric acid troubles.

Some of the early symptoms of weak kidneys are pain or dull ache in the back, rheumatism, dizziness, headache, nervousness, catarrh of the bladder, gravel or calculi, bloating, sallow complexion, puffy or dark circles under the eyes, suppression of urine, or compelled to pass water often day and night.

The mild and extraordinary effect of the famous new discovery, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best.

Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp-Root and a pamphlet that tells all about it, including many of the thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Binghamton, N. Y., and please mention that you read this generous offer in the Christian Century.

Several addresses were made and a presentation to Dr. Meloy of a gold watch and chain and to his wife of a brooch set with pearls and diamonds.

At the Kenwood Evangelical church, Dec. 1, Rev. John Crosser welcomed twenty-six to membership, five of them on confession of faith.

Woodlawn Park Presbyterian church, Rev. Dr. E. H. Curtis, pastor, received twenty-two new members Dec. 1.

The Central church, Dr. Gunsaulus, pastor, and the First Methodist church, Dr. J. P. Brushingham, united in a Thanksgiving service at the People's church, McVicker's theater, on Thanksgiving Day. Dr. Brushingham preached.

The Open church (Methodist) gave a dinner to 400 of the neighborhood poor on Thanksgiving Day.

An all-day session of the Chicago Western District Ministerial Association (Methodist) was held at Western Avenue church Nov. 26. There was an excellent attendance and the interest was so great at this first meeting that it was decided to meet twice each year, in the fall and spring. The following papers were presented: "The preacher in the prayer meeting," Rev. C. L. Roberts; "The preacher in his pastoral work," Rev. J. M. Caldwell; "The preacher and the presentation of the benevolences," Rev. John R. Creighton; "The preacher and Epworth League problems," Rev. M. W. Chase; "The preacher and the promotion of family religion," Rev. E. D. Hull; "The preacher's equipment for revival work," Rev. T. K. Gale; "The conditions on which the gift is received," Rev. J. A. Matlack; "The gift of the Holy Spirit the present heritage of the Church," Rev. M. B. Williams.

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Baptist.

Rev. Stephen A. Northrop has served the First church, Kansas City, Mo., for five years. During this time 527 persons have been added to its membership and nearly $40,000 raised for church expenses and beneficence.

At Dundee, Ills., the pastor has two classes of boys and girls each week at the parsonage for instruction in Bible study, missionary work and encouragement and help in Christian living.

Between forty and fifty have been received into the Baptist church of Centralia, Ills., during the month of November as a result of the union meetings recently held there.

"Muster day" at Moline, Ills., had special speakers and Dr. E. A. Stone addressed the home Sunday school; nearly thirty of the boys and girls expressed a willingness to follow Christ.

EDW. B. BAGBY recommends the Scripture Readings of

The Praise Hymnal

"With the opening of our new house of worship we introduced a new hymn book. Our music committee selected THE PRAISE HYMNAL, and we have never regretted their choice. We found beautiful and appropriate hymns for our dedicatory service. For the varying seasons that have followed, and for all the regular and special services held, we have found this selection adequate to all needs.

"I wish to commend especially the collection of Psalms and Topical Selections from the Revised Version of the Scriptures. The use of these Responsive Readings has greatly enriched the worship of our Lord's Day meetings.

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THE CHOIR, our monthly anthem journal, is meeting with great success. We are glad to send samples to choir leaders. It wins every time. (9)

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Congregational.

At the communion service November 3, ninety-six students of Mount Holyoke College united with the church through the wayside covenant. The occasion was deeply impressive.

Two Sunday school classes at Shawmut church, Boston, have just celebrated their first anniversary. The young men's class has acquired a membership of 250, while the young women's numbers 200. From the two classes fifty-three young people have been received into the church. Mr. and Mrs. Floody are the teachers. The members of the classes are organized into bands of ten to keep track of absentees. A Saturday evening prayer-meeting is held at the teachers' home, which brings the two classes together. This is also done in various social ways.

During the eight years' service of Rev. W. L. Sutherland as state Sunday school superintendent of Kansas over 200 schools have been organized.

Washburn College, Topeka, Kas., has over 300 students, its largest number yet. Holbrook Hall for women has been newly furnished by several women's clubs of Topeka.

Rev. Edward G. Heal began his pastorate of the West Pittston (Pa.) church in May, 1900; the membership at that time was fifty-eight and the debt $3,100. To-day the membership is 145 and the debt is gone; $500 of it had been standing since the erection of the church in 1883.

Cleveland, O., has twenty-two Congregational churches; they have twenty-four pastors and two pastors' assistants. Cyril church has Bohemian services; Bethlehem both English and Bohemian, with a pastor for each; Mizpah has in addition to Bohemian and English a Polish service. There is a church for the Welsh, the Scandinavians and the colored people. An Italian mission is maintained jointly by the Euclid Avenue and the City Missionary Society. Some work has been done among the Germans and Magyars. One of the churches, numbering 200, has not in its membership a single original Congregationalist.

Pilgrim church, Cleveland, carries on its institutional work through the Pilgrim Institute, which has a membership of between 300 and 400. The institute work for this season includes the library and reading room, issuing 2,200 books a year; the Olney Kindergarten, with 75 pupils; the Sewing School, 20 teachers and 150 girls; the Mothers' Club, 80 members, studying home life and child culture; the Congressional Club, 50 members, studying national problems; the Young Men's Club, for those between 16 and 20; the Orchestral Club, 20 members, appearing once a month in the Sunday evening service; the Boys' Club, and the Gymnasium, with classes for women, men and boys.

Colorado College opens its new year with by far the largest enrollment in its history, having six hundred students in all departments. Ground has already been broken for the new Science Building, which will add greatly to the equipment of the institution, and which will cost something over two hundred thousand dollars. The remarkable growth of the college has made it necessary to increase the fac-

ulty by the addition of four new members.

In Oklahoma City, Pastor Harper of Pilgrim church has organized a class for Bible study which meets Wednesday evenings. He is using Dr. Jas. Gray's system of lessons. The interest and attendance are growing. An athletic club for the boys has been organized, and free lectures are being planned for the school children. The Sunday school is the largest in the territory. A chorus has been organized under a competent leader.

The Disciples.

The Alabama Christian Missionary convention was very encouraging in its spirit. The reports were satisfactory. The additions during the year have been 215.

The Mothers' and Babies' Home in St. Louis was opened two and a half years ago. Since then 404 babies have been in the home from twenty-eight states and territories. Sixty-six babies have been placed with Christian families in ten states. This is the only institution in St. Louis that will keep the mother with her baby. If the mother is working she pays a nominal sum for her baby's board. Almost 300 women, some of them in despair and destitute, have been helped.

The University of Texas has among its students this year exactly 100 members of the Christian church.

The Second Christian church of St. Louis had a jubilee last week to celebrate the payment of its debt, largely due to the efforts of W. Daviess Pittman, a business man who has been acting as pastor without compensation for two years or more, preaches regularly twice every Sunday and has held protracted meetings with large results.

Rev. C. H. White completes his third year with the church in Galesburg, Ills., next April; 225 members have been added during his pastorate and an indebtness of $4,000 has been paid.

Methodist.

The annual meeting of the Church Extension Society was held at Columbus, O. The treasurer's statement showed a remarkably fine increase of $343,000 in contributions. Aid was given by the society in the erection of 341 new churches within the year. Appropriations of $341,000 were voted for next year. It was decided that two new assistant secretaries were needed, and Drs. T. C. Iliff and W. D. Parr were chosen. The former has attained national celebrity as an anti-polygamy warrior.

A revival of five weeks' duration at De Soto, Wis., resulted in thirty-five accessions and about forty conversions. The church is greatly revived. Captain Frank Gray and his band assisted Pastor A. A. Pittenger.

At Perry, Ills., a special effort made by the pastor, Rev. W. W. Drake, and his people has resulted in forty-one persons confessing their faith in Christ. The pastor has a young people's and probationers' prayer circle at 3 p. m. on Sunday, with a membership of forty-two. He preaches to crowded houses morning and evening. The Sunday school is testing the capacity of the edifice. The Epworth League is well attended and is a power for good.

The twentieth annual convention of the Women's Home Missionary Society reported the sum total of receipts for the year as $234,246.21. The work is carried on under twenty-one bureaus in charge of trained secretaries. A silver loving cup was presented to the president, Mrs. Clinton B. Fisk.

The Woman's Foreign Missionary Society of the M. E. church, in general executive session, and representing 117,000 women, petitioned the United States Congress in the interest of the womanhood of this and other lands to pass the anti-polygamy constitutional amendment now pending and to be voted on the coming session of Congress. The foreign work of the society is embraced under the following classification: Three colleges, sixty-three boarding schools, 455 day schools, seventeen training schools, nineteen hospitals and dispensaries, besides kindergarten, evangelistic and industrial work.

The schools in charge of the Freedmen's Aid and Southern Education Society have an attendance of 10,146.

Presbyterian.

An all-day meeting for prayer and conference was held November 5 in Salem, Ore., invitations being sent by the special evangelistic committee to every minister and church in Willamette Presbytery. The conference was delightful in fellowship and a real spiritual uplift. The following week, November 10 to 15, union services were held in which a large part of the evangelical churches of the city participated. The program prepared by the "Twentieth Century National Gospel Campaign" committee was used.

The Presbytery of West Chester, Pa., holds an annual convention of ruling elders which serves a good purpose in stirring up loyalty and quickening to action by a comparison of views and the discussion of live questions, as well as a means of getting better acquainted. At the eighth annual convention of the elders of the above-named presbytery such subjects as the following were discussed: "Is the Fourth Commandment Still Valid in Its Integrity Enforcing a Day of Rest?" "What Shall Be Expected of an Elder in Visiting Members of His Own Congregation?" "What Can the Elder Do to Increase the Activity and Zeal of the Elders and Members of the Church Generally?" "The Elder as the Pastor's Assistant," "The Duty of an Elder When the Pulpit is Vacant."

The United Presbyterian church at Avalon, Pa., has formed a society for the support of a school for girls in India the erection of a building and the salaries of two teachers. This interest was aroused by the reading of a book by the missionary at Pathankot, India, entitled "One Hundred Girls of India."

Indiana Synod's committee on evangelistic work, Rev. Dr. R. W. Hunter of Indianapolis, chairman, has issued a "pastoral letter" to the ministers of the synod, dealing with plans for a more decided soul-winning movement throughout the state. Days of prayer and conference in each presbytery are urged. It is insisted that each pastor hold special evangelistic services in each congregation, securing the aid of some other pastor or some evangelist

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Simply state which book you want, and address Dr. Shoop, Box 595 Racine, Wis.

Mild cases, not chronic, are often cured by one or two bottles. At all druggists.

of approved standing. For next summer the churches in the larger centers are exhorted to plan tent services. For the winter of 1902-3 the committee proposes that preparation be made in presbyterial institutes for the study of the Bible and evangelistic methods, to be held next autumn. Efforts are already being made to engage Dr. Moorehead, Dr. Woelfkin, and Mr. Gordon for such service in the synod.

Eighty have been added to the church at Palo Alto, Cal., during the year. Rev. Chas. Ellis Smith is the pastor.

The Sixth church, Des Moines, has lately undertaken institutional work in some of its departments and has remodeled a portion of its building with a view to it. A fully equipped gymnasium has been put into the basement. A boys' club, calling themselves "Junior Citizens," has been organized with about forty members, under the leadership of Mr. W. E. Hamlin, a recent graduate of Grinnell College, a specialist in sociology. Rev. Chas. E. Reynolds is the pastor.

The superintendent of the First church Sunday school of Salt Lake City, Mr. Thomas Weir, offered prizes aggregating about $40 in value, for the best essays written by scholars of the school on the life of Joseph at the close of the series of five lessons dealing with his career. For the purposes of the competition the school was divided into five grades. Scholars in the youngest grade were allowed to tell the story orally instead of writing it. Mr. Weir found his plan a great stimulant to study.

The members of Central Presbyterian church, Brooklyn, of which Dr. John F. Carson is pastor, practically wiped out a mortgage of $40,000 at the morning and evening services Sunday, December 1.

Your Problem Solved.

Secure a Twentieth Century New Testament for your preacher or S. S. superintendent. Such a valuable Christmas gift will delight any friend. See announcement on another page.

GENERAL.

The Bible study rally at Harvard University, on October 9, was addressed by Mr. Henry B. Wright, Yale, '98. Fifty-seven men were enrolled in four classes at the close of the meeting. A series of daily Bible readings, selected from the Old and New Testaments, has been prepared. These are intended to supplement and not supplant the courses of study and are distributed to the students of the university. The Religious Union and the St. Paul Society will co-operate with the Law School and other university men in Bible work.

At the ninety-eighth anniversary of the Vermont Bible Society held October 27 it was reported that three colporters have visited over 7,000 homes, and many of the public institutions of the state have been supplied with Bibles.

The National conference on the Christian Principles of Civil Government which met in Pittsburg November 19-21 was attended by more than 500. The first address of the conference was made by the Rev. T. P. Stevenson, D. D., of Philadelphia, on "The March of the Nations Toward the Kingdom of Christ." This was a review of the events of modern history which shows that public morals are improving, that the sway of the Christian nations is being extended over the whole earth, and that the governments nominally Christian are becoming more and more Christian. The Rev. S. F. Scovel, D. D., of Wooster University, spoke on "Practical Methods of Christian Education in the Public Schools;" Congressman Robt. Walker Tayler of Ohio, on "The Place of the Family in Our National Life;" Mr. Clinton Rodgers Woodruff, secretary of the Municipal League of Philadelphia, on "Municipal Reform—The Moral Elements in the Problem," and President Charles A. Blanchard of Wheaton College, Illinois, on "The Bearing of National Reform on Spiritual Interests." "The Expression of Our National Christianity in Fundamental Law" was discussed by the Rev. Dr. McAllister of Pittsburg and the Rev. H. H. George, D. D., field secretary of the National Reform Association. Resolutions were adopted insisting on Christian training in the public schools as essential to a good and patriotic citizenship; on a national marriage and divorce law in accord with the law of Christ; condemning the Sunday newspaper; protesting against the reenactment of the Chinese Exclusion Law, while favoring impartial restrictions on immigration.

When General O. O. Howard was in Portland, Ore., there was a mass-meeting of the Chinese residents to meet him. He showed an interest in the effort to repeal the Geary law. The Chinese leaders requested the missions to meet with them. This is the first time the organized merchants have recognized the missions. Three hundred dollars was collected and handed to General Howard to use in helping toward the repeal of the law. November 16, the Chinese Merchants' Association called a mass-meeting of Chinese residents to consider what should be done. The Rev. Mr. Chase of the Presbyterian mission was asked to be their spokesman. The old Chinese theater building was well filled. Then, as a sort of compensation for what the Christian Chinese had done, on Sunday, November 17, the theater was opened for religious services. An organ was carried to the theater and was played by a Christian Chinese. Mrs. W. S. Holt, the superintendent of the Presbyterian mission, was invited to a seat on the platform, and Mr. Chase preached to an audience of about 300 people.

Just one thing: prejudice, keeps some women from using PEARLINE. They think, if it acts on dirt so strongly, it must hurt the clothes. Soap and rubbing act on dirt, and the fabric is rubbed away. PEARLINE loosens the dirt better than any soap and bundles it out with little or no rubbing, and no injury. 656

Proved by Millions

For the first time since the division of the religious Society of Friends, members from all parts of the United States, representing the three factions, orthodox, Hicksites and Wilburites, will meet together this month. The occasion is the American Friends' peace conference, which will be held in Philadelphia on December 12, 13 and 14.

Union street church, San Francisco, celebrated the third anniversary of the pastorate of Rev. Dwight E. Potter, recently. During this period 154 members have been received, a mortgage has been burned, the church repaired and the pastor's salary increased. Through the organization of the Missionary Substitute company the church's gifts to foreign missions have been increased to $1,500 yearly, and like enthusiasm has been communicated to eight other churches in the presbytery where substitute companies have been organized.

Mizpah church, Portland, Oregon,

CATARRH CAN BE CURED.

Catarrh is a kindred ailment of consumption, long considered incurable; and yet there is one remedy that will positively cure catarrh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarrh, Asthma, Consumption, and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, 847 Powers' Block, Rochester, N. Y.

THE NICKEL PLATE ROAD.

Will sell tickets December 24th, 25th, 31st, 1901, and January 1st, 1902, at rate of a fare and a third for the round trip to any point located in Central Passenger Association territory, account Christmas and New Year holidays. Return limit including January 2d, 1902. Through service to New York City, Boston, and other eastern points. Chicago Passenger Station, Van Buren street and Pacific avenue, on the Elevated Loop. For further information address John Y. Calahan, General Agent, 111 Adams street, Chicago.

has had thirty-seven accessions within ten months. A new church edifice is being planned.

Rev. George B. Stewart, D. D., president of Auburn Theological Seminary, is traveling through the country and visiting the churches in order to arouse a greater interest in evangelistic work, and urge the holding of special meetings.

Rev. Dr. Thomas Marshall, field secretary of the Foreign Board, is holding meetings throughout the West in the interest of the foreign missionary work.

Foreign Missionary Items.

The workers in India, having learned of the deepened religious interest in Japan, have sent forth through their North India Mission Conference, assembled September 18-26 at Missoorie, a call for prayer that this wave of revival may sweep over all countries. Missionaries have been working in India now for one hundred years, and there are many indications that the seed so faithfully sown is likely to bear soon an unprecedented harvest.

The orphanage sustained by the Disciples at Bilaspur, India, has now over 120 girls who are taught to be useful in many ways. They do their own cooking, sewing, housecleaning, etc. Those who are well and old enough go to school. Those who stay at home after passing the upper primary examination are taught all kinds of fine needle work. Several of them learn nurse's work by taking care of the little babies, of whom there are quite a number in the orphanage. The outlook for this work is especially encouraging. Forty-six of the girls have united with the Church of Christ by baptism and by declaring their faith in Jesus Christ as the Son of God and their Savior. Quite a number of them have been married to Christian workers, and we learn that they are doing well. Several of them are doing good work for the Master. One is in charge of an orphanage, two or three are doing school work, and others are helping their husbands in various ways. The Chata school, in which one hundred and fifty girls are taught, and out of which five have passed their teachers' examination, the inspectors speak and write of as the best girls' school in the Central Provinces. The orphanage children have an excellent influence on the Hindu and Mohammedan children who attend school with them.

Through the zenana work, which has been carried on by Miss Boyd for many years, the Gospel of Jesus Christ is carried into Hindu and Mohammedan homes. The women who are taught are mostly in purdah (curtained) and would not otherwise hear anything about the Word of God. They receive regular Bible instruction this way, and the visits of their teacher are very much appreciated by them. The evangelistic work done in the villages around has begun to bear its fruit.

The pioneer missionary, James Chalmers, who was murdered by the natives of New Guinea last spring, confirmation of the fact having only recently reached London, had labored among these native races of the south seas for upwards of thirty years. He was sent to New Guinea by the London Missionary Society from Samoa in 1877, with ten native Polynesian teachers; two missionaries and fifteen native assistants having preceded them. He was a man of magnificent physique and indomitable courage. Time and time again he had escaped from the hands of cannibal tribes more by reason of the awe his presence inspired than for any other cause. Untiring, resourceful, perfectly acquainted with the traits of the native character as he was, his loss will be a great blow to the mission. His most acceptable assistants were the Samoans, themselves recent converts from a like barbarism. Schools had been established among many tribes before his death, and religious customs were well observed in all the older stations. But Mr. Chalmers was upon a tour to the mouth of Aird river with the mission steamer Niue, when a large party of natives enticed him and his assistants ashore. An exploring party some weeks later found evidence that they had met a violent death soon after landing.

"It is the custom in Micronesia for all the people in a neighborhood (where it is Christian) to come together of an evening for prayers. Every eve-

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ning about 7 o'clock some of the boys blow the horn—a very large shell which makes a noise like a fog horn, and the people gather here at the church. No one lives on the mission land except the native preacher and his family, but usually there are a number of others about his house and a few natives come from quite a distance; frequently there are twenty or even thirty present at prayers. The people have been in the habit of singing a song or two and offering prayer, with a few words from the preacher, perhaps. But neither here (Oua) nor at Kiti did they read any Scripture before we came. Now that we can read Ponape and use the language a little we have those who can read bring their New Testaments and we are studying the book of Mark. Mr. Gray assigns topics to different ones and they enjoy it and study as best they can. The ladies at Kiti gave us half a dozen large colored picture rolls and when we hung them on the wall they excited great interest. The one which is specially admired is of David and Goliath. A little group will sit on the floor in front of it and talk about it repeatedly. I ought to say that part of the Old Testament had been translated. The people do not ask for this often. They say they want all of the Old Testament. Mr. Gray gave our two boys the Old Testament translations and they read it as a boy in the states reads a story book. They keep a book near at hand to read during spare minutes while about their work. One night after we had been asleep some time I wakened and slipped to my door to learn why a light was burning so late in another room. There were the two boys lying stretched out on the floor with a smoky lantern between them, deeply absorbed in some old story of the Kings."

The mission at Tripoli, in northern Syria, has lately issued a semi-centennial report of its work, the beginnings of which were under the auspices of the American Board, but the larger labors of which have been aided and directed by the Presbyterian church North. There is now a Presbytery of Northern Syria in which are embraced eight churches. These congregations eight years ago gave almost nothing toward their own support; now, poor as they are, they contribute one-third the cost of their churches and their schools. The territory embraced in this mission is all of northern Lebanon, including the plains and mountains about Aleppo, touching on the east the boundaries of the Irish Presbyterian mission at Damascus; on the north and west the outposts of the Reformed Presbyterian mission, and on the south the Presbyterian Syrian field. The area covered is about the size of the state of Connecticut; but in it there is not a mile of railway and scarcely a road fit for a wheeled vehicle. Within this district there are no less than a thousand scattered towns and villages. Tripoli is supposed to contain about 30,000 people; Hums, the ancient Emesa of Roman history, upwards of 70,000, and Hamath about the same. In the dispensary at Tripoli upwards of 6,000 patients are annually treated, and the surgical cases last year numbered 414. Practically most of the villages have been reached by the Bible colporter.

Rev. George W. Morrison wrote from Dharmsala, September 27: "While I have been away from the Orphanage for some three weeks, yet I am glad to report very satisfactory progress in more ways than one." He describes the progress of the boys in getting hold of different kinds of work by which they will be able to earn a livelihood. He seems to be much encouraged. Religiously, too, the results are gratifying. "The first Sabbath of this month we had communion at Gujranwala, at which time ten of the boys were on examination admitted to full communion. Most of these were from the '97 famine waifs. There were also fourteen others of the boys baptized on their own profession."

Mrs. Thompson of Tokyo wrote, October 25: "We are near the end of a second Taikyo Dendo campaign in Kyobashi Ku. The chief workers are very tired, but their zeal is wonderful. Between five and six hundred have given in their names as learners. We have been attending the great all-day woman's prayer-meeting in the Shinsakaye church to-day. It was inspiring to see such a houseful of earnest, intelligent Japanese women spending a whole day in prayer and conference on Christian truth."

Seven new missionaries were recently sent by the American Board to Turkey.

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BOOKS

"The Little Lady," reviewed by us last week, was inadvertently credited to Dodd, Mead & Co. It is published by Henry Altemus Co. of Philadelphia,

"Modern Criticism and the Preaching of the Old Testament," by George Adam Smith, D. D., LL. D. A. C. Armstrong & Co., New York.

There is perhaps no man living who is better fitted to handle this theme than Professor Smith; for while a ripe scholar, he has the instincts and aptitudes of a preacher. There is nothing academic about his writings. They give both warmth and light.

Special interest is directed to this book at present from the circumstance that at a meeting of ministers and elders of the United Free Church of Scotland which was held recently at Edinburg, it was resolved to call the earnest attention of the college committee to its teachings. The college commitee are respectfully asked to submit the critical opinions set forth in Professor Smith's volume to early and careful examination, and to adopt such measures as may seem to be necessary for asserting and vindicating the Church's attitude towards them. A leading Scotch religious journal remarks that if this request is granted the United Free church will have its work before it.

It is hardly conceivable that this heresy hunt will be prosecuted farther. The United Free church will think twice before repeating the blunder which was made in the case of Professor Henry Drummond. Professor Smith, while taking advanced positions on questions of biblical criticism, is soundly evangelical. By making faith seem reasonable he has brought deliverance to many who were floundering in a quagmire of doubt. Instead of unsettling faith in the reliability of the Bible as a spiritual guide, he has placed it upon a firmer basis.

The objects of the book before us, as stated in the preface, "are in the main, three: A statement of the Christian right of criticism; an account of the modern critical movement so far as the Old Testament is concerned; and an appreciation of its effects upon the Old Testament as history and as a record of a Divine Revelation."

As these themes are developed the Old Testament becomes a living book, but it is seen to be something more than a series of tracts for the times. Its temporal and eternal elements are always carefully separated. Its relation to the New Testament is also shown to be that of the "Hinterlands" of the same continent of truth: A being not under, but behind the New.

In discussing the historical basis in the Old Testament our author sometimes relegates to the legendary what is generally accepted as historical; but everywhere he finds evidence of a divine revelation, a revelation that grows in clearness and fulness until it is at length consummated in the Christ of history.

We can hardly commend this volume too warmly. It is conspicuous alike for fair-mindedness, ripe scholarship, and deep spirituality. It is especially valuable to the Christian preacher by showing what wealth of material is offered to him in the Old Testament Scriptures.

Vest-Pocket Commentary on the International Sunday School Lessons for 1902. Outlines and Notes by the Rev. De Loss M. Tompkins, D. D. Fred D. Ewell, Chicago. Price, 25 cents. Interleaved edition, 35 cents.

The Gist of the Lesson—A Concise Exposition of the International Sunday School Lessons for the Year 1902, by R. A. Torrey. Fleming H. Revell Co. 25 cents. Interleaved edition, 50 cents.

Here are two books which resemble one another like two peas. They are the same in size, in binding, in color, and in the arrangement of material. Evidently one is an imitation of the other. With regard to the books themselves there are points of books themselves there are points of difference. That of Dr. Tompkins is more scholarly and exact; that of Dr. Torrey is more direct and practical. Both are in their own way meritorious and will be of immense value for ready reference and for giving a bird's-eye view of the year's lessons.

PERFECT HEALTH

Is impossible when the blood is impoverished, the supply scant and watery, or when through impurities it has become stagnant and sluggish. Don't neglect such a condition an instant. Hasten to correct the evils of bad blood, and regain health and happiness by using Dr. Peter's Blood Vitalizer, the time-tested herb remedy. It is not a drug-store medicine, but is sold to the people direct through special agents by the manufacturer, Dr. Peter Fahrney, 112-118 So. Hoyne avenue, Chicago, Ill.

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Both limited trains carry sleepers, Chicago to Cincinnati, and through sleepers from Cincinnati to Jacksonville.

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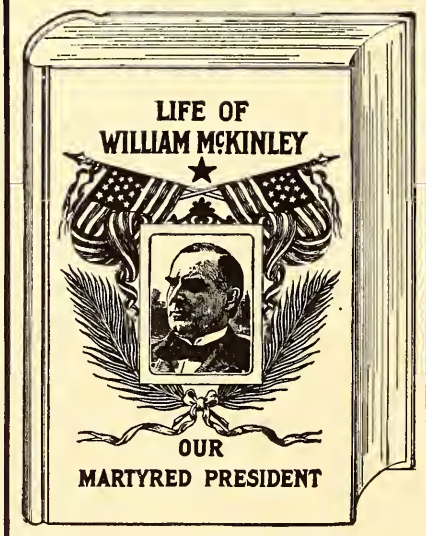
A Few of the Halftone Illustrations

William McKinley, Mrs. McKinley, Mrs. McKinley (Mother), Father of William McKinley, Mark Hanna, Members of McKinley's Cabinet, President Roosevelt, Mrs. Roosevelt, President Garfield, President Lincoln, Assassination of President McKinley, Death-bed Scenes of President McKinley, Photograph of Assassin, Capital Building, President McKinley's Residence, Temple of Music, White House, Milburn House, Scenes from McKinley's Early Life, Etc., Etc.



SYNOPSIS OF CONTENTS

The Story of the Assassination. Funeral Procession and Rites. Expressive Tributes from Foreign Lands. Tributes from Eminent Americans. Life of Wm. McKinley. His Last Term in Congress. Governor of Ohio. Financial Troubles. Great Campaign of 1894. Nominated for President. First Presidential Campaign. President of the United States. His Own Story of the Spanish War. Chronological Events of Spanish War. Country Expands and Becomes a World Power. Meets the Crisis in China. Renomination and Re-elected President. Anecdotes and Incidents in his Life. Chronological Record of his Life. Masterpieces from his Pen. Lincoln's Life Described by McKinley. Garfield's Life Described by McKinley.

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THE AUTHOR

Bishop Fallows, before he essayed the present great work, was well prepared for the task, because he had already written, copiously, critically, comprehensively and understandingly of William McKinley and the historical epoch in which he so long played an important part. For forty years American statesmen, measures, politics and history have been as familiar to Bishop Fallows as are his own fingers that handle the pen so deftly, his own mind that produces such lofty thoughts, just judgments and beautiful sentiments. For many years he had personally known William McKinley, had admired, loved and carefully chronicled his splendid achievements, his wise and patriotic utterances. Understanding the motives, principles and lofty aims of our martyred President, familiar with recent American history and fortified with an array of the richest material which he had made peculiarly his own by employing it in the composition of many patriotic and historical works and addresses probably no American was better qualified, nor so matchlessly equipped for this great work as Bishop Samuel Fallows, and none has produced such splendid results—a book that will take its place upon the shelves of public and private libraries as a comprehensive and accurate life of Our Martyred President.

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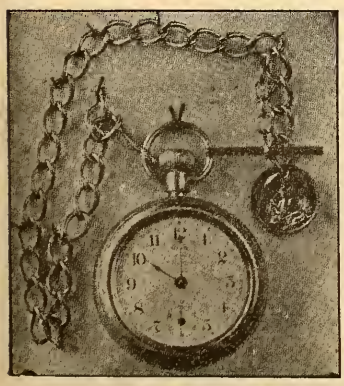

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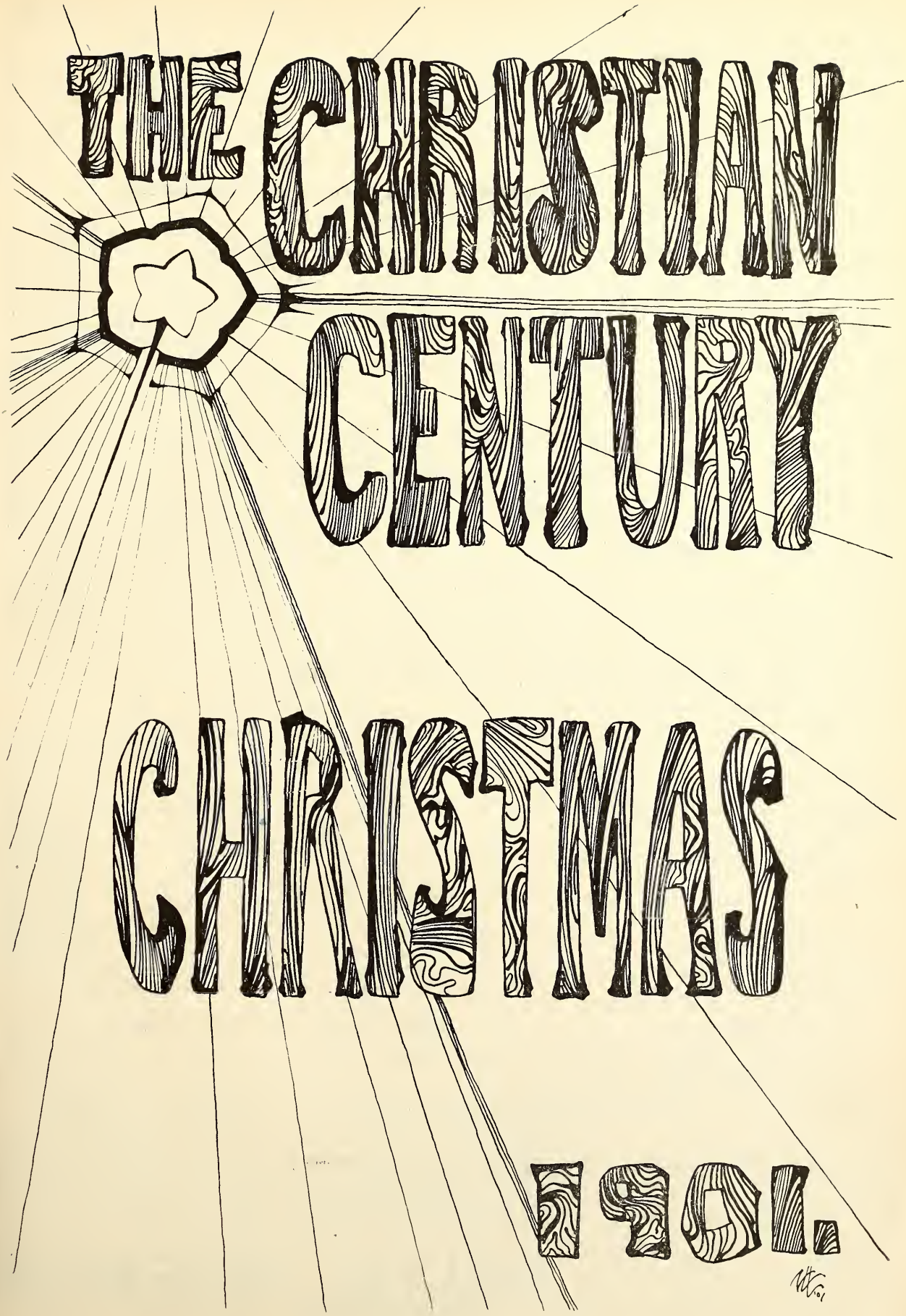
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PUBLISHER'S NOTE.

During the remainder of December all subscribers to The Christian Century may have their time advanced one year by the payment of one dollar. Old subscribers who are paid one year in advance, who will send us one new subscription will have their time advanced three months free.

We are making a number of fine offers in this issue. Look over our columns carefully.

EDITORIAL

Christmas: to thee we owe a vast, vast debt!
O what a dull affair would be the year,
Our weary, wintry, uphill work how drear,
Were not thy half-way house thus blithely set
'Twixt fall and spring, for traveler to forget
Their worst Novembral fogs in thy sweet cheer,
And dream that January's icy spear
Might in thy festal glow drop pointless yet.

J. T. SLINGSBY.

THE MEASURE OF THE DIVINE LOVE.

THE loftiest peak of Christian teaching was reached in the saying of John that "God is love." We do no justice to this saying if we change its form and remain content with "God is loving," or "God loves." We mean to say that love is an essential quality of his being, and a quality so pervasive that it enters into and affects every part of the divine nature. It is a condition of his being. But while we can say this and feel that there is both meaning and truth in it, the peak is too high for us to live there. We must go back nearer to the earth—back to the course of history, to view God's love in actual deeds. It is then that we feel ourselves inspired to our deeds of faith and to our words of praise:

"The love of God is broader
Than the measure of man's mind."

There are two events in history upon which the doctrine that God loves the world is founded, and through which alone, therefore, the world has come to believe that the very nature of God is love. These are the birth of the babe at Bethlehem and the death of the Son of Man on Calvary. These two are brought together in one saying, which John utters as his proof of the love of God, and therefore of the faith that God is love. For he says, "God sent his Son to be the propitiation for our sins." At Christmas time it is the first part of this double saying upon which our minds and hearts are centered—"God sent his Son."

We need not stay to discuss the problem with which theologians have sometimes troubled themselves, as to whether the incarnation would have occurred if man had not sinned. That discussion has a bearing only indirectly and remotely upon the practical thoughts with which we are at present concerned. The fact is that the world has sinned and that God sent his Son into the world. To the men of ancient times this seemed incredible and even dishonoring to God, because they conceived of nature either as inherently evil or as deeply cursed by man's evil, and of sin as so truly inherent in man's physical nature that God could not share that nature without sharing its sinful contamination. Hence when men were persuaded that the incarnation had taken place, and that Jesus Christ was indeed the Son of God, their incredulity changed into amazement, and their amazement, quickly, into adoring praise and passionate love. The love of God was seen in the bare fact of his willingness to cross the gulf, which they had ever felt impassable, and on the nearer side to fight man's battle with the divine wisdom and energy.

We do not share these ancient views of the evil of matter; but surely we cannot afford to depart from their contention of the sinfulness of the race, and of the hostility of God's very nature to this sin. If we allow our modern view of the sacredness of the world, which is God's workmanship, to creep over and to cover even man's history so that the reality and terribleness of his guilt is blotted out, we are in great danger of being unable to measure God's love. And this danger must lead to that of losing faith in the assertion that God is love. You cannot save the moon by blotting out the sun; nor keep man's dignity if God's mercy is obscured. Love, if it is to prove itself in the most intense and real fashion, must ever cross a gulf—sacrifice belongs to its very heart, sorrow to its life. There may be beings upon whom God's love shines uninterruptedly and without any intervening darkness, but such beings we are not. Whether it be due to a primitive fall from a life of blessedness and holiness, or to an inheritance of animal proclivities, which evolutionary science is laying bare to our eyes, the fact of man's guilt in sin, and therefore of his immeasurable need, remains unchanged. It is in relation to this moral condition and this profound need which it creates that we must look upon the wonder of the incarnation.

There is beauty shining from all sides upon the birth

at Bethlehem. We may regard it as the consummation of a long process of history, in which God had been gradually making possible a more intimate union of himself with his creatures, or we may regard it as the consummation of a process in which creation had been groaning and travailing in pain, striving up to the attainment of the divine. From either view this birth, in which the consummation is attained, and the God-Man enters on history, is a moment whose beauty fills the eye. But we may regard it more personally, as the apostle Paul has taught us to do. We may remember the grace of our Lord Jesus Christ, who for our sakes became poor, and the event appears at once immeasurably more attractive to our souls. We remind ourselves then of the glory which he had with the Father and of the marvel implied in his becoming flesh, even in the person of a human babe. The sheen of his act of humanity wears an irresistible charm. But further, had he come only to be a teacher—had he come only to work miracles of entrancing tenderness and purest sympathy—had he come only to show us the radiance of a sinless consciousness, and the unspeakable joy of a life infilled with the very life of God the Father—this condescension would have appeared marvelous indeed, worthy of all the praises of men. He did more, infinitely more, than even all that. He who was in the form of God did, in his human life, not only become obedient, but obedient unto death, yea, even to the death of the Cross.

"It behooved him in all things to be made like unto his brethren"; not only to stand as the peerless Man, the revealed God of nature and of truth, but "that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people." It is when, once more, we touch that word "sins" that the electric thrill sends its quivering message through our spirits. It is then that the love of God, the love of the Son of God, the love of Jesus, the Man who is God, comes upon us with overwhelming force. He came deliberately, to take upon himself the sin of the world—deliberately to drink with stainless sorrow the bitter dregs of our guilty woe. That Babe in the cradle is therefore, to us of the Christian spirit, and especially to us of the evangelical faith, significant of more than simple babyhood, more than the appearance of the "Christ-man" in history. We gather around that cradle and sing our *"Adeste Fideles,"* because in him we see God manifest in the flesh, assuming this helplessness, this dumb dependence upon human kindness as well as upon divine power, because this is the only way to that Cross. As to the birthday of all great men of history, there gathers the memory of their after greatness and their historic achievements, so there gathers to this cradle, for the thoughtful Christian heart, not only the radiant smiles of the purest motherhood in history, but the shadow of the greatest sorrow—the sacrifice of the Son of God.

And yet, let us remember, for us and for him that sacrifice is not gloom, but triumph. "It is finished." The whole story is long ago complete, and we have learned, alike at Bethlehem and on Calvary, to see in each great deed another of the stages by which God's love fulfilled itself. That love itself, which was then fulfilled, is shining full blaze upon his Church to-day.

THE COMING OF CHRIST THE FULFILLMENT OF HUMAN HOPE.

AT the time of the Advent all the world was in a hush of expectancy. It was waiting for some great event. Luke describing the situation in Judea, says, "the people were in expectation." They were looking for the promised Messiah who was to fulfill their national hopes. When Jesus made his appearance John the Baptist sent a delegation of his disciples to him to inquire, "Art thou the Coming One or look we for another?" The hope of a coming deliverer shines out clearly in Jewish history. Plato voiced the same expectation when he said, "We look for a God, or a God-inspired man who will show us our duty and take away the darkness from our eyes."

The deepest desire of man is to know the Invisible. The religious history of the race represents the unending search of man after the unknown God. Now the incarnation of Christ is God's response to man's search. It is God coming to man; God revealing himself to man in the only adequate way. In nature and in providence God had continually been revealing himself, but these forms of revelation were only the dawn before the day. In Christ the divine process of self revelation is completed. When Christ came it was the hour of the world's moral sunrise.

Above the shrine in the temple of Osiris were the words, "Who is he that shall draw aside the veil?" It was implied that man could not do it; for none by searching can find out God. Before God can be known he must unveil himself, he must come forth from his concealment. This he has done in Christ. He has come to man; yea, he has entered into humanity, uniting himself with man in all his upward strugglings, so that henceforth the hope of man is not in his own power of self-development, but in the in-dwelling presence of God. This is the lesson of Christmas. Christmas tells us that God had disclosed himself; that he has come near to man; that he has given himself to us; that he has entered into our human lives for the purpose of redemption.

The hope which prophecy voiced, the hope which led the wise men of the East to the manger at Bethlehem, has been fulfilled. The Advent is an historical fact. The world Deliverer has come; he has come to speak for God, come to show men the right way, come to deliver men from the power of sin. His crowning work is the work of salvation. Christmas does not mark the coming of a great man merely, or of a great teacher, but of a Savior. "Unto you is born this day in the city of David a Savior, who is Christ the Lord"; and in this alone is human expectation met. The burden of sin is heavy. Who can take it away? Who can repair the past? Who can blot out transgression as a thick cloud? The answer to these heart-aching questions is "Behold the Lamb of God who taketh away the sin of the world."

The last painting of Gustave Dore, which is called

"The Vale of Tears," has for its background a valley bleak and bare, overhung with rocks—a type of our earthly life. On the foreground stands a representation of our Lord, winning and attractive, expressive of tenderness and helpfulness. Over his head there is an arch of light symbolic of hope; upon his shoulders there is a cross. Around him are representatives of all classes and nations. All faces are turned wistfully toward him, while with his outstretched hand he beckons them to himself. This picture expresses at once the hope of humanity in Christ and the ability of Christ to meet that hope.

CHRISTMAS GIFTS.

This is the day of large things. Large fortunes are being made and large gifts are being given. Mrs. Jane L. Stanford has transferred to Leland Stanford, Jr., University property worth approximately $30,000,000. The gift includes $18,000,000 in stocks and bonds, all gilt-edge securities, bringing large revenue, and $12,000,000 in real estate, comprising almost a million acres. What a princely gift! This will probably make the Leland Stanford University the wealthiest educational institution in the world.

Then there is Andrew Carnegie's gift of $10,000,000 to endow a great university extension organization, under the title of the University of the United States. To handle this munificent benefaction a national board is to be created. The object of this fund is to further the cause of popular education. The national board, which will have its headquarters in Washington, will co-operate with all the universities throughout the country, thus creating something of the nature of an educational trust.

Alongside of these two munificent gifts, the fortune of half a million dollars left to Dartmouth College by Tappan Wentworth appears small. But relatively it is large, and it will provide means for the much-needed enlargement of an institution of learning which has made for itself a noble record for solid and efficient work.

FEDERATION OF MORAL FORCES.

The Milwaukee Ministerial Association of Milwaukee has been making an investigation touching the moral condition of their city. They find that during the past year 1,760 saloon licenses have been granted, or one to every 170 of the population. They also found thirty-two gambling houses running wide open, and in low theaters, concert saloons and palm gardens were witnessed scenes which are not to be described. The city officials were giving to the forces of evil a free rein. Public sentiment has been aroused, and good men have been made to feel that something has to be done to remove temptation from the path of the unwary. Mr. Gladstone said that it is the duty of society to make the practice of virtue as easy, and the practice of vice as difficult, as possible. By our indifference to existing social evils we often do the very opposite.

NO MIDWAY AT THE ST. LOUIS FAIR

It is gratifying to learn that the promoters of the St. Louis World's Fair of 1903 have decided not to have a "Midway." The Midway was a blot upon the Chicago and Buffalo expositions. It had a degrading influence, and did not justify its right to be on the ground of the slight educational value that was claimed for it. The St. Louis Fair Commissioners are doing a praiseworthy thing in eliminating this feature from the Louisiana Purchase Exposition.

HELP IN STUDY OF SUNDAY SCHOOL LESSONS.

The American Institute of Sacred Literature offers special help to those who are studying the International Sunday School lessons. Beginning with January 1, the International lessons take up the book of Acts, and the Institute has well-planned work covering the same period in courses varying in degree of difficulty from the simple outline courses for general adult classes to the most technical work in Greek. More definitely the courses are: 1. An outline study course for adult classes or for teachers. This course is wholly Biblical. 2. A reading course supplementary to the outline study course. 3. A reading course for ministers, teachers and others desiring more technical work than above. In all these courses special helps appropriate to the subject and to the grade of work are provided. The fee is small. 4. A correspondence course (in English) in which careful work under an instructor is expected, lessons passing back and forth every fortnight. 5. A correspondence course (Greek) in which exhaustive work in the original text may be done under competent direction. For this course a reading knowledge of Greek is required, and for the last two courses a moderate tuition fee. We suggest that any one interested in Bible study for himself and others would do well to look into these schemes. The address of the Institute is Hyde Park, Chicago, Illinois. These courses are all under the direction of the Council of Seventy, of which President John Henry Barrows of Oberlin is president, and President William R. Harper of Chicago, principal.

TEACHING AND INSANITY.

The physical and mental wear and tear of the teaching profession is something which is scarcely appreciated by the patrons of our public schools. A conscientious teacher literally gives herself to her pupils, with the inevitable result that she becomes bankrupt of energy. A contemporary says:

According to the statistics of the state hospital for the insane at Elgin, Ill., contained in the last biennial report, one person in every sixty-six admitted during the last two years has been a school teacher. In that period 660 persons were received at the asylum, ten of them being women teachers. The inquiry into the number of teachers in the state asylums was caused by a statement made by Professor Zimmer of Berlin, who said in a report of investigations in Austria, Switzerland, Russia and Germany he had discovered that in every eighty-five female patients one was a school teacher.

RELIGIOUS BUILDING AT WORLD'S FAIR.

The movement to secure a Religious Building at the St. Louis World's Fair in 1903 is being vigorously prosecuted by the representatives of the various churches in St. Louis. The application of the committee is for a building to be not less than 380 by 460 feet, of an estimated cost of $400,000. In this building they wish to include all exhibits of a religious nature. It was also stated that there was a general sentiment among church workers against having religious exhibits distributed among the department buildings. Among the exhibits suggested was a collection of the relics of the Vatican, including the tiara of the Pope. The movement for a religious

building is entirely apart from that for a congress of religions.

The Southern Methodist preachers of St. Louis have appointed a committee, composed of Dr. W. F. McMurray, Dr. R. D. Smart, Dr. J. W. Lee, Mr. Sam Kennard and Mr. Murray Carleton, to confer with a like committee appointed by the Methodist Episcopal ministers for the purpose of arranging for the celebration of the two hundredth anniversary of Wesley in connection with the World's Fair. This matter came before the recent Ecumenical Council of Methodism in London, and it was referred to the several branches represented for action.

THE NATION'S WARDS.

The report of Indian Commissioner Jones has in it a rather pessimistic vein with regard to the progress among the Indians during the last thirty or forty years. But he is altogether right in his recommendations that the guardianship which has so long been exercised over the Indians be brought to an end, that they be given land in severalty and that they be put upon an equal footing with the white man. This may involve hardship in individual cases, but it is without doubt the only real solution of the problem.

THE ANTI-CIGARETTE ARMY.

Every victory of the anti-cigarette army is a victory for civilization and the onward and upward progress of the race. This is a mighty movement, and its results will be far-reaching. To save the boyhood of today from the vitiating and devitalizing influence of tobacco is to have a finer, cleaner, and nobler type of manhood in the world's to-morrow. Horace Mann spoke wisely when he said: "Where there is anything growing, one former is worth a thousand reformers." The anti-cigarette agitation is one of the most effective agencies for temperance and good citizenship.

CHICAGO NOTES.

By a vote of sixty-one to three the ordinance wiping out winerooms in saloons, restaurants and hotels has been passed by the City Council.

At a dinner given at the Union League Club by Samuel W. Allerton to sixty guests, all of them prominent in the business and professional world, nearly $50,000 was subscribed in half an hour as the result of an appeal for funds toward the erection of a home for delinquent boys.

The Zionist movement is said to be increasing in strength in Chicago, and in the West generally. Its object is to create a Jewish state in Palestine and there make a legal home for the Jewish people. The Jewish organizations of the city have sent a delegate to attend the fifth annual Zionistic Congress to be held in Basle, Switzerland, December 26.

In her address before the Chicago Association of Collegiate Alumnae Mrs. Alice Freeman Palmer pled for compulsory education, honest administration, and vacation schools. She said that if Milton's Satan had come to Chicago for recruits for the criminal class, he could not have done a shrewder thing than to close the public schools during July and August.

Dr. H. W. Thomas, late pastor of the People's church, has been deputed by those who are interested in the cause of the Boers to go to South Africa to investigate the condition of the concentration camps. The death rate in these camps has been deplorable, but with improved sanitary arrangements, and the transference of administration from the military to the civil authorities great improvement may be expected. And there is room for it. War is a terrible thing.

In their investigation of child labor in the local factories and workshops the Woman's Club representatives have found many children who are evidently below the age of fourteen, engaged in toilsome labor, while deprived of fresh air and the light of day. Some of them worked fourteen hours a day preparing Christmas toys. It is well for our comfort that we do not know what some of our luxuries cost. But have we a right to take comfort in things which cost the price of involuntary and preventable sacrifice?

A great deal of confusion exists in the public mind with regard to the difference between socialism and anarchy. Sometimes the two are looked upon as identical. In a recent debate in Chicago the issue between the two systems was clearly drawn, the socialists while sympathizing with many of the aims of the anarchists, repudiating their methods. That anarchy is not yet dead was seen in the way in which the name of Czolgosz was cheered. Abraham Isaak, the editor of *The Free Society,* said, "Czolgosz was a better man than I am. I pass misery on the street, go home and write an editorial; he saw misery and could not stand it. He took the life of the man he thought was the cause of it."

The Methodist preachers of the city have been discussing the subject of "Preparation for the Revival." One speaker censured the presiding elders for allowing themselves to be absorbed in the business routine while neglecting the spiritual interests of the church. He said that they ought to spend more time upon their knees, and lead in a spiritual awakening. But does not this apply equally to all preachers? Secular interests are absorbing too much of the time and the energy of the modern preacher. A preacher is a specialist, and he will succeed in his calling just in the measure in which he can say, "This one thing I do."

From the report of the director of the census, just issued, we learn how wonderful has been the growth of Chicago's manufactories during the decade from 1890 to 1900. It seems that whereas the city had in 1890 9,977 manufacturing establishments it now has 19,203, an increase of more than 92 per cent. The capital invested has increased from $359,739,598 in 1890 to $534,000,689 in 1900, an advance of more than forty-six per cent, while the total number of wage-earners employed in these industries has increased from 190,621 to 262,609. The value of the products has increased by more than one-third, the production of $664,567,923 in 1890 having grown to $888,651,995 in 1900. To keep pace with this rapid enlargement of material interests, on the spiritual side, is not an easy matter. But it must be done or material prosperity will prove the means of corruption and decay.

CONTRIBUTED

THE MEANING OF CHRISTMAS.

God who taught mankind on that first Christmas day
What t'was to be a man; to give, not take;
To serve, not rule; to nourish, not devour;
To help, not crush; if need, to die, not live.
O blessed day which gives the eternal lie
To self, to sense, and all the brute within;
O come to us amid this war of life,
To hall and hovel, come; to all who toil
In senate, shops, or study: and to those
Who, sundered by the wastes of half a world,
Ill-warned, and sorely tempted, ever face
Nature's brute powers and men unmanned to brutes.
Come to them, blest and blessing, Christmas day.
Tell them once more the tale of Bethlehem,
The kneeling shepherds, and the Babe Divine;
And keep them men indeed, fair Christmas day.

CHARLES KINGSLEY.

STARS IN THE EAST.

BY WM. REMFRY HUNT.

HEATHENISM is the night of Asia. The little light there is in any of the best of the pagan systems is as a flickering star. These mythologies, philosophies, and will o' the wisp lights of human creation are set in the rich imagery and gorgeous dress of oriental coloring. They have run their course like a flaming meteor, and shone "for a season," but have left the darkness deeper, blacker and more intense than ever. Milton says of it:

"Black it stood as night,
Fierce as ten furies, terrible as hell."

There has been, however, in the mission and purpose of these partial, ethnic and temporary creeds, some forces in, through, and by which we see the resultant condition in their sad confessions of need. Never in all the ages has man by the compass and scope of human wisdom located God. The speculations of non-Christian peoples are a dirge and a wail. Confucianism gave a high code of ethics with no spirit of power to lend it action. Buddhism created a longing for a saviour, but threw no search light on the gloom. Taoism sought to find the *elixir vitae,* but found a quintessence of doubt. These three prevailing religions in the great Chinese empire stand as three chaste, beautiful and gilded lamps, set high in the throne of the national ideas of worship. There they are, stately, ornate, and exalted, as if ready at a moment's notice to illuminate the arena, but alas, alas, there are only the mere materials, there is neither light, heat, nor response to kindling, for they lack the last and greatest requisite, the touch of divinity—the fire of God to illuminate and regenerate.

It was a remarkable period when, in the sixth century before Christ, there arose the great personalities and forces which adumbrated the dawn of the world's brightest day. In China arose Confucius to set in order the state religion. In India, Shakyamuni Gautama Buddha came, and denouncing the Brahminical system as defective, sought to reform Brahmanism. In Greece, Pythagoras, the father of ancient philosophy, taught in the schools. In Judea, the holy city of Jerusalem was captured, and her sons and daughters made captives. This was the era in which the religion of Jehovah was thrown down, tested, tried and re-established. The genius and character of Jeremiah and Ezekiel made the age unique. The work of Cyrus and the light of the prophets of the exile show the peculiar setting of the historic survey and indicate a great preparatory scheme in the religious instinct of the race.

With regard to the special religions of the Chinese the following analysis may be useful:

CONFUCIANISM.

Confucius, born in China B. C. 551, died B. C. 478. Emblem of state church, dragon. Has had 2,400 years of propagation. Has influenced seventy-five generations of men now in the tomb. Represents atheism.

BUDDHISM.

Buddha, born in India B. C. 620, died B. C. 543. Emblem of worship, image of Buddha. Has had 2,500 years of propagation. Has influenced eighty generations of men now in the tomb. Represents idolatry.

TAOISM.

Taotsz, born in China B. C. 604, disappeared B. C. 524. Emblem of worship, demon. Has had 2,500 years of propagation. Has influenced eighty generations of men now in the tomb. Represents superstition.

At best, these effete, unhistoric and innumerable idolatries are as opaque lanterns. With all their multiple legends, gods, heroes and goblins, they have no basic foundation for their sublime and mystic ideas, and like the baseless fabric of a vision, "live no longer in the faith of reason." Though the aspirations of the Hindoo, Chinese and Arabian teachers are—as compared with the eternal verities of the Christian evidences—mere airy speculations, yet it must be admitted that they have prepared the way, in a measure, for the reception of higher, larger, truer and grander truths of 'the Light that lighteth every man that cometh into the world."

The general expectation that the long-looked-for Messiah should come into the world was not confined to the Jews. From the time that God gave special revelations to man on the Chaldean plains, and before the heaven-sent impulses and divine communications were imparted to any of these races, man had some divinity in him and though spoiled and marred like an ancient coin, with scarce any of the original likeness upon him, yet he shows in even the most remote and barbaric state, in his arts, religion, myths, gods, longings and confessions of need, that he is apart from God, unregenerate, alien, sinful, hopeless and lost! This is as true of the cultured student of the Zend-Avesta as it is of the rude cannibals of the islands of the South Seas.

Christianity, of all the faiths and philosophies of mankind, alone answers to the longings of the human soul, and unlike the dim guesses of non-Christian literatures and systems, has satisfied the heart and given it peace. The very fact that the heathen world is tired of mere symbol, and is, and has been for so long, asking, "Art Thou He that should come, or look we for another?" is *prima facie* evidence that their own fabled springs have not satisfied the thirst, but have only intensified it and made the call more real, and the need more urgent.

Among the Chinese, Hindoos and Japanese there has been for ages the cherished tradition that the Deity would come on the earth in human form, since the teachings of the sages had been lost and their messages of consolation made unintelligible. This view

was shared by the ancient Tacitus, Suetonius and by Josephus, when the convictions were current that a powerful ruler would come to Judea and dominate the world. Virgil says that "a little child from heaven was looked for who should restore the golden age, take away sin and bring in the millenial era." Confucius, about B. C. 500, prognosticated the imminent advent of a deliverer, and later, sent disciples west in search of the celestial sign. There was a peculiar affinity between the Chinese early ideas of religion and those of the Magi of the Medes and Persians. Star worship was universal. This came from the Babylonians who were the orthodox teachers of the occult natural sciences. When Daniel was president of the "wise men" in Babylon, the Chinese were already initiated into the mysteries of astronomy, navigation, astrology, and medicine. The mythology of the five (holy ones) emperors, Venus, Jupiter, Mars, Mercury, and Saturn, was current as early as B. C. 800, and bears the stamp also of Western origin.

In the year A. D. 68, the first Hindoo missionaries arrived at the capital of China on white horses from Cabul. They were two Brahmin priests. Received with imperial favor, they translated some of their books in the palace. Thirteen years before these men reached China, the first missionaries of the Cross had crossed the Egean sea and entered Europe. They were dismissed and whipped by the Praetors of a Roman colony. Buddhism went east and covered China, and the adjacent countries, with monasteries; while Christianity marched over the imperial highways of the west and dotted Europe with churches.

The Nestorians came to China about the same time as the teachings of Zoroaster became popular, and they had monasteries in the capital. In the seventh century the northern provinces again had visits from the Nestorians from Persia. Their churches flourished at Singanfu in Shansi, which was then the capital of the Tangs. Their religion was of a mere partial and low type, and, like a theatrical seance, it passed off the stage. There is still a stone tablet and some ruins there to tell of their existence. The Nestorians claimed that Zoroaster was a disciple of Jeremiah and that it was from him that he learned about the Messiah. He said 'in the latter days a virgin should conceive, and that as soon as the child was born, a star would appear, blazing at noonday with undiminished lustre. You, my sons," said the aged seer, "will perceive its rising before any other nation. Seeing it, follow it, adore the mysterious child, offering gifts with profound humility. He is the Almighty Word which created the heavens." This prediction was made B. C. 500.

These are some of the lights that have failed. Others are like the star that, having faded out, seems for centuries to emit a little light, because it is so far away that its light takes hundreds of years to reach the earth. So men trusting to these broken systems, preparatory ideas, and shadows of the "good things to come," have lost their way in the meshes of types, symbols, vestments, days, sacrifices, and woed to sleep with the subtle nectar and the fumes of incense, they have been ensnared and allured to the fascinations of mental and moral inertia. This is the spell and charm of heathenism. It is passive, lifeless, dead!

There are, however, some true stars now shining. To these graveyard nations of the earth the voice of the Lord has come, saying, "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." China has now had the light of the gospel for a hundred years. But we have sent so little and neglected so much in the great trust committed to us. China is the great Gibraltar of heathen power and influence! When China is a Christian empire we may announce the coming of the "City of God" and the era of universal peace on earth and good will among men. The Chinese church prays in faith and hope for this:

"The soul's dark cottage battered and decayed,
Lets in new light through chinks that time has made."

The destiny of China seals the destiny of the far East. Unevangelized, this mighty, hoary, and troubled empire will be the greatest menace to the spread of the Gospel in Thibet, Mongolia, Manchuria, Corea, and even Japan. China is the paramount power among the swarming millions of this peculiar and needy yellow race. The political, commercial and moral future lies in the course that China will take.

There is light on the horizon. The cataclysm of last year shook the dust from the eyes of the sleeping monster, and there are signs all around us that the dawn of a better day is at hand. The Emperor is showing a spirit of real reform. The *literati* are awakening, and ask for schools teaching western sciences. There are great changes taking place in the court. All that practical science can demonstrate in the exhibition of railroads, telegraphs, steamships and mechanical engines is doing a part of this great civilizing and transforming work. But there is a more magnificent, transcendent and imperial program before the Christian Church today, than the mere civilizing of an empire, or the reinstatement of a stranded state; it is the preaching of the unsearchable riches of Christ among the nations, and witnessing to the mighty energies of the Holy Spirit in the reformation and regeneration of the whole man, through the blood of the eternal covenant, and by the power of God unto the salvation of society, institutions, law, government, education, the bringing to these heathen lands the crowning glory of the Christian economy—a pure home, a sanctified womanhood, the sweetness of child life, a Christmastide, the knowledge of salvation through him who is "the way, the truth, and the life." O China! thou art lone among the nations; when wilt thou see his star?

"Shine on, lone star, the day draws near
When none will shine more fair than thou:
Thou, born and nursed in doubt and fear,
Wilt glitter on Immanuel's brow!

"Shine on, lone star, till earth redeemed,
In dust shall bid its idols fall;
And thousands whom thy radiance beamed,
Shall crown the Savior Lord of all."

Nanking, China.

A CHRISTMAS LEGEND.

Matthew Arnold, in his poem of "Saint Brandan," tells how the saint voyaged northward, and still northward, one stormy winter, until his vessel reached the north pole, and on Christmas eve he saw upon a floating iceberg the figure of a man. He was horrified to discover him to be the traitor Judas, alive and out of hell. But Judas humbly entreated him to listen, and told him how, every Christmas eve, he is released from torment, and mercifully allowed to cool himself among the healing snows and ice of that wintry region. This grace is extended to him because of a small, unrecollected act of charity on his own part when on earth. In Joppa he had once in pity given his cloak to a poor leper to shield him from the heat and the driving sand.

CHRISTMAS IN STRASBURG.

WM. H. WALKER, PH. D.

OU have all heard of it, have you not—the city of the storks, the great cathedral, and of the wonderful cathedral clock—the city that has belonged to Gauls, Romans, Germans, French and now again belongs to the Germans? It has been more fought over than any city in Germany. It has had a longer history than any other.

It was my fortune to spend two Christmases in that old city. Christmas as we know it is mainly a German festival. St. Nicholas was a German saint. The Christmas tree is a German idea; and, by the way, the oldest mention of a Christmas tree pure and simple, an evergreen tree, "hung with horses cut out of many colored paper, with apples, wafers, whistles, sugar, and so forth," comes from a man who came from somewhere else in Germany to live in Strasburg three hundred years ago, and wrote down the things that were new to him. So plainly, they did not have Christmas trees everywhere in Germany then.

Christmas is in the air long before the day arrives. Down in the Broglieplatz, a long open square, shaded with lime trees, with the palace of the regent on one side and the old theater at one end, two streets of wooden booths are erected. They are slight buildings, open in front save for a table or counter. They are soon filled with Christmas wares. Of course there are dolls in abundance. Some of the girl dolls are dressed in the Alsatian costume, with bright red skirts, black bodices with tinsel shields in front, short, white puffed sleeves and head-dresses of broad black ribbon, tied in a large bow, with the ends fallling down the back. Some of the boy dolls are equally gay, but not many, for seldom do the men in Alsace now wear the ancient costume of the country. There are more of the soldier dolls, and soldiers of tin, iron and paper; uhlands and foot soldiers and gunners. There are swords and guns and drums and trumpets and helmets in profusion, for every German boy is to be a soldier, and he begins to play war very early. There are a great many wooden toys, castles, farm yards, with all the farm animals, and some representations of the Savior's birth in the cave at Bethlehem, with Mary and her Baby looking just like a German baby, and Joseph, the ass, the angels, and the wise men besides. Other whole booths sparkle with tinsel ornaments for the Christmas trees. Others are given up to Christmas cakes and cookies.

The goods in the stores are much the same as those in the Broglieplatz, only finer in make. The merchants do not like their Christmas rivals, but the Broglieplatz fair has its interest as all that is left of the great fairs of the middle ages. Then, once or twice a year, there was a great gathering of merchants from all over the empire, and of buyers from all the country round, and there were booths in all the city squares. The Broglieplatz was then the horse fair, and you might have seen Rosa Bonheur's great painting enacted at any hour of the day. Now there is a small horse fair in the spring out near the wall, and this Christmas fair, and that is all.

Something is going on in the homes. German mothers bake very few cakes, and almost no bread, at home. They buy such things at the bakery. As for pies, they are seldom seen in Germany. But every mother has some cherished recipes for making the most delicious Christmas cookies, and a week or two before the day she makes a great store of them. They are much passed around and sampled among the old folks beforehand, just to compare recipes, you know; but the children get the most of them. The cookies are in the funniest shapes, stars, half moons, shoes, animals, birds, fishes, faces, and even men and women. Of course that makes them taste a great deal nicer. One kind of Christmas cake is made of sugar and almonds, frosted and decorated with candies. It is called the *Martzipan*. It is made in all sizes and at all prices, and every lover buys his sweetheart one for Christmas.

The end of the Broglieplatz down in front of the old theater has been left open and the Christmas shopping has been going on quite a while at the booths, when suddenly that end is filled with a forest of Christmas trees. Their owners are busy setting each one in a little green-painted wooden rack. Everybody must have a Christmas tree. Even the soldiers up in the gloomy barracks—there are twelve to fifteen thousand soldiers in Strasburg, and a dozen or more barracks—try to get one, too. The trees are not meant to be loaded with presents, but just to be things of beauty. They are decorated with candles, balls, bells, stars, "angels' hair," and the Christmas cookies hung with bright colored yarn. On the very tiptop of the tree is an angel with golden wings outspread. When finished the tree is set in the front window, and on Christmas Eve is lighted, while the curtain is left up. One Christmas Eve I had to go clear across the city, and as I looked up at the pyramids of lights in the windows old Strasburg seemed to me a fairy town. The air was, too, musical with Christmas songs. The children are fond of singing:

"O Tannenbaum, O Tannenbaum,
Wie schön sind deine Blätter!"

"O pine tree, O pine tree, how beautiful are thy leaves!" Sometimes they form a ring about the tree and sing about it as the most beautiful of all trees. Another beautiful Christmas song begins, "Silent night! Holy night! Everything sleeps. One alone waits," and another, "O thou joyous, O thou blessed gladness, bringing Christmas time."

Well, the candles are not burned up that night. They are lighted again and again during the week, and then on St. Sylvester's Eve., the last night of the old year, they are lighted for the last time and allowed to burn out. Meanwhile most of the cookies have disappeared. Mother has used them during the week as bribes for good behavior.

There are all sorts of Christmas celebrations before and on the day, but little before the day in the churches. The Sunday school has not made much headway in Germany, and does not figure at such times. I remember a concert in St. Thomas' church the Sunday night before Christmas, at which two huge Christmas trees were lighted.

The children are up bright and early Christmas morning and looking for their presents, which they do not find in stockings, but on the table or under the tree. Then the great bell in the Cathedral tower, that only rings four times a year, rolls out its Christmas greeting in deep mellow tones, and all the other church bells chime in, and men, women and children troop to the churches. After the service the day is given to feasting, and often, I am sorry to say, to drinking. That is the dark side of a German Christmas.

Wilmette, Ill.

LIGHTS AND SHADOWS OF CHRISTMAS DAY.

B. S. WINCHESTER.

SNAP SHOTS WITH A KODAK.

CHRISTMAS day this year dawned bright and glorious, and the balmy air and pure sunlight were so alluring that I concluded to take my camera and try to catch a few pictures showing some of the different ways of celebrating this of all festivals most sacred and joyous. As I strolled down the street with camera under my arm I passed the door of an Episcopal church. The hour of service was fast approaching, and already the entrance was thronged with crowds of well-dressed, happy-looking men and women, dapper young men in their trim, tailor-made suits and close-fitting gloves, blushing and smiling maidens in gay and holiday attire, here and there one whose plainer but neatly fitting clothing and serious face showed that life with her was not all holiday, while just before me passed an aged couple whose silvery locks and tottering steps showed that their earthly pilgrimage must soon be o'er, but who, like Simeon and Anna, wished to pay their homage to the Child of Bethlehem—all these eager faces, shining with the joy of Christmastide and bowing in reverence as the open door was entered and the deep tones of the organ fell upon the ear. This, thought I, is just the picture I want to start with, so, slipping quietly around behind a carriage which had stopped before the door, with as little ceremony as possible, I "pressed the button" and hastened on.

Turning the corner of a business street, I noticed another crowd, and as I drew nearer I saw that they presented a strange contrast to the one I had just left. This one was composed of men, not dressed in fine clothes, with silk hats and long overcoats, but in rough garments, forlorn-looking hats and caps, and without overcoats or gloves. As they stood in line I looked up and saw over the door the sign, "Salvation Army Barracks," and then I remembered that the Salvationists were to give away several hundred Christmas dinners. And then I looked again upon this unkempt, ragged, shivering line of hard-visaged, hungry human beings, jostling one another with grim determination stamped upon their faces, as the odor of hot soup and coffee was wafted out to them. As I looked upon them these words came into my mind: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Brushing aside a tear, I slipped across the street and, standing in the shadow of a doorway, caught upon the film this my second Christmas picture.

A little farther on I paused again, this time in front of a saloon. The sidewalk was filled with a curious crowd of idlers, pressing about the door of the saloon, which they were prevented from entering by two or three burly policemen. Over the door was flaunted a gaudy sign, on which were rude attempts to represent overflowing beer-mugs, roast turkey, clams and bottles of wine, among which tempting articles of diet were conspicuously lettered the words: "Free Christmas Lunch all Day. Come in and try a Bottle of Wine!" No one in the crowd seemed to know exactly why the policemen were there, nor why the ambulance was drawn up before the door, but presently one of the men with a star and brass buttons shouted. "Stand back!" and over the heads of the crowd I saw two men bearing on a stretcher the bleeding, unconscious form of a young man. Feeling sick at heart and scarcely knowing what I did, I pressed the button again, and the sharp "click" told me I had another picture.

I was obliged to hurry on now, for I had been invited to dine in a distant part of the city. Finding it already so late, I concluded not to return home, but set out immediately for the place, taking my camera with me. I was glad I did so, for on the way I passed through a portion of the city in the neighborhood of one of its universities. The car stopped, and there entered several students who seemed to be spending the vacation in town. They were evidently "football men" who had been out for a Christmas game. As my glance fell upon their huge frames, made still more ungainly by their padded football suits, with hair towsled and faces muddy, I felt a kind of admiration for them, much as one feels in looking at a great ox at some cattle show. Like the ox, too, they seemed quite careless of their surroundings and altogether oblivious of the presence of some score of other persons in the car. Taking advantage of this fact and of the bright sunshine, I contrived to bring my camera to bear upon them without attracting their attention, and soon had them enclosed within its dark sides, together with my other pictures.

By this time I had arrived at my destination and hastened up the steps to scenes quite different from those just witnessed. I was graciously received by the hostess and ushered into the pleasant drawing-room, elegantly furnished with easy chairs and the walls hung with costly pictures. As this was a kind of family Christmas party, and the guests were all well acquainted, we soon fell into a lively conversation and forgot, for the time being, the outside world. And the dinner was all that could be desired. There was the huge turkey, of course, with cranberry sauce, and then came salads and the old-fashioned plum pudding, and oranges and raisins and nuts—all the accompaniments of Christmas and the triumphs of culinary art. And then, after dinner, the bright fire in the grate, about which we all sat and told stories and cracked jokes until the Christmas sun sank low in the heavens. Of course, I could not hope to capture all this in my camera, but as I started homeward after taking leave of the merry company, I managed to catch, in the last rays of the setting sun, a picture of the house, which will recall to me the pleasures of this day.

It had now grown too dark to attempt to take any more pictures, but two scenes which I saw on my way home will always remain associated in my mind with those photographed upon the film of my camera.

One was a street car episode. As I took my seat I soon became conscious of the fumes of whisky, and was for a time unable to determine whence they proceeded. Finally I traced them to the seat opposite, where two poor wrecks of feminine humanity were sitting. Their bleared eyes and thick speech, as they tried to converse together, gave evidence of the kind of Christmas they had spent. Once I overheard the name of him whose birthday Christmas is, but, alas! in the form of an oath! Presently, as the conductor called out "——— street!" they attempted to rise, and half reeled, half fell, into the street amid the jeers and coarse taunts of the idle throng without. Poor, wandering wretches! May God have mercy on them!

The other scene was quite different from this. It had grown quite dark, and as I neared my home

I paused before a window through which the rays of light from many candles streamed. All within was gayety and mirth. There stood the Christmas tree, brilliant with sparkling tinsel and laden with many gifts; drums, dolls, sleds, sleigh-bells, skates, books, slippers, handkerchiefs—something for every member of the family, from grandpapa down to Baby Nell, while "Santa Claus," in long, gray beard and suit of red, was standing in the midst, distributing the Christmas cheer. As I lingered for a moment, fascinated by this happy sight, my mind went back over the day's experiences, and I wondered whether the rough men, waiting for their soup at the Salvation Army quarters, or the young man I saw carried to the ambulance, or those poor, abandoned women had once been happy, innocent children like these that danced in glee before my eyes, and as I thought of the contrast, a prayer went silently up that God might shield these pure souls from the dangers of this evil world.

Chicago, Ill.

CALEB, THE GARDENER.

LEONORA BECK ELLIS.

CALEB'S heart was white and guileless as a child's, but his face was black and middle-aged, with pathos written upon every line of it. We never learned his history until he had made our vegetable garden through many seasons, giving us the earliest peas, the largest potatoes and most perfect tomatoes in the whole village.

One summer morning in our early Bradley days, Ned said:

"Sue, do find out why your ebony gardener invariably prefers his weekly payment in old clothes rather than money. It is so curious that I should like the subject investigated."

But I answered:

"No, Ned. Of course everybody calls Caleb simple-mined, and I must confess that he doesn't seem to have an idea beyond his gardening. But in regard to his feelings, it is different, I believe; he has a dignity that I wouldn't dare affront by prying questions. Besides, since he is a genuine artist in his line of work, our duty is to pay him as he asks, and concede his right to individuality."

"What, harnessing Emerson's theories on our poor gardener, Sue?" Ned asked, teasingly.

The summer days passed, winter came, and our second Bradley spring followed, with Caleb perpetually faithful. Lack what intellect he might, he yet knew perfectly the demands of the soil and vegetable nature in our climate. Each waxing or waning moon laid its duties upon him, and from June to June he never seemed idle. I grew more and more in awe of his garden-wisdom as seasons and issues proved more and more my lack of it. He came to have entire control of our vegetable plats at last, with nothing more than approbation from Ned and me. I learned that he gardened in similar fashion for some of our neighbors at the other end of the village.

When the third summer was over, and cool days demanded heavier clothing, my husband was dismayed to find he had not a single left-over suit to start on. I explained meekly that every garment of his not in regular use had to be paid to Caleb for his steady services.

"But, Sue," he remonstrated, "this will never do. It would be much more economical for us, and far better for him, to make use of the current coin of the republic in return for his labor. I admit that Caleb is indispensable, but so is my apparel. The price you set upon it, when used as wages, is simply what it may be worth to him,—not the real value. Now, the value to him diminishes, in your estimate, and mine, too, I confess, with each suit paid him: for we have never yet seen him wear a single article of mine; and we know that he has not shrewdness enough to run a second-hand clothing establishment in his shanty out in the woods. Yet the more you are oppressed with the idea that he can have no earthly need for any more of my trousers, coats, and vests, the more you heap them upon him."

"I know it, Ned," I almost sobbed, "and it has worried me until I could not enjoy the strawberries and lettuce. I venture upon a remonstrance now and then, and urge him to take money, since he must already have far too many clothes. But he always answers that he 'druther have some nice britches ur a fine-lookin' hat this time, please, mum.'"

"But tell him, Sue, that your husband needs a few 'britches' and kindred articles, himself. Please worry over me a little, and you'll do Caleb a real kindness in denying him what the poor, half-witted fellow only imagines he needs. If you and he persist longer in the present policy, I shall be driven to invoke the help of the 'ole clo's man' in town."

After that, Caleb continued working and receiving his usual wages. But I kept up an irregular correspondence with my brothers' wives in the city, and Ned often had to bring out mysterious packages which they had sent down to his office for me. As his own clothes ceased to disappear so persistently, he ceased to remonstrate about Caleb's wages, and enjoyment of our magnificent garden products was once more unalloyed.

But there came a sunny autumn morning when my faithful gardener did not appear at the hour appointed. What could it mean? He had been as constant as the sun itself for many years. And yet, that day the ground was ready to the nicest point, the atmosphere soft and humid, the turnip seed demanding immediate planting,—while Caleb came not! In the morning I was uneasy; in the afternoon, anxious; and by Ned's coming in the evening, thoroughly filled with the conviction of some evil to the honest laborer. When I told my husband, he felt as I did, and we at once concluded to walk together to Caleb's hut, a mile and a half away, across fields and woods. We found what we had feared, the faithful negro alone and suffering, upon his rough straw pallet, and with no food in the house except a stale "pone" of cornbread.

There were many weeks of pain for Caleb. We did what we could to make the end peaceful and easy. My husband had a bed and other articles of comfort carried out, and we hired a good old black "mammy" and her husband to nurse the patient. We went each day ourselves, with food prepared at home. At first I carried flowers with me; but a subtle instinct soon told me that there was something else more pleasing to his eyes and soothing to his mind. After that, I frequently placed on the box by his bed a large potato, a cauliflower, or head of cabbage, or hung from the rafter over his bed a festoon of celery, late butter beans or mango peppers. The gleam of satisfaction and triumph that came into his eyes at sight of these fruits of his toil was much better than the mere gratitude which my Marechal Niels and carnations brought, and his gaze would find rest for many hours out of every day on his vegetable trophies.

Just before the end came, I asked him what he was

longing for: I had divined for days that some deep desire was craving fulfillment. He looked at me long in silence, and at last slowly whispered: "Ef you'd only count my britches an' coats an' vestises, so you could tell Roxanny when she come back, how many I had! Ain't this Christmas day? She may come to-night."

With Mammy Lou's help, I took all the garments from the great chest in the corner, and also those hanging layer upon layer in the shed room. We spread them in the winter sunshine outside, and I counted them carefully into heaps. There were years and years of Ned's clothes, then my brother Tom's, then Joe's, and Robert's. There were many others, perhaps from our neighbors at the other side of the village.

When the task was finished, I recited the inventory to the sick man, and his eyes gleamed and shone. When I had done, he asked me please to tell him again. Afterwards, he said it all over slowly, with some help from me, and then lay silent for a long while, with closed eyes. At last he said huskily:

"Mis' Sue, when Roxanny comes, won't you tell her I could er dressed ez good ez Jud?"

I promised that I would, and he closed his eyes again, while I slipped away and walked up and down outside until Ned came. He went softly into the hut, but soon returned to tell me that Caleb had passed to a better world to claim his Christmas gift.

After the burial, we learned from a colored neighbor of our gardener the story of his warped existence. From the earliest of his hard-working years, he had loved a brown damsel, named Roxanna; but when grown she had flouted his affection, having eyes and ears only for a dashing young mulatto who wore good second-hand clothes and gay ties. She soon married this young fellow, Jud Byers, and he carried her off to an adjoining town. Caleb plodded on alone, shrinking now from his own race, and returning always to his hut in the forest as soon as his daily labor was finished.

A year or two later, one stormy Christmas night, he heard a call through the woods and a child's cry. Going out with a torch, he found Roxanna and her baby nearly frozen and starved. She had been deserted by her husband many months before, and ill health had driven her to give up the struggle for support of herself and child. In her desperation, she remembered that there was one true heart in the world, and she mustered strength enough to come to her forsaken lover.

Caleb housed her and the child, and induced an aged female relative to come and take care of them. He, himself, with a delicacy you hardly expect to find in his race, took a steady job in town, boarding there and coming out to the shanty only twice a week, to bring provisions or to cut wood. When mild weather returned Roxanna was strong again, and the child bouncing. She began to talk coquettishly about going off to "chamber-maid fur a hotel" near by; but it was easy for Caleb to dissuade her. In the end, she obtained her freedom from Jud, and, being married to her old lover, went with him next Christmas time to live in a good house in Bradley.

But Caleb's glimpse of happiness was short. Roxanna suddenly gained value in Jud's estimation from belonging to another, and he reappeared before her dazzled eyes, wearing more fashionable clothes and gaudier cravats than before. Caleb worked from daylight until after dark, and he kept her and the child well-dressed and well-fed; but he never looked anything else than shabby and uncouth himself. It was not long before the poor fellow came home one night to find only an empty house; his wife had run away with Jud. He accepted the fact heart-brokenly but without attempt to alter it; there was no resistance in his nature. He moved back to his hermitage in the woods and over its threshold no guest was ever again invited.

As his trouble unseated his mind, but one idea possessed him; to have more and better clothes than Jud when Roxanna should come back, as she surely must come, he thought, some wild, wet night. He always kept a "fat pine" torch ready to go and seek her when he should hear her call, and had wood piled up to make a great fire to dry her and the baby when they came. And in all the long years there was never a Christmas night when he did not sit up until daylight listening for her call. But Death called before Roxanna, and Caleb's splendid outrivalling of Jud's attire was never to be. He had his Christmas gift in different wise.

After all, Life would be only a sorry thing if there were no overruling Power to ordain fullness in the next world for the emptiness of this.

Atlanta, Ga.

PLEASANTRIES.

"Spell 'chicken,'" said a Paola teacher to a boy in the primary class. "I can't do it, ma'am. I ain't got that far along," said the boy, "but I can spell egg."—*Kansas City Journal.*

"Ma," said a newspaper man's son, "I know why newspaper men call themselves 'we.'" "Why?" "So that the man that doesn't like the article will think there are too many people for him to tackle."

Mamma—"Willie, what did you do with that penny I gave you this morning?" Willie (aged four)—"I gave it to the monkey." Mamma—"And what did he do with it?" Willie—"He put it in his cap, then gave it to his father, who played the organ."

Two laborers set out from Wexford to walk to Dublin. By the time they reached Bray they were very much tired with their journey, and the more so when they were told they were still twelve miles from Dublin. "Be me sowl," said one, after a little thought, "sure, it's but six miles apiece; let us walk on!"

One day in a town where he was to lecture, Mr. Beecher went into a barber's shop to be shaved. The barber, not knowing him, asked him whether he was going to hear Beecher lecture. "I guess so," was the reply. "Well," continued the barber, "if you haven't got a ticket you can't get one. They're all sold, and you'll have to stand." "That's just my luck," said Mr. Beecher. "I always did have to stand when I've heard that man talk."

"My dear brudders an' sisters," remarked the venerable pastor of the only colored church in town, as he carefully cleared the broad table in front of him so that every nickel, cent, and button laid upon it would stand out in startling distinctness, "dere is some of de folks in dis chu'ch gives accawdin' to deir means, an' some accawdin' to deir meanness. Le's not have any of de secon' class heah dis mawnin'!" After which the procession commenced, and everybody reached for his bottom dime.

AT THE CHURCH

OUR PULPIT.

SERMON BY DR. JOSEPH PARKER.

REPORTED BY OUR LONDON CORRESPONDENT.

Prefatory Note.

IT is interesting after having heard preachers on both sides of the Atlantic to notice their similarities and differences as a class and as individuals. On hearing Dr. Joseph Parker of the City Temple, London, lately, I was struck with the resemblance he bears to Dr. Gunsaulus of Chicago. Both these men have a quality which is difficult to describe, but its effect is, that when each is praying, he is not a minister praying for his congregation, he is his congregation praying. The first words they utter take them straight in among their people and there they remain. The gift shows great insight and sympathy and gives a power to prayer. Dr. Joseph Parker, who is always happy in his desertations on the patriarchs and rulers of Israel, preached last Sunday morning on the thirty-second chapter of Exodus. He has been ill, but seems to have regained his usual vigor. He preached with great force; and running in and out of his prayers and preaching was a golden thread of gentleness of which one feels the aureole of saints is spun and which is the beautiful accompaniment of age. Any account of a sermon of Dr. Parker's must give an impression of somewhat of abruptness. This is largely obviated by his perfect mastery of the art of saying things.

The Sermon.

After reading the first verse of the chapter Dr. Parker said: "And Moses delayed to come down out of the mount." And what wonder! Who would have come down if he could have stayed there? For there God was. In later times men have said, "Let us make three tabernacles on the mount."

How important is one man! If he be away the whole business goes to pieces. There is always a time in the home, in business, in the church, in journalism when the one man is needed. Moses delayed. The people said, "Let us up and make us gods." He was receiving the Lord's hands upon him, he was working for them, writing in their interests, yet they called him "*This* Moses," and said, The man who brought us up out of the land of Egypt—he is lost in some cloud. We shall never see him again. It is a natural cry. Man must have a god or invent one. He must have a deity or a calf.

We hold our sweetest, greatest blessings delicately and as we loose our hold on them we go down hill at a hundred miles a minute. Hold on. Say "I will not let thee go except thou bless me."

Some men think they can get on without "means of grace." You are not old enough to know those words. In the old times "means of grace" were the openings in heaven through which God poured blessings. How long can a man get on without the sacraments, without church? When are our afflictions but for a moment? When we look, not at the things which are seen, but at the things which are not seen. "We wot not where Moses is, though he is away working, resting, sleeping for us. Though we know this man has no other object in life than our good and though he is away for our sake—yes, but he is away from us."

And the irreligious religiousness of the people, for there is an irreligious religiousness and an impious piety, impelled them, and they fashioned the calf. And this is just what we would do if God went away, if God turned his back upon us.

And they said, "These be thy gods, O Israel, which brought thee up out of Egypt." And weak Aaron built an altar. Just what we should do now. Growth is a slow process. Without God we have no standing place, we must have a calf. We must have the living God or something made by man's device. The Lord God Almighty—or the calf. It's an awful tumble. But when man tumbles, he tumbles fast. Take care!

"And the Lord said, Go, get thee down; thy people which thou broughtest out of Egypt have corrupted themselves." Everything is known in heaven. We can't have a calf but it is known to him whose eyes make the whole heavens alight with his presence. Many of us have little golden calves carefully graven, which we carry about in our pockets and which we worship. We offer God ten per cent, like Jacob, promise to patronize him for his share in our success. Aaron was a fool. God must have repented that he made him!

So Moses came down from the tabernacle, made of the morning, fashioned of radiant clouds, and seized, as it were, by neck and throat a people who had defied God and corrupted man. And Moses became a priest and made prayers such as no other made until Christ came and taught us to pray. "The mischief of it is the Egyptians will hear of it. They will mock, and I cannot bear it. Remember Egypt is looking on. Remember Abraham and thy promises. Remember thy servants to whom thou swearest by thine own self." And God says, "So be it."

And Joshua, waiting for him, said, "There is a noise of war in the camp." But Moses said, "It is the noise of them that do sing to idols." And he cast out of his hand the tablet that had been graven by the hand of God. And he seized the calf, burnt it in the fire, ground it to powder, strewed it upon the water and gave to the children of Israel to drink. He destroyed it, then argued. We trifle with evil. We say, "Let us inquire into this."

An indifferent world always thinks its leaders mad. I have had occasion to say lately that a man cannot make a fire out of sawdust. We are all made of the same stuff, but some of us are chopped so fine. We are all most decorous. We reason with the devil, are polite with the devil or Appollyon or whatever we call him.

Moses did not temporize. He did not ask, "What is this calf made of?" Oh, that we had a Moses here to-day! We have fallen on ways of carelessness. We have left all this to the Salvation Army and when they sing in the street they offend us.

And then Aaron began to explain matters. "Why," he said, "I put in the ear-rings and the gold into the fire and I was never so surprised in my life as when that calf came out." How ridiculous is the excuse of the sinner, how absurd! As if there could be an excuse for sin. A sinner is not only a criminal, he is a fool, which is worse. Aaron said, "Now, Moses is amenable to reason, and if I make him believe I never expected that calf, he will understand the matter." Aaron never mentioned the graving tools. A man that can make a calf can make any number of excuses.

And we now come face to face with an old habit, that of making excuses in the face of deadliest sins. We say we are going to pray for strength. But we can't pray till we get rid of a thing. My friend, when you get home, take the laudanum, pour it out, stamp on it, and then pray. Whatever it is that you should not take, get it out of the house and then pray.

We talk about reducing quantities. We must grind to powder. We coddle ourselves. That is not God's way. He says, Resist the devil, abhor that which is evil. And there is One to help us. We have One to hold on to. Thou, God, art my only stay and trust. Give me thy name—the benefit of thy name, the assurance of thy help, and then in thy mercy my soul will be delivered.

Each man has his own besetment and each man is hardest on that particular besetment which is not his. When all comes to be known we shall be pitiful one to another, "leaving with meekness his sins to his Savior."

BIBLE SCHOOL.

REVIEW.

Lesson for December 29, 1901.
Golden Text:—If God be for us, who can be against us?—Rom. 8:31.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

ELIAS A. LONG.

Lesson I.—Joseph Sold Into Egypt—Gen. 37: 12-36.

Golden text: The Patriarchs moved with envy.—Acts 7:9.
Topic: Divine Character Building.
Verse topics: 12-14—The Father's Anxiety. 15-17—The Further Search. 18-20—Brethren's Jealousy. (Where love between the brethren should have prevailed for mutual strength and good, envy entered with its fruits of malice, deceit, lying, murderous intent and slavery.) 21, 22—Reuben's Intercession. 23, 24—The Desert Pit. 25—Historical Meanness. 26—A Troubled Conscience. (Judah asks, what profit, if we slay? He seems to think of slavery as being much milder than slaying, but in God's sight sin is not graded as men sometimes calculate. Sin is treason, and like treason against government, not the act but the principle condemns.) 26—A Troubled Conscience. 27—Appalled at Blood. 28—The Sale of Human Flesh. 29—Reuben's Anguish. 30—The Missing Child. 31—Sin Begets Sin. 32—Dreadful Life's Secret. 33, 34—It is My Son's Coat.

Lesson II.—Joseph in Prison—Gen. 39: 20-40:15.

Golden text: But the Lord was.—Gen. 39:21.
Topic: Power of Character.
Verse topics: 20—False Imprisonment. 21—Living by Faith. 22—Advancement. 23—Power of Character. 1—The King's Offenders. 2—The King's Wrath. 3—Distinguished Companions. 4—Further Advancement. (Even in prison all things were working together for good. Rom. 8:20.) 5—Dreams of the Night. 6, 7—Conspicuous Sadness. 8—God's Witness. 9-13—Dream of the Vine. ("Pressed them." The statement is useful in showing that anciently wine was the pure, fresh juice of the grape without fermentation.) 14, 15—Longings in Prison.

Lesson III.—Joseph Exalted—Gen. 41: 38-49

Golden text: Them that honor me.—I Sam. 2:30.
Topic: Pharaoh's Discovery of Joseph.
Verse topic: 38—Wanted, A Great Leader. 39—Fitness Recognized. 40—High appointment. (Joseph's word was to be absolute. Men may be brought to have greater regard for the word of human rulers than for the word of God.) 41—Duties defined. 42—Credentials Needed. (The seal ring was a stamp of personal authority. The credentials from our King, when we are called to "go," are the fruits of the spirit.) 43—The Great Procession. 44—Formal Inauguration. 45—Overcoming Caste. 46—Duties Begun. 47—Bounteous Crops. 48—Royal Granaries. 49—Superabundant Stores.

Lesson IV.—Joseph and His Brethren—Gen. 45: 1-15.

Golden text: Be not overcome.—Rom. 12:21.
Topic: Lesson of Forgiveness.
Verse topics: 1—Joseph's Love Prevails. 2—A Weeping Ruler. 3—The Great Disclosure. (The first shock of Joseph's disclosure was overpowering. Like the guest at the wedding feast, the brethren were unprepared, hence were speechless.) 4—Love's Reconciliation. 5—Forgiveness. (Instead of Joseph being left in the desert pit, a caravan providentially appeared, suggesting the idea of profit, and thus he was saved alive and came to Egypt. But their guilt was none the less because God made the wrath of men to praise him. Ps. 76:10.) 6—The Prediction. 7—"A Great Nation." 8—Giving God Praise. 9—Speed the Gospel. 10—Settlement of Egypt. 11—"The Fatted Calf." 12—Recognition Confirmed. 13—Glorious Story. 14—The Two Brothers. 15—The Silence Broken.

Lesson V.—Death of Joseph—Gen. 50: 13-26.

Golden text: So teach us to number.—Ps. 90:12.
Topic: From Sacrifice to Possession.
Verse topics: 15:15—Frightened Brothers. 16—Message to Throne. 17—Tears of Love. (Tender-hearted Joseph is more ready to forgive than are the brethren to acknowledge their offense. As Joseph wept over his brethren, so Jesus wept over his brethren. Luke 19:41.) 18—The Bowing Sheaves. 19—Vengeance is God's. 20—Salvation from Famine. 21—Fruit of the Spirit. (Joseph with the dim light he had brought forth love and all other fruits of the Spirit. Gal 5:22, 23. Are we doing as well?) 22, 23—Prosperity Prolonged. 24—Kept the Faith. 25—Last Words of Faith. 26—Last Will Recorded.

Lesson VI.—Israel Oppressed in Egypt—Ex. 1: 1-14.

Golden text: God heard their groaning.—Ex. 2:24.
Topic: Growth Into a Nation.
Verse topics: 1-4—Family Roll. 5—Small Beginnings. 6—"Dust Thou Art." 7—Unprecedented Increase. (All the expressions are designed to emphasize the surprising increase from family to clan, to nation in fulfillment of God's special promise to Abraham ages before.) 8—Political Revolution. ("Which knew not Joseph." Forgetfulness easily becomes a great sin. The object of the Lord's Supper is that we may not forget the death of our Savior.) 9—Exciting Race Prejudices. 10—Exaggerated Alarm. 11—Cold-blooded Measures. 12—Fruitless Opposition. 13—Symbol of Sin Service. 14—Fellowship in Suffering.

Lesson VII.—The Childhood of Moses—Ex. 2:1-10

Golden text: Train up a child.—Prov. 22:6.
Topic: Child Training.
Verse topics: 1—God a Shield. 2—Faith Overcometh the World. 3—Desperate Measures. (Faith led the mother to do all she could for her child. God works through the willing hearts and hands of his children.) 4—Wise as Serpent. 5—"Sacred-river Bather." 6—Gentile Deliverer. (Our example was noted for his compassion; how much more should compassion towards the needy be expected of his followers than of this daughter of a cruel pagan. 1 Pet. 3:8.) 7—Fitly Spoken Word. 8—Relieved Hearts. 9—In Royal Presence. 10—Soul Culture.

Lesson VIII.—World's Temperance Lesson—Is. 5: 8-30.

Golden text: Woe unto them.—Is. 5:22.
Topic: Sin in Prosperity.
Verse topics: 8-10—The Idol of Self. 11—Serving the Appetite. 12—God is Forgotten. (All elaborate feasting and drinking tend to God-forgetfulness. Luke 16:19.) 13—Warning Disregarded. 14—Increased Death-rate. 15—Sin the Leveler. 16—Holiness Exalted. 17—Sin's Devastation. 18—Growth of Habit. 19—Defiance of God. 20—Fatal Imposture. 21—Pride's Blindness. 22, 23—Unbridled License. (The drink habit invariably grows by that upon which it feeds. Drinking men are boastful of the amount they can consume.) 24-30—The Result.

Lesson IX.—The Call of Moses—Ex. 3: 1-12.

Golden text: Certainly I will be with thee—Rom. 3:12.
Topic: God's Call to Duty.
Verse topics. 1—Forty-year Seclusion. 2—Divine Token. (Moses saw more than the bush. His heart long had been trained to see Him "who is invisible," even Christ. Heb. 11:26,27.) 3—Discerning Signs. 4—Willing Workers. 5—A Holy Cause. (Our religion is to educate us into holiness;

to be filled with the Holy Spirit. Without holiness no man shall see the Lord. Heb. 12:14.) 6—Oral Revelation. 7—The Oppressed Masses. 8—Divine Deliverance. 9—The Pitying Father. 10—God's Choice. 11—Doubting Ability. 12—God With Them.

Lesson X.—Moses and Pharaoh—Ex. 11: 1-10.

Golden text: The Angel of his presence—Is. 63:9.
Topic: The Hardened Heart.
Verse topics: 1—Climax of Severity. 2—Balancing Accounts. 3—Acknowledged Greatness. (The secret of Moses' greatness lay in his heredity; his early training; his vision of the invisible; his thorough Egyptian education and experience; his meekness; his spiritual zeal.) 4—The Fatal Decree. 5—The Sore Judgment. 6—The National Grief. 7—The Lord's Favorites. 8—Universal Homage. 9—Wonders of The Lord. 10—Recapitulation. (The process that was wrought upon Pharaoh's heart is seen to-day in the hardening effects of habits. The conscience becomes "seared as with a hot iron." 1 Tim. 4:2.)

Lesson XI.—The Passover—Ex. 12: 1-17.

Golden text: Christ our passover—1 Cor. 5:7.
Topic: The Deliverance of the Lord.
Verse topics: 1, 2—Change of Calendar. 3—All Goshen Stirred. 4—Bond of Fellowship. 5—The Victims. 6—Time for Deliberation. 7—The Human Element. 8-10—Feast of Fellowship. (They were to receive and appropriate what God had provided. So in the Lord's Supper we are to appropriate Christ spiritually. Gal. 2:20.) 11—In Readiness. 12—Pass Through Egypt. 13—Pass Over Israel. (Man not God needed this sign of the blood. The blood is the central idea of all the revelation of God. Man is redeemed thereby, Ep. 1:7; 1 Pet. 1:18; he is justified by blood. Rom. 5:9; cleansed; 1 John 1:7; made spotless. Rev. 7:14. If any are cast off, it is because they have trampled under foot the blood of Christ. Heb. 10:29.) 14—Perpetual Remembrance. 15:17—Form of Observance.

Lesson XII.—Passage of the Red Sea—Ex. 14: 13-27.

Golden text: I will sing unto—Ex. 15:1.
Topic: Divine Deliverance.
Verse topics: 13-14—Command of Faith. 15:18—Prayer of Faith. 19—Prayer Answered. 20—Help of the Helpless. (God's Word now is guide and light to his children, (Ps. 119:105, 130,) but to the unbelieving that word is more or less obscure and terrible. Matt. 13:13; 2 Cor.; 2:16; Jno. 7:17.) 21—Storm and Earthquake. 22—God a Shield. 23—Wild Night March. 24—Consternation at Dawn. (As this cloud to pursuers and the fleeing, so there is a difference between the light of his countenance and the rebuke of his countenance.) 25—Panic in the Sea. 26—Human Agency. (The Egyptians long before had caused the children of Israel to die by casting them into the water. Matt. 7:2.) 27—Morning of Death.

OUR ERROR YOUR GAIN.

Last week the following offer occurred under the caption "Our Christmas Box":

"Our small Sunday schools must not be forgotten. We will help them have new song books for Christmas. Thousands of copies of Christian Melodies have been sold at twenty-five dollars per hundred. We are selling them now at twenty dollars per hundred. Any school sending a club of ten new subscribers to the Christian Century at one dollar each, will receive fifty copies of Christian Melodies as a Christmas gift. Send us ten dollars and we will ship the books to you at once. The names can be sent in later. Better appoint a committee of ten and secure them next Lord's day. Christian Melodies has most of the standard hymns and many new songs. This offer is only good for three weeks. Fifty copies of Christian Melodies free with a club of ten subscribers to the Christian Century."

It was a mistake. It should have read, "Any school sending a club of ten new subscribers at one dollar and fifty cents each." Ten dollars, the regular price of the books, was to accompany the order, and the rest of the money to be sent with the ten names. The mistake was not noticed until the orders began to come in. Sunday schools are quick to see a good bargain. As many schools have already begun a canvass for the ten new subscribers, and as the offer is only good for one week more, including the present week, we will not recall the offer. Our error is your gain.

FIVE MINUTES' SERMON ON THE GOLDEN TEXT.

PETER AINSLIE.

HE who has God, has all things. It is not so much a question whether we have this man or some other man on our side. Have we God? To possess him solves every difficulty. Is it any surprise that David should have said, "Happy is that people whose God is the Lord?" It is not sufficient to know that one is right, but there is all sufficiency to know that God is for us. A thing may be right and yet not expedient, nor wise; consequently all conduct must be measured by what God would like and whether he be for us or against us. If he is for us, the whole matter is settled, for all the world could not harm us. He is a fortress, a shield, a strong tower, an hiding place for perfect safety. If we be in him, men can smite us, but their blows fall upon the Almighty and vengeance belongs unto him and he will repay. The chief thing in life is not to get even with people. It has been said that self-preservation is the first law of nature, but it is not true. Jesus never taught any such principle. If this were a dispensation of justice we would not be. It is a dispensation of mercy and grace. We have to bear, we have to suffer, but the apostle's exhortation was, "let none of you suffer as a murderer, or as a thief or as an evil doer, or as a busy-body in other men's matters; yet if any man suffer as a Christian let him not be ashamed." In his very sufferings God is with him, God is for him, and if patience is developed and trust is made more confident, the suffering was surely a blessing. Has he not already taught us: "If you endure chastening God dealeth with you as with sons, and no chastening for the present seemeth to be joyous, but grievous, nevertheless afterward it yields the peaceable fruit of righteousness unto them who are exercised thereby?" You may think that things go strangely with you. You do not understand the circumstances that came into your life yesterday and the day before, but that is of no real concern. Where is God? Is he for you? Then what seemed as clouds are melted away and you lose sight of surrounding circumstances and begin with new interest to think of him who alone can help. All the world is not equal to God. His friendship is first over all others and his companionship is the chiefest in the world. Count all things else as naught beside him. God has the power and the grace and for him to be for us means peace, joy and salvation; such is the golden thought of this text.

Our Father, thou art so close to us and in thee is all safety and joy. We bless thy holy name through all ages. Amen.

The total undeveloped energy of Niagara Falls is estimated by electrical experts to be 8,000,000-horse power.

Naturalists estimate the number of worms in each acre of earth to be 34,000, and they maintain that it is almost impossible to calculate the amount of good done by these creatures.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

NUMBERING OUR DAYS.

Topic December 29, 1901—Ref. Ps. 90: 1-17.

THIS Ninetieth Psalm is called "a prayer of Moses, the man of God." Whether or no it be such, it is altogether worthy. It is one of the majestic Psalms of all the ages of human history, princely yet pathetic. The rhythm of it moves the soul aloft amid the solemnities. It sweeps the spirit like a strain from the heights celestial. And yet it is of the earth, and pathetic as a reminder of the fleeting of the earthly. Standing in the presence of our dead years, and of all the pathetic past, its stately measures strike the dirge of another year—the first of the twentieth century. Yet, through all its majestic stateliness, sounds the note of

Prevailing Faith.

"Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Upon this the saints and servants of God have stayed their souls in the hours of conflict. With every passing year, professing themselves to be pilgrims and strangers, they have found strength and assurance in leaning on the everlasting arms. And this is the faith that we need. We need it in our youth as in age. O young men, in the midst of the perils of these modern days, when the strife for position and power, and the mad clamor for commercial supremacy, are drowning the cry of the soul, I beseech you to get anchored in the faith that overcomes the world. To get and to hold are not the chief things. Success is not measured by what a man has, but by what he is, and by what he holds of faith in the future. To be able to say with Moses, the man of God, "The eternal God is thy refuge, and underneath are the everlasting arms"—this is the great thing. To be assured that whatever comes, the everlasting Father and the unchangeable Christ are our refuge and support—these are the supremacies of the soul. To feel that there is none like unto our God, who rideth upon the heavens in our help, is to stay our souls for the conflict of the coming year and of this strenuous century. Brothers, let us believe it, rejoice in it, and be strong!

Numbering Our Days.

It is of little worth that we number our days, unless we apply our hearts unto wisdom. But where shall wisdom be found? And where is the place of understanding? It is the old perplexing problem. Of this much be assured—the wisdom of this world does not make men either wise or happy. The Psalmist of old had learned the true secret of satisfaction, which we seem slow of heart to understand. Here it is: "O satisfy us early with thy mercy; that we may rejoice and be glad all our days." And this is the need of all our lives, and of every day of our lives. The Revised Version gives a most beautiful rendering. O, satisfy us "in the morning" with thy mercy. This makes a most fitting prayer for the beginning of each day. To find his mercy in early life; to rest in the assurance of his almighty love and power, will enable us to rejoice and be glad all our days. And so shall the beauty of the Lord our God be upon us; and so shall he establish the work of our hands upon us. Amen!

A SONG OUT OF SILENCE.

By Elizabeth Stuart Phelps.

The sweetest song is that
No poet has begun;
The grandest deed, the deed
No hand hath ever done;
The keenest thought, the dream
That cleaves the dying brain;
The wildest joy, the sense
Of a release from pain.

Oh, mad and sweet the song
That I to thee could sing!
And high as hope I'd reach
To do the noblest thing.
May heaven preserve the power
Thou shouldst have waked in me!
Will heaven hold the joy
I could have given thee?
Or is the finest fate
That life or death shall know
The rapture of despair,
The glory of this woe?

To know the dearest words
Unsaid forever be,
Because thou mayst not speak
The least of them to me,
To know not earth nor heaven.
Nor any crimson star,
Can measure losses such
As ours unmeasured are.
To know we would not quench
With any paler wine
The everlasting thirst
That must be mine and thine.

Business Men N. B.

EXTRAORDINARY

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20 + 15 = 20

THE CHRISTIAN CENTURY CO., 358 Dearborn St., Chicago

THE HOME

O silver chiming bells, in the misty Christmas morning
Filling with glad ripples the frost-enlightened air,
What song is it you sing to us,
What tidings that you bring to us,
What burden that the clamors of your changeful cadence bear?
Do ye still recall the advent of the star-enkindled dawning,
When 'mid flower calm the Lily of old Christendom was born?
Still hail the domination
In many a land and nation
Of him who opened baby eyes upon the throned morn?

JULIAN BENNANT.

My Little Man.

BY KATHLEEN WATSON.

Chapter VII.

THAT same night, at a great reception to which I had been bidden, again I met her. She was regally and gloriously beautiful, and in her jewelless shimmering attire was Waldo's bunch of pure pale primroses!

"Tremendous marriages have been proposed to her, I believe, but she has declined them all. Some shadow over her early history, perhaps, disinclination for the bondage—who knows what or why? Yet even so it is. The Princess Tourgenoff is still to be waited for and won!" So I overheard some one say laughingly, and as one who personally had no desire to enter the lists and strive for so fair a prize.

On the grand staircase I saw her for a brief moment alone. She was looking at a picture; suddenly she turned and saw me, too. I answered the dumb inquiry of her eyes and made my way to her.

"Thank you," she said simply; but her voice was scarcely audible, though no one was very near at hand "Tell me; he will get better—surely, surely—will he not?"

"The day after to-morrow they are to perform an operation on him. I have sought the best advice in London. It seems that it must be done. They hold out every hope for a good result. I will most assuredly let you know. Good night."

"Good night," she said, growing very pale. "I have heard all that you have been to—them; all that you are to him. But I have lost even the right to thank you;" and the hopeless sadness of her voice sent a shiver through me. For the first time in my life I smiled at her.

"You must not say that," I said. "No one calling himself a friend could possibly have done less. It is I who owe them—everything. By the way, there was a message for you—I think, if you will wait, little Waldo shall give it you himself!"

Then we parted. To me she was more of an enigma each time we met. But my joy was very great to know that at last, for Allan's sake, I could think of her with sorrow instead of scorn.

The next day, as I sat with my little boy, I told him that his beautiful lady had worn his primroses at the great house. Knowing his way of taking things to heart, I told him nothing more, as I wished to keep him quiet and free from the least thing of the nature of a surprise or shock on the eve of the day when all his frail measure of strength would be so sorely needed.

"I hope she will be quite happy some day, dear old Neil, don't you?" he said.

A day of flowers and sunshine, of radiance and rejoicing in the outside world, was the day on which they came to bring the relief and remedies of surgery and science to my darling. But for us to whom he was so much, to Barbara and myself and all the members of our little household, the day was dark and heavy with a terrible suspense. In the morning he was singing his gayest songs, feeding the birds, playing with "Dainty," the little Skye, who was never out of his sight, telling me of future plans and the grand things he meant to do. In the afternoon, when the grave, kind doctors came, albeit he wore his very bravest face—"father's face," I used to call it—he put his hand in mine, clung to me curiously, and I could hear the beating of his heart against my own, though of course he knew nothing of what was to come. But, game to death as he would always have proved under any circumstances, yet in the presence of doctors nothing could wholly reassure him. I have since thought that it was perhaps the appellation that frightened him, because of the hideous association connected with the Dr. Vorstrovna of by-gone days.

Thus, in the morning, happy and triumphant; later on, bravely trying to smile with those who, God knows, meant so well by him; in the evening he lay unconscious, in a delirium of fever, on the edge of that terrible line, from whence the slopes lead down so easily and swiftly unto death.

He lay in a quiet room overlooking the gardens at the back of the house. It was a burning night, and the windows were flung wide open to the air. All through the long, black hours, Barbara and I watched over him and listened to his tortured moanings.

He called to the doctors, beseeching them not to take his father from him, promising piteously that he would give them his prettiest books, all his flowers, his goats at home, nay, even his little Dainty, if they would only spare him his father. He then babbled of the elections, begging them not to vote for Dr. Vorstrovna, but for Nell and Nell only; Nell, who was the best fellow in the world, since his own father said so! Then again he was watching the boys at their cricket in the field at home, one moment asking Barbara to take a turn at bowling, the next warning her to keep out of the line of the ball. Then he would implore me to tell him when I thought he would be able to climb the tree which father had found so hard to climb. Would his back soon get better—very, very soon? Then his dear thoughts would soar to the highest heaven, and he would talk familiarly with God and look among the angels for his dearest one. Then it seemed to us who listened in our pain to those sweet, mad babblings, that he wanted some one who was not there, some one whose name he knew not—some one whom father had loved always, always.

Then and there I would have gone for her, but they told me that his only chance lay in utter stillness, that no strange faces might come near him, that before twenty-four hours the crisis would be reached, that even then there would be time enough, although the worst should be declared.

Through all the long, hot day that followed we never left him, Barbara and I. He had his burning little hands clasped tightly about my fingers most of the time. Although he did not know me, he seemed to know if I moved for a moment from his side.

"Nell," he would cry, "dear Nell, if you are going

to find father, you must take me, too—you must take me, too!"

But I knew it was rather he who was going to find his father, and that on that dread journey his little feet must travel all alone.—*The Quiver.*

(To be continued.)

WE AND OUR NEIGHBORS.

A PARLOR CONFERENCE.

"I'M sure I don't know what my talent is," exclaimed one of a group of ladies gathered in the pleasant parlors of a suburban home. "I could better tell what somebody else's talent is."

"You may be helpful to that somebody then, and so each may show the other what to do. Come and let us talk it over, anyway," said the hostess. With this parting word, good-bys were said and the little circle separated.

A week went by and again they met, to resume the subject under discussion.

"Have we any individual talent given us that we can use for the benefit of others?" So ran the wording of the thought that was to occupy their attention.

"As good stewards of the manifold grace of God," read the leader, " 'even so minister the same one to another.' Most of us, I think, are apt to feel that we ordinary people do not possess any special gifts or talents, but don't we make a mistake in our estimate of what a talent is? Have we not each some power, some faculty, something we can use for the good of others, that duly cultivated, may become our talent; in fact, *is* the gift or grace of which we are made steward?"

"Better than waiting to discover whether we have any special talent, is to make the best use of our every day capabilities—the little things we do in our homes," said Mrs. Griswold, and Mrs. Jones added: "Do you remember our Sunday school lesson about Dorcas? Evidently her talent was the making of garments, but she was one of the lonely ones and had none of her own to do for, so the poor had the benefit of the one thing she could do well. It was a simple, ordinary thing, but surely it was her talent."

"I envy Dorcas when she woke up and found how deeply they all cared for her, for I imagine she did not realize it while living. We are all apt to leave our gratitude unspoken till it is too late," said Miss Fontaine.

"You have touched there one of the lines which I think our subject embraces. Forgetting to say the kindly appreciative word loses us many a chance for helpfulness. Such a word lightens the burdens and is often an inspiration to further service. I don't see why we are so chary of our words of commendation and appreciation. They do not cost us anything but a little effort to be thoughtful."

"I'm afraid I fail pretty often in that," said Mrs. Somers, with a sigh. "And yet I really think it is a talent—at least it seems so when one notices how much sunshine Mrs. Winton brings to other people just by her way of doing that very thing. And it isn't flattery, either. It's just real, honest appreciation of other people's efforts and taking the trouble to let them know it."

"Yes, indeed," added Winnie Benton, "the other day Grace Stone was quite nervous about reading that paper and felt as if perhaps it wasn't worth much, but Mrs. Winton put out her hand as she passed her and said, with one of her bright smiles, 'That was a helpful incident you mentioned, Miss Grace. I shall not forget it.' And yesterday when she met Mrs. Stanton at our house she said to her, 'That little visit of yours did my friend good. I hope you will go again and see her.' Both those people were helped and encouraged more than you would imagine."

"A little story I read recently seems to fit our subject," remarked Miss Hood. "In a leper settlement this strange sight may be seen: A man who has feet carrying a man who has hands, but no feet. The man who has feet scratched up the ground with his foot and the man on his back dropped the seed he carried into the ground. We can supplement the defects of others and they ours. I was thinking I who have no children to care for might find my talent was helping some overtaxed mother with her brood, seeing I love the little ones so much."

"And as I like to read aloud, I might read to some one who has no time to read herself or Mary here, who is so handy with her needle, might help her with her sewing, and so give her a chance to read," laughingly added Jessie Lee.

"Some of us have specially sympathetic natures. Have we thought what a talent it is and how constantly we may use it for the help of others?"

"I am glad you mention that," responded Mrs. Dunn, "for recently I have had occasion to know that more people are hungry for sympathy than I ever imagined possible. There are so many around us, wearied and burdened, some with one thing and some with another, and a sympathetic word or deed helps wonderfully."

"I am sure of that, but I want to put in a plea for those who do not *seem* to need our help in this way. Their burdens are not visible ones, but they are none the less real. They do not need help in the usual ways and yet from force of circumstances, theirs is a solitary way. To all these—and they are more numerous than you would think—let us give a sympathetic friendship."

"It would be following the Master's example," softly said gentle Miss Grace.

PHILO.

THE QUIET HOUR.

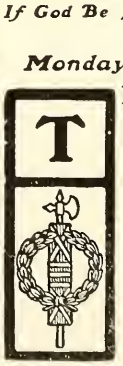
[The International Bible Reading Association Daily Readings.]

BY THE REV. ALEXANDER SMELLIE, M. A.

REVIEW.

"If God Be for Us, Who Can Be Against Us?"—Romans 8: 31.

Monday, December 23rd—Genesis 37: 23-36.



THERE is no pit so deep and darksome that it is not brightened for the believing heart by the presence and the love of God.

Is it sorrow? There are lessons to be learned which only sorrow can teach me. Patience is one of them, and trust is another, and humility is a third, and sympathy for those who are in any tribulation is a fourth. Said Samuel Rutherford, "I never knew, by my nine years' preaching, so much of Christ's love as he hath taught me in Aberdeen, by six months' imprisonment."

Is it conflict? If I had not the battle against temptation and sin, how should I discover the wiliness and persistence of my enemy, and how should I taste the helping and delivering grace of my Lord? "I send you against the foe with six thousand men," Frederick

the Great said to one of his generals. It was found that there were only fifty thousand, and the general complained. "I counted you for ten thousand," Frederick replied. But who shall say for how many my Master counts?

Is it discouragement in work? If there is a cessation of redeeming victories in my service, it should certainly lead me to solemn searchings of heart. But it is no reason for forsaking my task. The only question is, Am I where God would have me to be? I may be a sentry at outpost duty far from the camp; but, if it is his will, it is enough.

Tuesday, December 24th—Genesis 45: 1-15.

Teach me, O Lord, the spirit of the peacemaker.

I would keep peace with others. If I hear of their unkindness, if I find in them some injurious and disparaging word or act, I would pay no heed. It is not easy, for often I take fire at the first spark of reproach. I would learn to speak nothing, write nothing, do nothing, until I have regained the evenness and gentleness of my composure.

And I would restore peace when it has fled. I can do it by a Christian reticence and a watchful silence. Let me never repeat an offensive imputation or retail a hurtful story. I can do it, also, by active reconciliation. Let me win the confidence of those who are at variance. Without precipitancy, without partiality, let me draw them together again.

And I would establish peace between men and God. There is only one mediator; but I may be a laborer with him, a bearer of heaven's sweet and generous pardon to those who need it sorely. "How beautiful upon the mountains are the feet of him that publisheth peace!"

Wednesday, December 25th—Isaiah 9: 1-7.

"Christ, the Comforter, was born, and still is born, in winter-tide." In my heart let him have his cradle and nest.

Then I shall be enriched with his salvation. He laid his glory aside, he stooped so low, he came "a weeping babe, all in the cold"—why? That, through weariness and painfulness, and hunger and thirst, and death and shame, he might lift the curse away from me. So it is the dawn of a new morning, the beginning of a happy era, when I trust him. Let it be December outside, it is June within. I am forgiven, accepted, crowned, through his strange humiliation and exceeding grace.

Yes, and then, when he is "new-born my heart within, new-born, dear Babe and little King," I shall be changed into his likeness. His lowliness, his pitifulness, his purity, his love, will have in me their reproduction and their miniature. Men will see the Christ-Child looking out from my eyes, and refining my spirit, and energizing my hands, and making swift and beautiful my laggard and stumbling feet. My pride will be gone. My delight in sin will be crucified. My lukewarmness will be exchanged for a flame of tenderness and zeal.

Thursday, December 26th—Exodus 1: 1-14.

When I am made to "serve with rigour," then is the time for patience to have her perfect work.

Over hostile circumstances let me rise victorious and prevailing. It is with bravery, with manliness, with confidence, that the Christian should contend against the various hindrances and persecutions and temptations which befall him in his conflict with the inward and outward world.

Over men who provoke and persecute let me gain a perpetual triumph. I would be like David with Shimei; like Job with his sharp-tongued friends; like Stephen, who "heeded not reviling tones," but prayed, "Lay not this sin to their charge;" like Jesus, who made his cross an oratory of intercession for his murderers and foes. Never let me be irritated unduly. Never let me reward resentment with resentment, but evil with good.

Over God's delays—and this is the keenest trial of all—let me be more than a conqueror. I would copy him who refused to let the angel go without the angel's benediction, and Christ himself who pleaded again and again, "If it be possible! If it be possible!" I have need of more unutterable intensity in prayer.

Friday, December 27th—Exodus 2: 1-10.

Let me care wisely and lovingly for the children. Who knows but that a Moses may be hiding among them?

I have been impressed by the number and the tenderness of the references to the little folks in Robert Louis Stevenson's Letters. He carried an observant and gracious heart in him. Thus: "I sometimes hate the children I see on the street—you know what I mean by hate—wish they were somewhere else, and not there to mock me; and sometimes I don't know how to go by them for love of them, especially the very wee ones."

And again, from San Francisco: "My landlord and landlady's little four-year-old child is dying in the house; and O, what he has suffered! The child weighs on me, dear Colvin, I did all I could to help; but all seems little, to the point of crime, when one of these poor innocents lies in misery."

I covet this open eye, this interested mind, this overflowing heart, these ministering and succoring hands.

Saturday, December 28th—Exodus 3: 7-18.

When God is with me, there is nothing too high or too hard. So let me refuse to be depressed by temperament. Perhaps I am predisposed to gloom. But I live in triumph, when my soul stays itself on God.

And let me come away from the sense of indwelling sin. That kills joy and energy at their very roots. This hostile power, this insidious disease, this yoke of bondage, robs me of life and spirit and hope. But my Lord's salvation is mighty to deliver me from the body of death; I will trust in him and not be afraid.

And let me emerge from the shadows cast by trouble and death. If I am a Christian, I am not less sensitive, but more, than other men. Bereavement and sorrow cloud my sky with a thick mist, and death has its own sharp pain. But I will sing my song, "Thanks be to God who giveth me the victory through my Lord Jesus Christ."

Sunday, December 29th—Exodus 14: 19-31.

The same pillar of God which is light to Israel is darkness to Egypt. Does it not remind me how Christ, according as I accept him or refuse him, will be my salvation or my doom?

I may cavil at the mystery and the majesty of his person. Or I may be perplexed by the lowliness and poverty of his human life. Or I may dislike the uncompromising character of his precepts and demands. Or I may pronounce the doctrine that he died in my room and stead too humiliating and too repulsive. Self-righteousness, scepticism and intellectual vanity; worldliness and the devotion of heart and life to temporal success—these forces and motives hinder too many of the lost sheep from trusting and following the Good Shepherd. God in his mercy prevent them from dominating me.

FOR BOYS AND GIRLS.

A Christmas Story.

ANNIE E. S. BEARD.

CHRISTMAS! Merry Christmas! How the words seem to bring good cheer in their very sound! They make us think of such a crowd of good things. It brings good Santa Claus on his special visit to the young folks, and who is not glad to see him? Then everybody knows the eager delight with which the appearance of the dear old Christmas tree is hailed and the pleasure derived from its unloading. Sleigh rides in the clear, frosty air, merry games and pleasant visits; in short, a general cluster of good things combine to make Christmas a memorable time of the year. But how often does it occur to the minds of the happy ones, that there are in the great city some to whom the good things do not come at Christmas any more than at any other time? Girls and boys, let me tell you of one of the little ones to whom but for the kindness of a stranger, Christmas day would have been no day of rejoicing.

Amidst a group of well-dressed, healthy-looking children, who were gazing into the tempting windows of a toy store, stood a child of nine or ten years. A bright, pretty child, you would have said, if you had seen her in the same circumstances as those around her, but as it was her cheeks were pale and sunken and the blue eyes had a sad and weary look for one so young. Wistfully she gazed at the gaily dressed dolls, the miniature horses and carriages, the brightly painted sleds and the pretty baskets and boxes. As the crowd around her moved away, unconsciously she began talking to herself aloud. "Wouldn't Johnnie like that big horse and wagon! Then he could take mother's work to the store when I'm helping her. And if I could only have that little doll with the blue eyes and curly hair. But Santa Claus didn't come to us last night. I guess he couldn't find us, 'cose it is such a little place, up so many stairs." And with a tired sigh, poor little Susie turned from the tempting window, little heeding how her words had touched the heart of one who stood near, and who now followed her footsteps to "the little place up so many stairs," where the sorrows of a child's life lay hidden.

Leaving the broad highway, Susie Lane turned down a narrow street and from thence into an alley, where a row of tall red houses stood gaunt and grim—houses that, like most of their inhabitants, suggested memories of better days. Entering one of them by the back door, Mrs. Hyde followed Susie up the stairway. Flight after flight she went, until she reached the very top, lingering only sufficiently behind that the child might not perceive her presence. Knocking at the door, it was opened by Susie.

"Can I see your mother, my dear?" inquired Mrs. Hyde.

Mrs. Lane came to the door. "Did you want me, ma'am?"

"Yes, I heard you took in sewing and I want some done."

"Certainly, ma'am; will you please walk in and sit down."

Mrs. Hyde glanced round the room, which though small was neat and clean, but cold, while the floor was bare of any covering whatever. One bedstead stood in the corner, with only a mattress and old quilt on it. On a little table by the window lay the flannel shirting Mrs. Lane was at work upon. In a chair by the tiny stove sat a boy of five or six years, thin and pale. After a short conversation, during which she learned that the poor woman was a widow, Mrs. Hyde took her leave, promising to send some work. Hurrying home, she found her own children gathered round a blazing fire in the comfortable parlor. "Why, how long you have been, mamma," they cried in chorus.

"Yes, I went further than I intended. How would you like, children, to spend Christmas in a room without any carpet or fire or presents?"

"Oh, mamma, how dreadful! Who was it?"

"A little girl named Susie Lane and her brother Johnnie. I saw her looking into the stores so wistfully, and then, when she thought no one was near, I heard her talking to herself. She thought Santa Claus had not been able to find their home, ''cose it was such a little place, up so many stairs.' Now don't you want to send them some things to make Christmas for them?"

"Oh, yes! What can we do?" they exclaimed, and forthwith commenced their plans.

Two hours after, a boy knocked at Mrs. Lane's door. Her surprise was great as he brought in a big basket and told her friends had sent it as a Christmas present. "It can't be for us; there must be some mistake," said the widow.

"No mistake, ma'am; there's your name on it," and he departed, leaving them all mute with wonder at the unexpected visit. However, the children's curiosity did not allow them to keep quiet long, and they watched with impatience the opening of the basket. Parcel after parcel was taken out and then each was opened. It is impossible to describe the pleasure and delight of Susie and Johnnie, or even Mrs. Lane. If you want to know what it was like, just do the same as the Hydes did and then see if you don't get your own pleasure sweetened in doing it. There were groceries and bread and meat, a shawl for Mrs. Lane and a little red one for Susie; a warm coat and muffler for Johnnie and I don't know how many nice things besides. But Susie's joy was complete, indeed, when last of all came a doll just like the one she had seen in the store, and a horse and wagon for Johnnie.

"Oh, I guess Santa Claus remembered us after he got home, and asked somebody where we lived. That's why it came late. Don't you think so, mother?" said Susie, as she hugged her doll and her eyes danced with delight.

"I think God has been very good to us, dear; let us thank him at once for all these nice things." And the mother knelt, with her children round her, and gave thanks, while the merry boy, who had been bearer of the gifts and who had lingered to look through a window "to see the fun," as he expressed it, crept downstairs with a sobered face, and reaching the street, dashed off home at a boy's usual break-neck speed.

"Well, Charlie, what did they say?" "What did you see?" "Tell us all about it," cried three or four voices at once, as he entered the house.

"Wait a moment, then, till a fellow's got his breath." So Charlie told them all about his visit and was kept answering eager questions for I don't know how long. And they all declared when the day was ended they had enjoyed their own pleasure the more because they knew they had given happiness and a merry Christmas to others.

General Church News

RELIGIOUS WORK IN OUR NEW POSSESSIONS.

The missionary societies of the various religious bodies were not slow to seize the opportunity afforded them in the acquisition by the United States of Cuba, Porto Rico, and the Philippines. A conference was early held in New York city of the representatives of these societies and a tacit agreement arrived at as to the ground to be occupied by the different bodies.

In Cuba.

Seven evangelical societies are now at work in Cuba. More than 2,000 persons are enrolled as members of the churches and over twice this number are in the Sunday schools. Over thirty ordained men are preaching the gospel in Spanish, with their helpers, and a number of ladies are teaching in the schools. In Havana, which has one-sixth of the population of Cuba, there are seven societies at work, Baptist, Congregational, Methodist, Presbyterian, Disciples and Episcopal.

The eastern provinces of Puerto Principe and Santiago de Cuba are the mission field of the American Baptist Home Mission Society, while the western portion of the island is taken by Southern Baptists. The work was begun in Havana in 1883 by Baptists and by 1895 there were 1,000 in the church there. In January, 1899, the first missionary was sent to eastern Cuba, Rev. H. R. Moseley, D. D., who has worked in Mexico and was familiar with the Spanish language. In November, 1899, work was begun at Manzanillo. A native Mexican missionary was appointed pastor of the church in Santiago. At the present time there are now seven Baptist Sunday schools in that city, organized and maintained by the Christian Endeavor Society of the church. There is an average attendance of between 300 and 400 in these schools. The Baptist missionary force in eastern Cuba during the past year has consisted of the General Missionary, Rev. Dr. Moseley, Rev. Teofilo Barocio, pastor in Santiago; Rev. A. B. Carlisle, Guantanamo; Rev. M. Callejo, Manzanillo, and Rev. W. A. Nicholas, La Gloria; I. M. Cabrera, Puerto Principe, and the missionary teachers in Santiago, Miss Anna M. Barkley, Miss Effie Purdy and Miss Elma G. Gowen; 45 members have been added to the churches by baptism, making the total membership 168.

Beginning in Havana the Congregational work has been extended until now services are held in three of the six provinces. The Central church of Havana, Rev. G. L. Todd, has now a membership of 140, with constant accessions. There are over 130 children in the three Sunday schools, with one Christian Endeavor Sunday school. Preaching services are maintained at two stations in the suburbs, besides those at the chapel in the Prado. In San Antonio de los Banos a most successful work has been initiated. A Cuban pastor has been ordained and installed. Over sixty children are in the Sunday school, and the church has twenty-eight members. At Guanabacoa another station has been opened; no other evangelical church is at work here. Sixty-eight are in the Sunday school. Rev. A. De Barritt has been at work for a year in Cienfuegos, where three schools are at work, four preaching places, with a night class of fifty persons in the church. Sewing classes for the children, Latin and English for the young people and singing classes find work for all. At two other points occasional services have been held, at one, Guanajay, a mission is to be established in care of Rev. C. W. Frazer.

The Disciples have sent four missionaries to Havana: L. C. McPherson, Mrs. L. C. McPherson, Melvin Menges, Mrs. Melvin Menges. They are holding services in English and Spanish. At the former the morning congregations average twenty-five and the evening forty, the two being entirely different audiences. The Sunday school has an attendance of twenty-five to forty-five. Fifteen persons have been baptized. The Spanish work will receive more attention, as the language is more fully acquired. A day school has also been opened and taught by Mr. Menges, which has an average attendance of eleven, although twenty-nine have been enrolled.

At Jaruco, in eastern Havana, the Friends are at work. The Episcopalians have a church in Havana and a mission at Matanzas. The Methodist church South carries on work in Cuba, but at present we have no details regarding it.

The Presbyterians have sent Rev. J. Milton Greene, D. D., as superintendent of their missionary work in Havana. Thirty Cuban Christians have just been organized into the First Presbyterian church of Havana. They have been gathered by two years of faithful pioneer work of a Spanish missionary, Rev. Pedro Rioseco. Three other preaching places are now being maintained in the city, each with Sabbath school and two other services weekly. Associated with Dr. Greene will be Mr. Rioseco and Mr. Mazzorana, serving as co-pastors. The latter has newly come to the work and will be supported in it by the Brick church of Rochester, N. Y. There are two lady teachers in Havana also. At Puerto Principe Rev. A. W. Stevenson is missionary pastor, with a native helper.

An Evangelical Union has been organized in Cuba, which will foster interdenominational comity and co-operation.

In our next issue we shall report the work in Porto Rico and the Philippines.

CONFERENCE ON MISSIONARY SOCIETY METHODS.

Indications point to coming changes in the management of the missionary societies of some, if not all, of the denominations. The conference just held by the Baptists in New York is of interest as showing the lines along which such changes may lie.

On the subject of "Co-operation in the Collection of Missionary Offerings," Rev. Dr. C. A. Cook of Bloomfield, N. J., said that there were too many little circles and societies through which church members give in little groups to home and foreign missions.

MISCHIEF MAKER.

A Surprise in Brooklyn.

An adult's food that can save a baby proves itself to be nourishing and easily digested and good for big and little folks. A Brooklyn man says: "When baby was about eleven months old he began to grow thin and pale. This was, at first, attributed to the heat and the fact that his teeth were coming, but, in reality, the poor little thing was starving, his mother's milk not being sufficient nourishment.

"One day after he had cried bitterly for an hour. I suggested that my wife try him on Grape-Nuts. She soaked two teaspoonfuls in a saucer with a little sugar and warm milk. This baby ate so ravenously that she fixed a second which he likewise finished. It was not many days before he forgot all about being nursed, and has since lived almost exclusively on Grape-Nuts. Today the boy is strong and robust, and as cute a mischief-maker as a thirteen months old baby is expected to be.

"We have put before him other foods, but he will have none of them, evidently preferring to stick to that which did him so much good in his time of need—his old friend Grape-Nuts.

"Use this letter any way you wish, for my wife and I can never praise Grape-Nuts enough after the brightness it has brought to our household. These statements can be verified by anyone who wishes to make a visit to our home." F. F. McElroy, 256 So. 3rd St. Brooklyn, N. Y.

Grape-Nuts is not made for a baby food, but experience with thousands of babies shows it to be among the best, if not entirely the best in use. Being a scientific preparation of Nature's grains, it is equally effective as a body and brain builder for grown-ups.

We need co-operation at the base of supplies, so that the church will act as a unit, and as a whole will study missions, work for missions and give to missions. There may be co-operation in the collecting of funds without consolidation of the societies.

The work of the district secretary was discussed. It was asked, Is he to be a collector or an educator? Is it first and principally his business to get a good collection for the society he represents, or is it primarily and chiefly his mission to create interest, inculcate principles, impart information about the work of the society he represents and to secure the active sympathy and co-operation of the pastors and the churches in the wider extension of the kingdom? The problem of co-operation hinges largely on which view we take. If the former, then co-operation will be difficult; if the latter, it becomes simple and feasible. Shall we ever succeed in getting men to put their lives into the work while we are forever appealing to them to only put their money into it? Once they give their lives they will give their money.

It was suggested by Dr. Cook that the Home Mission Society, the Missionary Union and the Publication Society, and perhaps the women's societies, unite in establishing joint agencies or bureaus of missions, these to awaken and foster interest in all the churches in the work of all the societies represented, and to work through the pastors in securing collections. This plan has been tried and found successful in Texas.

An interesting discussion followed Dr. Cook's paper. Dr. Walker of Philadelphia thought that such limitation by agencies would decrease the contributions. Doubt was expressed whether any one man was big enough to take in three or more societies and present impartially the interests of each. Dr. Jutten thought such a plan would do service to the denomination if it should have clearly defined the difference between co-operation and co-ordination. Dr. Morehouse considered it practicable for the societies to have a joint committee on Christian stewardship and on literature and conference, but anything further must depend on the competency of the engineer to plan for the whole country. Others thought the scheme practicable.

Rev. W. C. Bitting, D. D., read a paper upon the question, "What Changes, if Any, Are Desirable and Feasible in Our Denominational Missionary Organizations and Methods?" Five suggestions were made: (1) Terminate existing vested rights of membership only with death of those who have them. (2) Strike out present articles in the constitutions of the three societies defining membership. (3) Insert in the place of that stricken out the same provision for all, an article giving each Baptist district association the right to elect one person, and one for each 2,000 communicants in its churches, as members of the three societies. Sixteen reasons for this were given. (4) An advisory board of three from each society. (5) The women to be on the same terms as men. Distinctions of sex to be abolished. Free discussion followed this paper also. The boards in joint session gave it consideration. They passed resolutions requesting that these topics be given a place in the program of the anniversary meeting.

CONGREGATIONAL CONVENTION IN GEORGIA.

The state convention representing the ninety-six churches and 4,714 members, met at Macon, November 14-17. The color question in Georgia touching the union of the white and colored churches in one state body seems to be reaching an answer for there were three white delegates present this year. Last year there was but one. Rev. H. H. Proctor of Atlanta was moderator.

The topics and discussions were eminently practical. Three sermons were preached on progressive Christian living. The work of the benevolent societies was ably presented. A permanent committee on church extension was created and a little fund for this work was laid aside by the women, for requests had come from many towns for Congregational churches. Christian education and the need of more effective efforts for youthful criminals were the subjects of addresses.

The women's missionary meeting was a live affair. Special interest is to be taken this year in work for the Porto Ricans. Addresses from representatives of other denominations told what they were doing for missions. Sunday afternoon was devoted to a mass meeting of Endeavorers. At the closing session Sunday night enthusiastic addresses were made on temperance. There was not one minister in the convention addicted to the use of whiskey or tobacco.

BAPTIST CONVENTION IN NORTHERN AND CENTRAL CALIFORNIA.

This annual gathering was in Chico, and a large number of churches was represented. The opening session was a departure from the usual custom. It was a review of Bible lessons by the boys and girls which was well done. Devotional meetings were held each morning, and were well attended. Addresses and reports of committees occupied the days. The Women's Home Mission Society of California occupied an hour. It has voted to affiliate with the Chicago society and hereafter the funds raised by it will pass through the Chicago treasury.

Foreign missions, chapel car work, colporterage and Sunday school work had each its representation. Much interest was aroused in a tribe of Indians who for many years have been under the training of Mrs. John Bidwell. There are about seventy in the tribe and she conducts services for them every Sunday. A Sunday school rally was held Sunday afternoon and a union young people's service at 6:30. About 1,000 people gathered in the evening to hear a sermon by Rev. J. George Gibson. The convention was spiritual and educational in its tone. Every evening except Sunday evening a meeting was held on the street preceding the evening session. From three to four hundred people, mostly men, heard the gospel sung and preached that would possibly not have been otherwise reached.

Chicago and Vicinity.

The Fellowship Congregational church, Dr. D. De Long, pastor, is growing steadily, although removals have depleted its force greatly. Lots have been obtained for a church edifice, a portion of which has been constructed. There are over 100 members now in the church and there is a large Sunday school. The pastor was recently presented with gifts testifying the appreciation of his people.

Green Street Congregational church under the pastoral care of Rev. J. D.

SHOOTS AGAIN

Although Coffee Took His Eyesight for Awhile.

A Colorado camp cook had to quit his job because he could not make coffee without drinking it himself and it was killing him. He says he used to take a cup of coffee before he got his breakfast for the men, for he felt the need of keeping up his strength and his stomach troubled him so much.

"Finally," he says, "I got so bad I was taken to the hospital. The doctor told me it was a clear case of coffee poison and if I did not quit I would never get well. I had to quit in the hospital and gradually got a little better, then I took to drinking Postum Food Coffee and took it out with me to a job in the woods.

"I have been using Postum steadily for about eighteen months and have entirely recovered from dyspepsia, and all my old aches and ills. My eyes are so well now that I can see the gun sights as good as anybody, but two years ago I never could hunt because of my eyes. I know it is the quitting of coffee and using Postum that has benefited me. Nobody could have dyspepsia any worse than I had. All my neighbors thought I was going to die, but I am all right now. I have to send thirty-five miles to the city of Trinidad for my Postum but it is worth while." Wm. Green, Burwing, Colorado.

McCord, has morning and evening congregations that fill the house. Between thirty and forty have joined the church during the year, the majority on confession of faith.

The Chicago Baptist Social Union held its last meeting of the year December 3. The principal speaker was Dr. George C. Lorimer. His subject was "The Ethical Message of Jesus." Dr. Henson also spoke, as this was the last meeting at which he would be present as a Chicago pastor. The annual report of the secretary showed a membership of 199, total receipts of $1,867.16, and an average attendance on the banquets of 300. Officers were elected for next year.

The Highland Park Baptist church has called to its pastorate Rev. Edwin Seldon of Emporia, Kas., who will enter on his new charge January 1. He is president of the Kansas Young People's State Union.

Rev. Donald K. Campbell, who for two years has been in the South Chicago Presbyterian church, will accept a unanimous call to the Presbyterian church at Ottawa, Ill.

The Chicago Congregational Club held its annual forefathers' observances December 16. An address on "An Inherited Responsibility" was delivered by Bishop Charles Edward Cheney, rector of Christ Reformed Episcopal church. Rev. Frank Crane, D. D., of People's church, also delivered an address.

The Englewood Christian church, although the cold was so intense on Sunday, December 15, as to keep many worshipers at home, yet made the good record of raising $8,500 for a new church building.

During the five years' pastorate of Rev. H. Francis Perry at the Englewood Baptist church 591 members have been received, 326 of them by baptism, and 3,689 pastoral calls were made. In the past three years 9,656 letters and communications were sent out from the study.

Rev. George B. Safford, Ph. D., has announced his acceptance of the call of the Fifty-second Avenue Presbyterian church, and was installed December 15.

The South Side Tabernacle (Presbyterian), will hereafter be known as the South Park church.

The fifteenth annual meeting of the Theological Faculties' Union of Chicago and vicinity was held December 13. Rev. Dr. Eri B. Hulbert, the president, was in the chair. Memorial addresses were delivered on Dr. G. W. Northrup of the divinity school of the University of Chicago and President F. W. Fisk of the Chicago Theological Seminary. The election of officers resulted in the choice of Dr. G. H. Gerberding as president and Ira M. Price as secretary and treasurer. The discussion of the evening was on the subject of "The Decrease in the Number of Students for the Ministry in Our Institutions of Learning," and the pos-

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Do You Have Rheumatism? Have You Bladder or Uric Acid Trouble?

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If these danger signals are unheeded, more serious results are sure to follow: Bright's Disease, which is the worst form of kidney trouble, may steal upon you.

The mild and the extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle free, by mail.

Backache and Urinary Trouble.

Among the many famous investigated cures of Swamp-Root the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

Dr. KILMER & Co., Binghamton, N. Y.

GENTLEMEN:—When I wrote you last March for a sample bottle of Swamp-Root, my wife was a great sufferer from backache, rheumatism and urinary trouble. After trying the sample bottle, she bought a large bottle here at the drug store. That did her so much good she bought more. The effect of Swamp-Root was wonderful and almost immediate. She has felt no return of the old trouble since.

Oct. 1901. F. THOMAS,
427 Best St., Buffalo, N. Y.

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sible ways of increasing the number. President C. J. Little of Garrett Biblical Institute, Professor A. C. Zenos of McCormick Seminary and Dr. C. E. Hewitt of the University of Chicago discussed the subject.

Baptist.

A conference in the interest of world-wide evangelization was held December 4-6 at the Park Avenue church, Rochester, N. Y. Eminent men delivered addresses in a spirit of hopefulness and aggressiveness. "Helps and Hindrances to the World Conquest of the Kingdom" were discussed in a number of ten-minute speeches. Dr. O. P. Gifford, among these speakers, mentioned two hindrances: (1) Immigration and the growth of cities distract from foreign work; (2) Men in the ministry lack conviction as to the essential teachings of the faith. The warfare is defensive, not offensive. "The Evangelization of the Foreigners Among Us" was treated by President Merrill, who said we were burdened with too many organizations. "Co-ordination of national societies is not so important as that 90 per cent of our lesser, local societies should die." Also, there must be more positive evangelism. Thursday evening Drs. Gifford and Buttrick delivered addresses, respectively, on "The Press and Its Proper Functions" and "The Education of the Negro." President Strong delivered on Friday an address on "World Missions." Dr. Applegarth of Cambridge, Mass., and Dr. Mabie also gave addresses. The Publication Society was discussed by Drs. Seymour and Rowland. The conference closed with a banquet, given by the Rochester Social Union.

During the four years of Dr. Pickard's pastorate at the First church, Cleveland, 380 have been received into membership, about 200 of that number by baptism. The Sunday school during this time, has grown from 334 to 665, with increasing attendance in all departments. The days of small prayer-meeting attendance are past, the chapel often being filled on a Friday night.

Sixty-three persons have been added to the church at Norfolk, Neb., during the first year of Rev. Herbert E. Ryder's pastorate; thirty-four of these were by baptism.

Over 600 persons have joined the Ninth Street church, Cincinnati, during the six years' pastorate of Dr. Warren G. Partridge, D. D., most of them by baptism. Rev. G. Campbell Morgan began a series of meetings in this church December 1, under the auspices of the Evangelical Alliance, of which Dr. Partridge is president. The Ninth Street church gave in free-will offerings over $1,200 on Thanksgiving Day for its six missions and other departments of work.

The young men's Bible class of the Washington Street church, Lynn, Mass., held an open session on Nov. 17, when 800 were present. Three young men were recently baptized from this class, making eighty-six who have united with the church during the past three years from this class.

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The book has been a great blessing to our church. Our Lord's Day services have been dignified by its grand hymns, while our prayer meetings and evangelistic services have been stirred deeply by its effective gospel songs. Its combination of the older classic hymns and modern gospel songs makes it a great book. With us it is the ideal church music book.

I wish also to make especial mention of the Responsive Scripture Readings. We have used these constantly in our Lord's Day services, and frequently at other services. Not only are they a source of instruction, but a great help to devotion. At times our services have been very impressive when the whole congregation have read together as one voice the sublime utterances of Holy Scripture as found in these selections.

If by anything I could say I could induce our churches generally to get THE PPAISE HYMNAL, and use it as it is capable of being used, I would gladly say it. With THE PRAISE HYMNAL on the market there is certainly no excuse for churches being without first-class music. JUSTIN N. GREEN.

Cincinnati, November 6, 1901.

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THE CHOIR, our monthly anthem journal, is meeting with great success. We are glad to send samples to choir leaders. It wins every time. (7)

Congregational.

The new church at Nome, Alaska, was rendered necessary by the growth of the congregation. The edifice was built in twenty-one days. The miners and others gave volunteer labor, for they appreciated what the church had done for them in giving them a reading room and library. With coal at $50 a ton a warm room to sit in counts for something. After a public offering there was still a deficit of $200. An ex-saloonkeeper and a Roman Catholic offered to contribute the amount, which was gladly accepted. The building seats 500. The former one is now used as library and reading room. It contains over 1,500 books and periodicals, and is supported by the church at a cost of $75 per month. The hospital is now self-supporting and is managed by a board of business men.

The First church of Detroit, Mich., Dr. Nehemiah Boynton, pastor, maintains three branches, one in a poor neighborhood, one among the Poles, of whom there are 40,000 in the city, and one in the northern outskirts of Detroit, where a new chapel has just been finished at a cost of $4,700. The associate pastor, Rev. John W. Sutherland, D. D., has taken charge of this enterprise. Dr. Boynton received 102 new members last year.

The church at La Salle, Ill., has been without a pastor for many months. Indebtedness and general discouragement prevailed. The Illinois Home Missionary Society sent its field secretary, Rev. John H. Wilson, there, the debt of $1,200 was provided for, with a surplus, and a week of daily meetings followed, resulting in the receiving of forty-nine persons into the church. A "Children-of-Promise" band was gathered, numbering eighty.

The Christian Endeavor Society of South Hadley Falls, Mass., while retaining the name, Y. P. S. C. E., and the essential spirit of its pledge, has shortened and broadened the constitution, thus providing for closer connection with local church work, freedom in worship, simpler organi-

zation and more practical lines of work. A six months' trial under the new regime has revived a decadent society.

A unique "service of recognition of the teachers and officers of the Sunday schools of First church" Hartford, Conn., recently took the place of the usual midweek meeting. An address by the pastor, a prayer of consecration by the assistant pastor, who is also superintendent of the mother school, and other exercises gave dignity to a service every way admirable.

Springfield, Ohio, has chosen a Sunday school superintendent as its mayor and he has appointed another Sunday school superintendent as head of the police force and fire board. The result was the closing of the saloons on Sunday and at certain hours on week nights. Meanwhile the Ministers' Association had arranged for a series of evangelistic meetings. Dr. J. Wilbur Chapman conducted them, preaching clear, convincing sermons that were listened to by many thousands of people. At the same time large meetings were held at the Lagonda Avenue, in another part of the city. Noon meetings at the shops were attended by thousands of appreciative working men. The entire community showed great interest, and at least 400 signed cards. The churches have been greatly stirred and the spirit of Christian fellowship is everywhere manifest.

The Disciples.

We are sending the general edition of the Christian Century to all of our subscribers this week.

The Church of Christ at Buffalo, Kansas, was dedicated under pleasant auspices, all the money necessary to defray the cost of erection being pledged. Members of the choir of the Friends' meeting and the Methodist Episcopal church took part in the song services.

Rev. W. J. Russell has resigned at Rushville, Ind., to accept a call to the East End church, Pittsburg, Pa.

Rev. J. A. Campell reports as the result of one year's work at Graham, Va., on half-time, 302 additions to the church and $1,752.61 raised for various purposes.

The Fifth Avenue church, Grand Rapids, Mich., was dedicated, Sunday, December 8, C. B. Newnan of Detroit, speaking both morning and evening.

M. M. Davis of Dallas, Texas, speaks of Dr. H. L. Willett's lectures at Waco, Texas, on "New Testament Criticism" and "New Testament Quotations from the Old Testament" as being most helpful and valuable.

At Wichita, Kansas, J. V. Coombs had sixty-seven additions on one Sunday and twenty-four on the next.

One hundred have been added to Central church, Lexington, Ky., within a few weeks.

There are now 729 Christian churches in Indiana.

Rev. C. W. Henry has been appointed superintendent of public instruction for Clay County, Nebraska.

The calls for evangelistic work in the state of Nebraska exceed the capacity of the men in the field. Further help is needed in this line.

Professor C. E. Millard has been very successful in a revival meeting at Moline, Ill.

Bible institutes, reports Rev. W. H. Waggoner, have been better attended and better supported the past year than ever before. He has lectured thirty-four weeks this year on home and foreign missions, in connection with institutes.

The Euclid Avenue church, Cleveland, Ohio, will build a new edifice at a cost of $75,000.

Methodist.

Thirty thousand dollars of the amount needed to pay the debt on the $80,000 Methodist church at Pasadena, Cal., was raised at the morning service Sunday, December 8. Bishop Cranston officiated at the dedication.

Wm. Sunday, the well-known evangelist, is assisting Dr. De Loss M. Tompkins in a very successful revival in the M. E. church of Belvidere, Ill.

A successful two-weeks' meeting at Hillsdale, Central Illinois conference, closed Nov. 24 with about thirty conversions. Rev. A. Sturgeon, evangelist, assisted the pastor, J. P. McCormick. The church was greatly quickened.

Special meetings of three weeks' duration have just closed at Mt. Ayr, Ia., Rev. P. V. D. Vedder, pastor, resulting in twenty-eight conversions. Twenty-five united with the church and others will follow. The pastor was assisted by Evangelist D. W. McGregor of Omaha, Neb.

Rev. Frank O. Fraley of Flora, Ind., is having a revival in his church. So far about thirty have professed conversion and twenty-two have united with the church.

Fifty-seven in the First church, Wamego, Kas., have announced their decision to follow Christ. Most of the converts are from the Sunday school. Twelve have united with the church and others will follow. The pastor, Rev. J. B. Bollman, was his own evangelist.

Presbyterian.

Special meetings on evangelistic work have been held in St. Louis, the afternoon being given specially to prayer and the evening to addresses.

A course of free Saturday night concerts is being given at the Markham Memorial church, St. Louis. The best musical talent in the city have volunteered their services, and large audiences of workingmen and their families are appreciating the good music. It is proposed to continue the concerts throughout the winter. Seventy-two girls and young women are receiving weekly lessons in cooking and household economics, under the direction of a trained teacher.

Several of the Detroit churches have held series of special meetings and about a dozen outside the city are now holding special services. The evangelistic spirit is spreading. At

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the last communion service twelve of the city churches received 119 new members, sixty-eight on confessions.

It is hoped shortly to organize an Italian Presbyterian church in Detroit. There are now some forty converts in the mission.

The First church, Minneapolis, Rev. J. B. Helwig, D. D. pastor, is rejoicing in freedom from debt, $16,347 having been raised since January 1, 1900. Mrs. Vanderburg, whose liberality largely helped towards this release, has presented a very desirable residence to the church for a manse.

At Menominee, Mich., Rev. A. C. V. Skinner received twenty-four new members into the church; in two cases entire families united.

Thirty-one members have been added to the Hope church of Joliet since the coming of the new pastor, Rev. D. T. Robertson, Ph. D., in the latter part of last October. Of these, twenty-seven were welcomed at the December communion.

General.

Plymouth Congregational church, Indianapolis, united with the Hebrew Temple congregation in Thanksgiving services, Rabbi Messing and Rev. H. C. Meserve participating.

Four churches in Indianapolis held union services for two weeks in People's church. They were well attended and nearly 100 cards were received from those desirous of religious help and guidance.

In Franklin county, Maine, there are two Congregational churches and two Free Baptist churches. Each couple had one minister between them, involving a long ride for the pastor between morning and afternoon services. An interesting experiment in church union is now being made. One Congregational church and its near Free Baptist neighbor are to be under the pastoral care of the Congregational minister, and the other two are to be in charge of the Free Baptist pastor. This arrangement gives an entire township with three little church organizations to the pastoral care of one minister.

The St. Louis Young Men's Christian association received 355 new members at the Central branch during the past month, this being the largest number received during any month in its history.

Dr. L. W. Munhall has just concluded an evangelistic campaign in Dallas, Texas, in which twenty churches united. Among the meetings held were four for men only. Fully 12,000 men were present at these four meetings. More than 1,000 of these arose for prayers, and 400 of them accepted and confessed Jesus as Saviour and Lord.

Foreign Missionary Items.

The spirit of co-operation is increasing on the mission fields. The Church Missionary Training School for Teachers at Krishnagar, India, and the Ahmednagar Theological Seminary of the American Board's Marathi Mission have recently let down sectarian barriers, both offering to receive students from other missions, who will be taught without tuition fees being charged. More than that, representatives of other evangelical missions in western India have been invited to send representatives to the board of trustees of the theological seminary.

From Taiku, Korea's newest station, Mr. and Mrs. Adams write: "Owing to our limited number, also reduced by sickness, and the building operations, not much itineration has been done. Five new groups have developed during the year. They are widely scattered. These groups have all suffered for lack of supervision and instruction, but in all Sunday is fairly observed; they gather for worship, and have a regular system of collection. An afternoon class for girls has been started, with some encouraging results. Fourteen girls under fifteen years of age attend regu-

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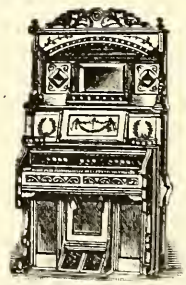

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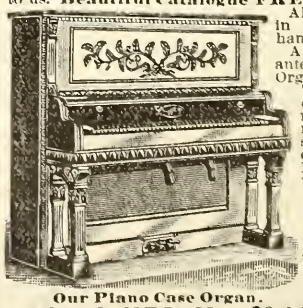

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larly, learning to read, write and sing. They study the lessons at home and show much eagerness to learn. From the first of January, a Bible class was held for the country Christians, continuing through ten days. A graded course of study was followed out, including studies in the life of Christ, a course through the Gospel of Luke, topical studies, and Old Testament stories. In all there was an attendance upon this class of about fifteen, though not this number all at one time. A number of men came in whom we had not met before and at the close of the class eleven catechumens were received. The women attend the Sunday services quite well, and seem prone to stay when they are over, so that after-meetings are held as we have opportunity, and the ladies answer their many questions in regard to the doctrine taught. Sometimes they come as they did when Christ was here upon earth, with the plea that they are sick, and asking what they must do to believe and be healed. One woman not long since wanted to be taught how to pray, and, with hands folded and throwing herself prostrate, repeated over and over, 'I believe God. I believe Jesus.'"

The female department of Euphrates College at Harpoot, Turkey, closed its year's work with the joyful occasion of the dedication of the new college buildings. In the college and lower schools last year 453 girls were registered, with representatives from 75 cities and villages; 64 girls and teachers were in the boarding department. Much inconvenience was experienced from the crowded quarters, but the coming year the work will be easier with the light, airy, commodious college. During the winter there was a deepening of the spiritual life of the girls. Many formed themselves into bands to work and pray for the salvation of others. As early as June last, applications begun to come in for admission to the college, and girls are expected from distant cities. Some of the most hopeful and spiritual of the orphans are to be admitted to the boarding department in order that they may have every opportunity for training to prepare them to become teachers. Miss Platt expects to open her kindergarten, in connection with which she plans to have a training class.

From the annual report by Mr. Stover of work at the Bailundu station in the West African Mission: 'About the middle of March a school was organized at the outstation of Ulika, with a native teacher in charge. A young man residing in the village, who had made profession of Christianity during the week of prayer, had been collecting the children and others and giving them such instruction as he could, which was very little, as he himself could barely read the Gospel of John. It seemed best, therefore, to give those who wished to learn a better opportunity to do so. The house built by this young man after the fashion of those built on the mission premises served admirably as a school house. And instead of the children of that one village, there now attend this school all the young people of the district, some of them going a mile or more and starting at sunrise. There are over eighty names enrolled. The teachers who go out to these village schools receive the same wages as when at work on the station, four yards of cloth a week. There has been a large increase in the number attending these religious services and in the area represented. People come from villages seven and eight miles distant and have been quite regular and prompt, notwithstanding the services begin at the unfashionable hour of 9:30. Only twice has the attendance been less than 300 and in both cases there was heavy rain. There is also a marked change in the attitude of the congregation. All who are old enough to understand have come to realize that they are there to listen to what is said. Sleeping, playing and running out are discountenanced by all. Even the women pay good attention and can give, when questioned, a fair account of the sermon for the day."

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BOOKS

The Apostles of the Southeast. By Frank T. Bullen. D. Appleton & Co., New York. Price $1.50.

The Apostles of the Southeast are the mission workers in Rotherhithe, in the Southeast of London. Their work among the flotsam and jetsam of the city life is graphically described. Mr. Bullen has the command of a wonderfully clear and picturesque style. His sea stories are charming, and have placed him among the foremost writers of the day. The salt sea breezes blow through them, and the pictures he draws of sea life, especially of the man before the mast, abide in the memory. He has done not a little to let in the light upon the hard lot of the British sailor and to set in motion influences that have led to its amelioration. In this book he relates his experiences in one of the London slums. He shows the lights and shadows in the lives of the poor. His pictures, which are drawn from real life, are replete with human interest, and while they reveal the squalor and vice of city slums, they show the working of forces which are making for social betterment and thus awaken hope regarding the future. The book is as wholesome as it is stimulating and interesting.

Time and Chance: A Romance and a History; being the Story of the Life of a Man. By Elbert Hubbard. G. P. Putnam's Sons, New York.

This is more than the story of the life of a man. It is the history of a movement which was perhaps the greatest moral movement that ever convulsed a nation. Out of this movement heroes were born. And chief among them was the hero of this tale, John Brown of Harper's Ferry. The anti-slavery movement is here traced from its inception to the quixotic attempt of John Brown to free the slaves, which led to his death. The story shifts with the migrations of its chief character from Connecticut to the Western Reserve of Ohio, and from there to the new territory of Kansas, and it depicts with a graphic hand the manners of these early pioneer days. The reader has the conviction pressed upon him that the author must surely be writing from a personal knowledge of many of the things which he relates. The working of the underground railroad and the conflict of political parties in Kansas are particularly well described. And while something of the glamor of romance may have been thrown around the character of John Brown, yet the picture of him which has been drawn is substantially that which is coming to be accepted as the true representation of the man. An enthusiast, a dreamer? Yes, but also a pure, lofty-minded man with a deep religious motive, and with a singleness of purpose that went straight to its end, uncaring for consequences. Scattered over the pages of the book are sallies of wit and bits of home-spun philosophy such as we might expect to find dropping from the pen of the editor of the Philistine.

Life Everlasting. By John Fiske. Houghton, Mifflin & Co., Boston. Price, $1 net.

This little volume of eighty-seven pages of large type is not to be estimated by its size. It is multum in parvo. Those who have read Professor Fiske's preceding volumes on "The Idea of God," "The Destiny of Man" and "Through Nature to God," will be prepared to welcome this volume as the attempt of a philosophic evolutionist to put the cope-stone upon his argument in behalf of the unseen, the supernatural and the eternal. He sets out to consider "the supreme achievement of man—his belief in his own immortality—in the light of our modern studies of evolution," and concludes his argument by affirming that "a patient study of evolution is likely soon to supply the basis for a natural theology more comprehensive, more profound, and more hopeful than could formerly have been imagined. The nineteenth century has borne the brunt, the twentieth will reap the fruition." We lay down this little treatise with a profound admiration for its restrained statement, its lucid style and its spiritual aspiration after a ground of hope in the immortal life outside of the domain of scientific demonstration. There is a touch of pathos in the thought that this was the final message of a master mind to

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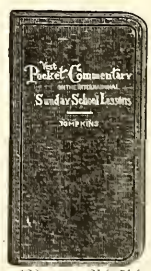

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The Spinster Book. By Myrte Reed. G. P. Putnam's Sons, New York. Price $1.50 net.

This book has a spicy quality. It treats hackneyed themes in an unhackneyed manner. Its table of contents is as follows: Notes on Men; Concerning Women; The Philosophy of Love; The Lost Art of Courtship; The Natural History of Proposals; Love Letters, Old and New; An Inquiry into Marriage; The Physiology of Vanity; Widows and Widowers; The Consolations of Spinsterhood. All of these themes are touched upon in a sprightly, pleasant way, and the practical hints which are strewed all over the book are not made too obtrusive.

Lyrics of Love, of Hearth and Home and Field and Garden. By Margaret E. Sangster. Fleming H. Revell Co. Price $1.25 net.

Mrs. Margaret E. Sangster has so firmly established herself in favor by the writings in which she has revealed her thoughts to us, that the imprint of her name as author of a new book is at once its best introduction and recommendation. She has a way of reaching hearts and coming close to her readers by her tender touches and revelations of the inner life and love of the home. She links together most beautifully our humanities and divinities. Some of the lyrics in the volume before us have been published before in certain periodicals, but many make here their first appearance in public. The author hopes they may "slip into our busy mornings and quiet evenings with a message of comfort and cheer. They are songs of the nest and the home, songs of the way and the inn, songs of love and fidelity and the eternal peace." "They are home verses for home folk." The publishers have given them a dainty setting, exceedingly appropriate to the quiet beauty of the themes around which the author weaves her melodies. Those to whom home love and true friendship are dear will welcome this volume for a Christmas gift.

My Host, the Enemy, and Other Tales. By Franklin Welles Calkins. Fleming H. Revell Co. Price $1.50.

This volume is written out of the experience of a boyhood spent in the upper Missouri country and ten years of after life as plainsman and mountaineer. Actual adventure is here narrated in most cases, and in others there is good reason for believing the stories to be based upon real occurrences. They are well told—all of them—and have a good healthy interest. Tales of imminent danger to life and limb, they yet are free from a sensational tone, and we note also that the bad language which too often mars a Western story of adventure is happily missing herein. This and other admirable features render the book a good one for boys and we do not question its reception by them, for what boy does not love stories of escapes from wild animals and Indians and even wilder white men? The illustrations are effective and really illustrate.

LITERARY NOTES.

Under the suggestive title of "The Imp and the Angel," the Scribners will soon publish a book by Josephine Dodge Daskam that adds a character to the world of juvenile fiction.

Boys who delight in stories of sea fights and naval adventures—and what boy does not—will find in "Sea Kings and Naval Heroes" (Henry Altemus Co.) singularly realistic descriptions of famous victories and exploits on the broad bosom of old ocean.

A practical book, which almost every family will find invaluable, is entitled "First Principles of Nursing." It is written by Anne R. Manning, a graduate of the City Hospital of the Quincy (Mass.) Training School, and is indispensable in cases of emergency, or during long periods of sickness where a trained nurse is not employed.

We are to get another volume of essays written by Max Muller during the closing years of his life. It treats of Buddhism, of "the alleged sojourn of Christ in India," of religions in China and of many like subjects. In one essay Max Muller tells us "Why I Am Not an Agnostic," and in another he asks "Is Man Immortal?" The book will be published by Longmans, Green & Co.

"The True Story of Captain John Smith," by Katharine Pearson Woods, will be published shortly by Doubleday, Page & Co., with a valuable and interesting array of maps, portraits, facsimiles, etc. The material of the work is drawn from historical sources on both sides of the Atlantic, and new facts of importance have been brought to light. New light is thrown upon the character of Pocahontas and her relations to Smith.

The Macmillan Company will soon publish for the University of Chicago Press the first of several series of translations and transliterations of "Ancient Records," which are to be published in the near future under the general editorship of President Wm. R. Harper. The first will be the "Ancient Records of Babylonia and Assyria," including all the Babylonian and Assyrian historical inscriptions, arranged in chronological order, which have been published up to this time. This series will consist of six volumes of 200-250 pages each.

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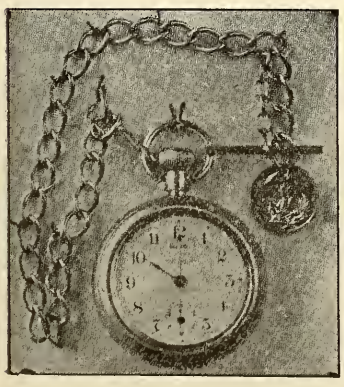

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J. T. SLINGSBY.

THE NATURE AND NEED OF LOVE.

WHAT is this quality we call love, and what are its manifestations? First, it may be said that it is an affection with capacity for sacrifice. No love is worth the name which does not include both these elements. There may be affection, indeed, which is selfish and destructive; that is not love. But when this affection purifies itself by the denial of selfish motives, and the acquisition of willingness to suffer for the sake of the object loved, then it has come to its true expression. When, now, that object is the highest, the power of the love is limitless. To love the highest and to love with a sacrificial affection which denies self is the supreme quality of human life. The repentant queen sadly exclaimed after the final departure of King Arthur:

"What might I not have made of thy fair world,
Had I but loved thy highest creature here?
It was my duty to have loved the highest:
It surely was my profit had I known:
It would have been my pleasure had I seen.
We needs must love the highest when we see it."

Again, love is the harmonization of the inner life by the direction of its purposes toward a definite end, which lies in the realm of purpose expressed in the life of the one who is loved. It is the directing of all one's life forces to the accomplishment of the will of the beloved. In such a passion there is harmony, because no friction enters to destroy the smoothness and restfulness of the soul. Hate is destructive to all peace, but love brings the powers of the soul to unity and beauty. In this is found the secret of power, that power which comes through the repose of the soul in an affection that has claimed every power and ambition. Once more, love is the inspiration of life. Love can never be merely quiescent, though it is calm. It must be active, impelling, inspiring. It provides the life with the motive to constant and self-forgetting service. Love is also the safeguard against sin. A soul in love with the highest beauty and purity is incapable of unworthy thoughts and acts. In such a soil an evil purpose can no more root itself than a nettle upon a glacier. In the confidence that the object of its love is worthy of all, the life rests happy and content, inaccessible to lower passions and affections. Most of all is this true when Christ is so loved. His life becomes the supreme object of admiration and transforming love. From this it follows easily that love is the secret of likeness to God. To love Christ is to wish to be like him, is to brood upon his excellence and beauty, and this very attitude soon begets the state of likeness in which the soul reaps its highest satisfaction.

Love is the secret of power and of fearlessness. The man whose love is full and satisfied has no distressing doubts, no wavering of faith, no disharmony of effort. All his springs are in God. He therefore is hopeful and constant; his spiritual life flourishes. His physical life gathers strength and vigor. His business undertakings and professional pursuits draw their inspiration from this guiding and impelling force within him. It is not strange, therefore, that the Christian who lives normally and abides in the love of God, is likely to be whole in body, mind and spirit. There should be no mystery nor vagary in this doctrine. Jesus himself lived a physically normal and vigorous life. The very forces that were within him were health-giving, and enabled him to sustain those mysterious drafts upon his physical vitality which his miracles necessitated. In this doctrine there is no occultism or fadism. It only becomes dangerous when made to obscure the whole horizon, as the only phase of Christianity worth consideration. But in the words of the apostle, "Perfect love casteth out fear," one finds the secret of a normal, trustful, calm, disciplined, healthy and successful life.

It hardly need be said that the life of love is the life of forgiveness; not the kind of forgiveness which

merely forgets the past, but that which turns all of its resources to the uplifting of the sinning and recreant soul, so that life comes back because love has manifested its reclaiming power. And closely allied with this doctrine of forgiveness, which needs further amplification and larger embodiment in the Christian life of to-day, is the duty not only of acting kindly toward others and speaking well of them, but in almost equal measure of *thinking* only good things of all. We can recognize and measure somewhat the force of good and evil actions; we know in some sense the power of good and evil words; but our psychology is just beginning to make us understand how potent are our very thoughts for lifting or casting down the lives of others. It is the actual output of personality directed to good or evil which makes the conquest of thought a matter of almost infinite moment. If it is possible for a congregation to uplift the preacher by its thought and prayer, or to pull him from his throne of power, it is as certainly possible for a single mind with persistent malevolence irreparably to destroy another, who may be quite unconscious of the source of his disaster. In this very fact lies whatever of truth may yet be discovered in the old superstition of witchcraft. Persistent evil thinking of any life cannot but do it injury When you have thought well of a man you have already helped him to realize your good opinion. When you think of him evil you are pulling a beam out of his house, and the responsibility for mental attitude, as well as for word and speech, receives most impressive scientific attestation.

The doctrine of love as taught by Jesus and as exemplified by him is a practical doctrine. It will prove its value in every field of human activity. Men may say, "It is not possible to practice the doctrine of love or even the golden rule in business. Rivalry and competition are necessary." The time will come when such sentiments will be reviewed with astonishment by those who shall have passed already into the realm of the ethics of Jesus. For those ethics, when severely tested, are found to be always practicable, and they are the only ethics that are practicable. Men may be skeptical to-day, but already the law of love is transforming certain sections of the business world, and it is destined to increase its effectiveness like "the light that shineth more and more unto the perfect day."

To come unto Christ, then, means to come into the atmosphere and to abide in the glory of his law of love. It means to possess that quality which is above all others indestructible. The apostle has given us in the crowning words of his Psalm of Love the secret of this fact: that while eloquence and wisdom, even good deeds, may pass away, faith and hope and love abide as a perpetual possession, "and the greatest of these is Love."

> "Aye, and when prophecy her tale hath finished,
> Knowledge hath faded from the trembling tongue;
> Love shall survive and love be undiminished,
> Love be imperishable, love be young."

THE CHRONICLER'S DESK.

THE Chronicler's interest was excited and his curiosity aroused by the title of an article in one of the current magazines: "Do we really know Dr. Johnson?" The first thought that struck him was that the substitution of Jesus Christ for Dr. Johnson would make a splendid subject for a sermon, or an editorial in a religious newspaper, based on Paul's expression in Philippians, "that I may *know him.*" As this is an age of discovery and novelty, an age that primes itself on the reversion of old decisions and the reconstruction of old reputations, the second thought was one of wonder if this writer was a literary smart Alex who had discovered a brand-new Samuel Johnson, whose chief characteristic was not the union of great powers and low prejudices, as Macaulay declared it was, but the union of great powers and no prejudices, that he was not the gruff old bear and bigot of contemporaneous and universal opinion, but an angel of sweetness and light so entirely free from credulity and superstition that he did not begin to believe where other people left off.

Dipping into the article, however, the Chronicler to his surprise found the writer entirely sane and the old conclusions standing firm at the end of his article. He concurs in the verdict of Macaulay, that no historic personage is better known than Dr. Johnson, and why? The witnesses are first-hand and competent, and therefore the sources of information are strictly first-class and wholly reliable. Boswell was a literary artist thirsting for literary distinction and he had the wit to see in Johnson his one chance for an imperishable name; but heaven save us from a literary artist bent on his own immortality. He is pretty sure to leave the wart out and to put the paint in, and all this in the interest of a vivid and lasting impression that will introduce himself into the company of the immortals who are not born to die. Over against this weakness, Boswell had the saving quality of allowing the great doctor to masquerade in his own intellectual garments; at every turn of the narrative there is a self-presentation of his own personality. The reader is so long in the presence of the real man that the feeling grows to the end that the subject of this inimitable biography is the actual man of flesh and blood and brains, and plenty of all three, who bullied his friends and berated his foes, a genius of overpowering strength, of great and ridiculous weaknesses. Miss Burney gives us a memoir of Johnson almost equal in interest and importance to Boswell's. Mrs. Thrale, to whom Johnson wrote three hundred letters, and no man ever wrote three hundred letters to a woman without being in love with her, wrote "Anecdotes of the Late Samuel Johnson, LL. D., During the Last Twenty Years of His Life." The remarkable and convincing fact is that Burney's Johnson is Boswell's Johnson; Thrale's Johnson is Boswell's Johnson; the "Seward Letters" give us the old identical of the Boswellian Johnson; and Macaulay repaints the same glowing picture and illustrates the truth of his own dictum when he says, "No human being who has been more than seventy years in his grave is so well known to us." Adding forty-seven years to the seventy, we can repeat Macaulay's assertion, so that we *really know* Dr. Johnson.

Do we really know Jesus Christ? The basis of our

Johnsonian knowledge is first-hand, accurate literary sources. "We have in Johnson's case a quite unusual number of first-hand and first-class sources of information, and they all combine wittingly and unwittingly to produce a deeply-cut impression of essential unity. They all stand up to say, *'That is the man.'*"

Johnson had three Boswells, at least, and Jesus Christ had four, and Christ's Boswells were inspired witnesses or had access to inspired sources of first-hand knowledge. A rationalistic writer of some distinction remarked twenty-five years ago that Jesus, from the dogmatic point of view, was the best known, and from the historic point of view, the least known, of all the great founders of religions. He tells us it is because we know so much of the dogmatic Christ that we know so little of the historic Christ. The Christ of dogma is in every lineament familiar to us from early childhood; but concerning the Jesus of history we possess but few facts resting upon trustworthy evidence. He contrasts the meagerness of our information concerning the historic career of Jesus with the mass of information which lies within our reach concerning the primitive character of Christologic speculation. The Pauline epistles give us full and trustworthy information respecting the *impression* Jesus made, but they add little or nothing to our stock of knowledge in respect to what Jesus did and said.

There is some truth in all this, but more error. These assertions concerning the meagerness of the world's knowledge of the Jesus of history were not true twenty-five years ago, and they are palpably untrue to-day. It is a fact that speculative theology and the accumulation of creeds through many generations had emphasized and made prominent the Christ of dogma at the expense of the Christ of history and of reality, but the sources of our knowledge of the historic Christ have never been as meager or as untrustworthy as this writer represents. The Jesus who lived and taught and died in Palestine has been for more than eighteen centuries the colossal figure and best-known personality in the history of the world. He was a young man when he died, his ministry was brief, he lived in an obscure part of the world, he wrote nothing, he caused no information to be placed upon record concerning himself or his teaching, the evangelic sources are fragmentary and unchronological, the records are not strictly contemporaneous with the events, and yet the great Person stands out in these simple pages with increasing influence and power as knowledge grows with time.

Thanks to the historic and critical spirit of modern times, which has pushed the investigation back to original sources of information, we know more to-day of the historical Christ than any age of Christian history since the first. The assertion made now that we have no facts about Jesus resting upon trustworthy evidence, would be a stupendous exhibition of ignorance or prejudice or both. The personality of Jesus in the first year of the twentieth century stands out in the clear light of well-attested facts, as distinctly and unmistakably as the personality of Samuel Johnson. The synoptic memorials are still with us, and their claim to historic reality is more unquestionable than ever, and the fourth gospel has fought a good fight for the old place as an original witness to Jesus. The Messianic prophecies of the Old Testament, the historic memorials of the New, and the rich spiritual utterances of apostles and prophets combine, like Johnson's Boswells, wittingly and unwittingly to produce a deeply-cut impression of essential unity; they all stand up to say *"That is the man."*

WHEN THE VISION COMES.

IN the book of Daniel it is said that "at the time of the end shall be the vision." Many things which are dark at the first are made clear at the end. Dark clouds thicken about us as we set out on a certain undertaking, but in the evening time there is light. How dark for a time was the way in which such men as Joseph and Job had to travel; but at the time of the end came the vision, and behind a frowning providence was seen God's smiling face.

In the self-revelation of God to man there were things that could come only at the end of a long process of development. The incarnation itself, which is the climax of divine self-manifestation, had to be prepared for. Although it was to bring the vision for which man was wearily waiting, it could not come before "the fulness of the time." The time of the end is the time for the vision. When the divine purpose is fulfilled it is understood, and not before.

So it often is at the close of life. Dying men look into eternity, and discover its reality; they look into life and see its meaning, which, alas, they may hitherto have missed; they look beyond the bourne of time and anticipate that fast-approaching event when they shall stand before the judgment seat of Christ and "at the time of the end shall be the vision," which will consist in the manifestation of self, and out of which will come joy or woe unspeakable.

The end of the year ought to be a time of vision. We think of it mainly as a time of retrospection, a time for the casting up of our accounts, a time for the taking of a kind of spiritual inventory. It is that, and more. It is a time for seeing things in a stronger, clearer light; a time for stripping from life all artificialties and deceits; a time for a new vision of God, of self, of life, of duty; a time for looking upon the unfulfilled purposes of the past and the boundless possibilities of the future; a time to pause in the midst of life's shadows and anticipate the full and open vision which is to come at the end of all.

TELEGRAPHY WITHOUT WIRES.

Marconi, the young Italian inventor, has succeeded in his wireless system of telegraphy beyond the wildest dream. He has received messages at St. John's, Newfoundland, which were sent across the ocean from Cornwall, England, a distance of 1,800 miles. These messages consisted of the repetition of the letter "S," which was the sign agreed upon between him and his assistant in Cornwall. He expects to inaugurate the New Year by sending a special message over the Atlantic, if the steamer on which he is to sail from New York reaches England in time. Scientists seem to be agreed that, although the signals received were very faint, yet the experiment was in every way successful; and all that is now required to bring this system of communication into practical operation is the development of the transmitter. This may take time, but every obstacle will without doubt be ultimately surmounted.

An amusing incident in connection with Marconi's successful experiment is the action of the Anglo-American Telegraph Company, which threatens to issue an injunction against him for infringing upon their monopoly. What a pity it is that they cannot cover all the conditions of the case by the formation of an air trust!

TWENTIETH CENTURY FUND.

In view of the great embarrassment caused to the work of the American Board of Foreign Missions through the fluctuations of its legacy receipts, a business-like plan has now been proposed by President Capen of securing a fund of $250,000 to act as a permanent and effectual balance against such fluctuations. From a purely business point of view this is an eminently prudential proposal. But is it a bad thing for missionary societies to have periods of fluctuation? Is it a bad thing for them to be thrown back upon God and the churches? Even missionary societies may move too smoothly and may suffer from having things made too soft and easy. In the management of these societies there is a tendency in the present day to exalt what is called "a business policy." An address recently published by the American Board mentions as the important things in the prosecution of our missionary work, "better organization, better education, business forethought." Shades of the apostles! Were these the things which the Church depended upon at first in her work of conquering the world for Christ?

OBJECTION TO TERMS OF CARNEGIE'S GIFT.

It seems that the proffered gift of ten million dollars by Andrew Carnegie for the endowment of a National University at Washington was in form of preferred stock or bonds of the United States Steel Corporation. For Congress to have accepted these bonds would have placed the government seal of approval upon a combination whose business methods are believed by many to be in opposition to the anti-trust law. The President, with whom would have rested the appointment of the board to administer this fund, has wisely decided not to accept the offer in its present form. It is believed, however, that an adjustment can be made by which Mr. Carnegie will convert the bonds which he has tendered into cash, or United States bonds, and that the gift can then be accepted.

RELIGIOUS AWAKENING IN JAPAN.

From Japan come cheering reports of a deep and widespread revival of religious interest. Mr. Mott's presence has brought to the movement strong re-enforcement. When he addressed the students of the Imperial University eighty-four out of an audience of 800 expressed a purpose to follow Christ. At almost all the mission stations there have been numerous baptisms, and the conviction prevails that what has been witnessed is only the beginning of a forward work which will greatly advance the kingdom of Christ in the Flowery Kingdom.

CREED REVISION.

The Presbyterian Committee on creed revision has completed the brief statement of the reformed faith for the information of church members. It consists of sixteen articles. The official statement given out, after saying the statement was tentatively adopted, adds: "The committee is now engaged on the matter of the second instruction from the assembly, the preparation of a declaratory statement to explain certain disputed points in the confession of faith such as the doctrines of election and of the salvation of all infants."

CHICAGO NOTES.

John D. Rockefeller has given his usual Christmas gift to the University of Chicago. His gift this year consisted of one million dollars to the general fund and $250,000 for current expenses. This makes his total gifts to the university about ten million dollars. Additional gifts from unknown donors amounted to $375,437.

One of the bright things in connection with Christmas-tide is the open-handed charity shown toward the poor. A number of annual Christmas dinners were given. The Volunteers of America and the Salvation Army each provided for about ten thousand persons. In addition to the feasts spread, baskets were packed with Christmas dinners and sent to needy persons throughout the city.

John W. Ela of Chicago, speaking at the National Civil Service Reform League at Boston, on Dec. 13, reported substantial progress in our city in the matter of civil service reform. He instanced the work done by the tria' boards appointed by the police and fire departments. The Federation of Labor at its recent meeting also endorsed the civil service laws by overwhelmingly defeating a resolution aimed against the proposed civil service law for the state.

The four eastern divines who will serve as university preachers during the coming quarter are: Rev. Henry M. Sanders, pastor of the Madison Avenue Baptist church, New York city; Rev. Francis B. Peabody, professor of sociology and chaplain at Harvard University; Rev. Philip S. Moxom, pastor of the First Congregational church, Springfield, Mass.; Rev. H. P. Faunce, D. D., president of Brown University. The convocation sermon, which is in fact a baccalaureate sermon, was preached by Rev. Dr. Herbert L. Willett, acting chaplain of the university.

At a meeting of the corporate members of the American Board and their friends, held on Thursday evening last at Kinsley's Hotel, there was evidence of the rising tide of missionary interest. The note sounded was one of hope. But a mistake made—which, by the way, is a mistake common to missionary gatherings—was that too much emphasis was placed upon methods, and too little upon motives. Methods are no doubt important, and have to be considered, but the Church of to-day is suffering less from the inefficiency of its methods than from the feebleness of its motives.

Christmas has its shadows as well as its lights. A young father in Chicago was out of work and had no money to give to his children for Christmas presents. His youngest child said, "Papa, won't you give us some pennies? We want to buy you and mamma something, 'cause Santa Claus may forget you." This plea broke his heart. In his despondency he swallowed a quantity of carbolic acid and ended his troubles. Before taking the poison he said to his wife, "Some childless, kind-hearted man or woman will do for you what I cannot." Cowardly? Yes, but pathetic. Oh, the pity of it, that in the midst of plenty so many should suffer the pangs of poverty!

CONTRIBUTED

NOBILITY.

True worth is in being, not seeming,
In doing, each day that goes by,
Some little good—not all in dreaming
Of great things to do by and by.
Whatever men say in their blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

We get back our mete as we measure—
We can not do wrong and feel right;
Nor can we give pain and feel pleasure,
For justice avenges each slight,
The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow
And straight for the children of men.

'Tis not in the pages of story
The heart of its ills to beguile,
Though he who makes courtship to glory
Gives all that he hath for a smile.
For when, from her heights, he has won her,
Alas, it is only to prove
There's nothing so royal as honor,
And nothing so loyal as love.

We can not make bargains for blisses,
Nor catch them like fishes in nets,
And sometimes the thing our life misses
Helps more than the things which it gets;
For good lieth not in pursuing,
Nor gaining of great or of small,
But just this—the doing and doing
As we would be done by—is all.

—Alice Cary.

HAVE WE OUTGROWN THE CATECHISM?

BY WILLIAM E. BARTON, D. D.

"WHAT is the chief end of man?" This was a most familiar question to our fathers and grandfathers. From 1647, when the Westminster catechism was adopted by a commission of learned divines, the boys and girls of Puritan and Presbyterian parentage were taught, in regular order, the one hundred and seven questions and answers of this "shorter" catechism. It was taught at the fire-side, reverently rehearsed on Sunday afternoons whose declining sun was eagerly watched by the restless little Puritans, and diligently reviewed by the minister on his periodical and somewhat formidable visits. Young people of the present day may think of these times with levity, and older ones with memories of childhood dread, but the catechism had its value, and nothing since has quite taken its place. From the time of Socrates, the question and answer method has been a valuable means of imparting definite instruction. It inculcated, first of all, the habit of asking questions, and secondly, it gave positive and formulated answers to those inquiries.

The question and answer method early established itself in the Church as that best adapted to the instruction of "catechumens," to whom we find reference as early as the second century, as a class preparing for church membership. The course of instruction at first embraced as its chief features the Ten Commandments, the Lord's Prayer, and a summary confession of faith. As the Church grew older and its accessions came less through conversions from the heathen world, and more from the nurture of the children of believers, the instruction adapted itself more to the purposes of Christian nurture. It was the Reformation, however, which gave us formal catechisms covering the whole system of Christian truth as then understood. Luther published his first short catechism in 1520, only three years after the nailing of his theses. Calvin drew up his first catechism in 1536. The Heidelberg, most important of the reformed catechisms, was published in 1562. The Roman church, which had tended to substitute the confessional for systematic public instruction, followed the reformers with a published catechism in 1566. While Protestantism has quite commonly discarded the catechism, the Roman church, which learned the method from the reformers, has steadfastly adhered to it, and as any bishop can authorize a catechism for his diocese, the Catholics possess them in great variety.

The Westminster catechism, on which our fathers were fed for more than two centuries, was not the only catechism the Puritan children learned. The New England Primer printed this in full, but several pages before it was a series of "instructive questions and answers," beginning with:

Who was the first man? Adam.
Who was the first woman? Eve.
Who was the first murderer? Cain.
Who was the first martyr? Abel.
And leading up to a series including:
Who made you? God.
Who redeemed you? Jesus Christ.
Of what are you made? Dust.
What doth that teach you? To be humble, and mindful of death.

When we go through the New England Primer and note its variety and scope, we are first of all thankful that some of its contents are not now taught to our children, but are the more strongly reminded of the lack of any substitute in our modern methods of instruction for some of the things which it contains.

Within the past few years many churches and pastors have seriously considered the wisdom of re-establishing a course of catechetical instruction, but there is real lack of any proper text book. A number of pastors in the last few years have issued for the children of their own congregations a course of catechetical instruction. All of these, so far as fall under the writer's notice, are excellent in their spirit and generally judicious in the answers given to the questions asked, but there is real need of a catechism which shall approach the subject of the Christian life according to the method of the child's own earlier mental processes. Logically it is well to begin a catechism with some question whose answer is a dogmatic affirmation of the existence, or nature, or will of God, but pedagogically this method is open to serious objections. The child did not first know God, and his reason now affirms the existence of God through a somewhat crude but still logical and traceable series of inductions and deductions. A catechism need not attempt a formal system of philosophy, nor seek to give every answer in terms which no philosopher could criticise, but it may attempt at least at the outset to align itself with the general principles of fundamental truth and the order of elementary perceptions.

The child born into a Christian home perceives and

reciprocates the love of human parents before he suspects the existence of a God. Through his knowledge of parental love and care, he comes to believe in and to measure the care and providence of God. The analogy between human and Divine fatherhood becomes a permanent part of his mental equipment, and renews its force when he becomes a parent. This was the fundamental truth upon which Jesus built his system of instruction concerning the nature of God, first of all teaching us to call him "Our Father who art in heaven;" secondly, affirming that we must come into the kingdom as a little child, and thirdly, declaring that if we "being evil, know how to give good gifts" to our children, and to seek their good unselfishly, we are never to attribute to God any lower motive than that made possible to us through parental affection.

I venture to suggest, therefore, that a catechism might be constructed which in its beginning should follow this well authorized and well established line of inquiry and deduction. If each pastor prepared a catechism for the children of his own congregation, it would have the merit of freshness and would be in line with his regular instruction from the pulpit. If such a catechism could be agreed upon by a representative company of thoughtful, scholarly and practical pastors, there would be added value in the uniformity. It would be better for such a catechism to be practical than to be scholarly. It might better be prepared by men who are face to face with the needs of modern congregations than by theorists however scientific, but it ought to be both scholarly and scientific. I venture to give below the first chapter of what might be such a catechism. It includes twenty-five questions, which is quite enough for three lessons, each of which lessons ought to lead naturally to some practical truth. Some sacrifice of logical order might be made if necessary in order that no lesson should fail to include some question and answer which the pastor could use to enforce a moral truth. These questions could be printed a lesson at a time in the Church calendar, with the request that parents teach them to their children in the home on Sunday afternoon and paste each lesson on the left-hand page of a notebook, leaving the right-hand page blank for notes to be taken in the class, thus reviving systematic home instruction, as well as pastoral training. Not all parents would do it, and some portion of the time of the class would need to be given to teaching the questions; still there would be time for questions and expositions and farther instruction. The following chapter begins about where Descartes began with his *Cogito ergo sum,* which may not be above criticism philosophically, but is sufficiently fundamental for a course of instruction such as this is designed to be. The questions and answers which follow and which are the beginning of a catechism employed in the writer's own church for the past three weeks, are given, not as an exhibition of profound philosophy, but as an example of what might possibly be done in the way of supplying the boys and girls with a series of definitions less dogmatic and more instructive than former catechisms have contained.

No attempt is made to provide answers in terms wholly familiar to the children. The explanation of the terms implied, and the association of new words with the truths enforced, would be a valuable part of the class exercises, still here as everywhere a simple word is always to be preferred to one that is difficult or abstruse.

MYSELF, THE WORLD AND GOD.

1. Q. Apart from the things which you believe, hope or imagine to be true, what do you know?
   A. I know that there is a world, and that I live in it.
2. Q. How do you know that there is a world?
   A. I know that there is a world because I can touch, taste, smell, see and hear.
3. Q. How do you know that you live?
   A. I know that I live because I think, feel, and will.
4. Q. When you began to think, what did you learn about the world outside yourself?
   A. When I began to think, I learned that my father and mother loved me, and deserved my love.
5. Q. When did your parents begin to love you?
   A. My parents loved me before I knew them, or could love them in return.
6. Q. Are there others who love you and deserve your love?
   A. Yes, I have other friends near and far, some of whom I have never seen; and I have received many blessings through the labor of others who died before I was born; all these deserve my love and gratitude.
7. Q. Have you any other friend or benefactor?
   A. Yes, God is my Benefactor, my Father, and my best Frien .
8. Q. Ought you to love God?
   A. I ought to love God most of all; for he is my nearest Relative, my first and most faithful Friend.

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9. Q. Who made you?
   A. God made me.
10. Q. Of what did God make you?
    A. God made my body of the dust of the earth, but my soul is not made as things in the outer world are made, but is born of God's own love and formed in his image.
11. Q. What is your soul?
    A. My soul is my mind; my spirit; my moral nature.
12. Q. Which is your real self, your soul or your body?
    A. My soul is my real self, and that which is most like to God.
13. Q. With what powers did God endow your soul?
    A. God made me to know, to love, and to perform.
14. Q. What powers has God himself?
    A. God has the same powers which in smaller measure he has given to me.
15. Q. Has God knowledge?
    A. God has knowledge; for he created me with the power of knowing.
15. Q. Has God will?
    A. God has will; for he created me with the power of will.
17. Q. Can God love and hate?
    A. God can love and hate; for he has made me able to love and hate.

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18. Q. What does God hate?
    A. God hates sin.
19. Q. What ought you to hate?
    A. I ought to hate all sin, especially my own wrong-doing, and put it far from me.
20. Q. What does God love?
    A. God loves the good, the true, and the beautiful.
21. Q. How do you know that God loves the good, the true, and the beautiful?
    A. God loves the good, the true, and the beautiful, because he has made me to love them.
22. Q. What ought you to love?
    A. I ought to love all things good, and true, and beautiful; to seek to make these qualities my own; and to help all others to love and possess them.
23. Q. Since God made you to love these things, does he compel you to do so?
    A. No, though God made me able to love the good, the true, and the beautiful, he also made me free to love or to hate, to choose or to refuse, so that my love may be my own free offering to him. This is God's highest gift to me, and I must take heed that I do not prove unworthy of his trust.
24. Q. How may we know God?
    A. We may know God through our own moral character, our conscience, and our best aspirations and hopes; through nature and the beauty of the world which he has made; through the better impulses of all men, and the enlightened under-

standing and holy living of the best men; through the Bible; and through the life and teachings of Jesus Christ.

25. Q. What is the purpose of your present study?
A. The purpose of my present study is that I may know better the nature and the will of God; that I may learn the better to love him and all good things; and that I may do his will both now and evermore.

Oak Park, Ill.

THE PULPIT AND THE SOCIAL UNREST.

BY PEARSE PINCH.

THE blame for social unrest is to be placed chiefly at the door of the prosperous classes. At a ministerial gathering held recently in Chicago the trend of the discussion seemed to indicate that ministers were more inclined to utilize the prosperous than to set them right. It is the contention of the writer that the social unrest which characterizes our times has its tap-root in certain economic heresies which prevail among the prosperous classes.

If we grant that combination instead of competition is the true plan for conducting the world's business we cannot approve of evil-doing in order that the better plan may come. The crushing out of competition and shutting men out of their just share in the large concern which absorbs their business; the bribing of legislators; the undue influence brought to bear on courts and juries, all constitute a tale of wrong against which a sense of outraged justice cries out.

Such things as men have said about "tainted money," or touching the inquiry, "Who are the lawless classes?" ought never to have been said at all; or else ten thousand pulpits ought to be thundering the same until the world should hear nothing else.

The responsibilities of the men of wealth are not met in works of large benefaction. Though they bestow all their goods to feed the poor, or build colleges and libraries, it does not meet the need. What the world demands today is to be assured that the great fortunes have been gathered righteously. If his business will bear the light, the most useful thing the man of largest wealth could do to-day would be to take the world into his confidence. He should open his books and say: "You can see the method by which I became so wealthy; you can see for yourselves that no taint of wrong rests on my business." An exhibit of that sort would be the most useful service that any rich man could render. The discontented, sore, and bitter hearts of men are needing it.

Ministers ought also to be pointing out the degradation there is in unrighteous gain. The pulpit should also insist that the human life involved in business is, beyond all comparison, a greater thing than all the moneyed and material interests. The fact that one man gathers a fortune out of his business is of small value compared to the fact that multitudes are getting their living out of it. Business men must be taught to look past the counting room and see what their business is doing for the lives that are involved in it.

Men are not content in these days for the reason that they feel their manhood underrated, and money reckoned above it. So far as wages are concerned there has been little to justify recent strikes. What men are unconsciously resenting is the lie that is getting into life, that money counts for more than manhood. The pulpit can help the world not only to say, but to feel once more, that noble word of Robert Burns, that—

"A man's a man for a' that."

The pulpit can do little to allay discontent so long as those in high places give occasion for it. We can not reach professional agitators. They are largely atheistic, and have no use for us. The designing agitators are beyond our reach, for they have no conscience. Men of large responsibility and vast interests will hear and will be moved when the pulpit shall speak the courageous and adequate word.

Chicago, Ill.

A WEEK IN VENICE.

QUINCY L. DOWD.

WHO has ever had his week at Venice who did not echo the utterance of Howell's housekeeper, Giovanna, "*Ma benedetta la mia Venezia*" (but blessed be my Venice)! The charm of it all is quite enhanced by the fine *crescendo* of sensations which grows with every mile after the first bursting through the Alpine range *via* the St. Gotthard tunnel. When the stop at Airolo is made the sudden wealth of sunshine strikes the eyes as a gleam from that heavenly city where there is no night. The glory of the Italian lakes (though, by the way, they are partly Swiss) is a glory *sui generis,* their loveliness the standard by which to measure all other inland waters. To enjoy the mountain-encircled view at Lugano, and then to journey by boat and train to Como furnishes such a revel of ecstasy as borders on spiritual intoxication. One's senses fairly reel under the influence of excess of pleasant emotions. There is an abandon of natural beauty here which man's artistic taste and hand have turned to highest uses. Tiny hamlets clinging to the shore, that their graceful shapes and colors may be mirrored in the blue green lake, have for their setting clumps of olive and mulberry trees overhanging with curling vines so disposed as to show the artfully artless way of looking pretty. Then terrace on terrace up the sheer precipice are seen vineyards whose southern exposure absorbs the sun's good cheer the year round. Here and there on jutting rocks at a great height stand towered church and fortressed monastery or villas conscious of choosing the best places.

It is good fortune indeed to be so late in the season that the steamer connections on Lago Como are infrequent. Thereby one gets two hours at Menaggio to walk through the town and watch the market scenes on the open square before the church. Likewise at delightful Belaggio there is leisure for a stroll along the incomparable quay, or to watch the kneeling women busy at laundry work near the water's edge. Apparently all feminine Italy, not to mention Switzerland, are in the laundry business at this season, judging from the wholesale display of linen on rocks and hedges and improvised poles, the women and girls at their washing stands. They use either the long stone troughs at the public fountains or the river banks, making "blue Monday" last the whole week through. There certainly seems to be no lack of clothes to wash anywhere. At Como a rare experience was ours, viz., the densest fog ever known. And how its chill struck in, the very marrow congealing in one's bones! It is

all very nice to breakfast under a glass-roofed conservatory of the hotel when there is sunshine in November, but a fog like this needs stove heat to battle it. Even at Milan this same demon of mist prevailed for a time, though to grumble at it would be a waste of ill-temper, seeing the rest of Europe suffers the same infliction, only worse. Rather let us be thankful that the sun by midday has overpowered the thick dampness and allows us the glorious vision from the Duomo's towers and pinnacled roofs.

In Milan is felt the new, throbbing life of young Italy. Here is the center of Republicanism and Socialism. Hence emanates the propaganda of ideas and movements which would dissever Italy from her dead past in order that the nation may create her future in accordance with her people's genius for democracy. The appearance of the citizens of the better class, as seen on the streets and in the cafes, makes a favorable impression. They are well built, show intellectual force, and look worthy of a great country with a new epoch of history-making in store. Riding from Milan to Verona the plains of Lombardy are a disappointment to the eye, so low, so level, so monotonous. True, the Alpine range to the north hovers still in view, and at Brescia the expanse of Lago Guarda adds a pleasant break to the unvarying scene. But this most fertile region is otherwise a dull, uninteresting landscape, save as a romantic imagination pictures the scenes often enacted on the blood-saturated plain, for whose possession armies have fought inch by inch, as though it were another Esdraelon.

But Verona! that is another matter. Here is the unmolested haunt of romance in all its verity. Shades of Romeo and Juliet! Pleasing shapes in the persons of "The Two Gentlemen of Verona!" Your very habitat, the antique houses, the noisy squares crowded with rabble and hucksters, the swaggering soldiers, the finely-attired ladies and groups of girls with graceful mantillas, all hold their places with the air of its always having been so. So with the splendid, swift Adige making its grand loop round Verona, and spanned by bridges that have stood against countless floods. How queer those great, black barges anchored in midstream, carrying between them immense old water wheels for grinding corn or crushing tan bark! Then an afternoon at the partly demolished amphitheater that Diocletian built, but still sufficiently in repair to allow of acrobatic exhibitions in the arena with seats to accommodate ten or fifteen thousand spectators; isn't this enough to excite a momentary return of pagan taste for sport? Here in Verona one learns more about the Scalagers, those doughty rulers in their day—the *ladder* their crest. Typical "climbers" they were, hand-over-hand getting to the place they wanted, not ashamed of the Scala (ladder) name. Who wouldn't go a-laddering if he could attain eminence like theirs?

Another stretch of flatness, then you are conscious of the train's rolling out upon the very ooze of the lagunes among which somewhere Venice herself must lie. Is this not a delicious sensation, feeling that your own turn has come to pay homage to the Bride of the Adriatic? So here is the Grande Canal and a vaporetta landing at the very *ucita,* or exit, from the railway station. No trouble about a *facchino,* a dozen porters are only too eager to unhand you of your luggage. The man who officiously attends you onto the vaporetta unceremoniously conducts you off at the Rialto barge station, plunges ahead into a narrow street, soon has you struggling to keep him in sight as he forces a passage along the densely crowded Merceria (the principal thoroughfare of Venice about five feet broad in places), leading by many a dark and unexplained turn to the piazza San Marco. We are a trio party bound for pension "Deutsches Heim," just adjoining the famous Clock Tower and the Duomo. But who would expect to get there by turning off into this gloomy side portal! However, it proves to be the right place, and after ascending a spiral stone stairway of eighty-six steps, a room is reached, a kind of heavenly attainment. Lo! before us and beneath is spread the perfection of earthly beauty. Ruskin, nor Browning, nor Howells, during their stay in palaces here, had such a choice of sights at all times of the day and night as this from Deutches Heim. And how comfortable, how homelike, how inexpensive! Our coming to Venice is just out of season, to be sure, but then it gives us the monopoly of the natives, of the gondoliers, the beggars, the canals and islands with other desired things.

What better use of a foggy first morning than to risk losing oneself in the old Ghetto, there to find the Hebrew temple open. Being Sabbath, a service is in progress. Why not mount to the synagogue room? That scene within! Could anything be stranger, more incongruous? An assembly of about thirty men, well dressed, a strong business type of features, hats on, a scarf or tallith flung over the shoulders, a reader in the high, ornately-carved pulpit reading, in a jerky, rapid, intoning sing-song, the prayers, the other male voices chiming in with responses, all in the Hebrew tongue. It looked the most formal, unfeeling service ever perpetrated in religion's name. But who of us can understand or judge another's worship? Can it be that Jesus attended the same sort of synagogues in Galilee to take part in this kind of devotion? or that Paul and Barnabas joined fellow Jews in similar intonations and genuflections on their Sabbath days? One could but note a tablet let into the wall of the vestibule inscribed with the memorable notice, that on two occasions "the illustrious Sir Moses Montefiore prayed to God in this temple." It was a joy on Sunday to find the Church of Scotland service near by San Marco. We heard Rev. Alexander Robertson, D. D., discourse instructively and inspiringly on the art and worth of life-building illustrated by the similitude of building palaces at Venice. Much of his local lore he gave, at the same time making it only serve the higher purpose of his sermon. How little time for Venice, barely eight days! Still it is pleasant to think that *one* or *two* things worth while were left undone. This holds out hope for another visit. Not "See Venice and die," but live to see Venice again and again is the proper saying.

"Oh, to have dwelt in Bethlehem,
When the star of the Lord shone bright,
To have sheltered the holy wanderer
On that blessed Christmas night;
To have kissed the tender way-worn feet
Of the mother undefiled,
And with sweetest wonder and deep delight
To have attended the Holy Child.

Hush! Such a glory was not for thee;
But that care may still be thine,
For are there not still little ones to aid,
For the sake of the Child Divine?
Are there no wandering pilgrims now,
To thy heart and thy home to take?
And are there no mothers whose weary hearts
You can comfort for Jesus' sake?"

—*Selected.*

CHRISTMAS IN INDIA.

ADELAIDE GAIL FROST.

BRIGHT sunshine falling over the palm and banyan trees and touching the bright green of the lace-like tamarind trees; sunshine caressing the heavy heads of beautiful roses and the snow stars of the cork trees; sunshine brightening the wonderful scarlet and gold of the moruh blossoms and tempering every breeze with a delightful warmth and softness. Brown children about our orphanages are full of delighted anticipation, the same mysterious whispers are borne on the tropical breezes as on the cold, bracing winds of a home December. It is there, too, a season of mystery and happiness. The girls and boys are making, not garlands of evergreen and strands of popcorn, but wreaths of bright marigolds and long garlands of the shining green mango leaves. The man with sweetmeats for sale rises to his proper importance and dignity, and wonderful *jalebis, gulab jamuns, barfi* and *halwa* are weighed out by the *seer* (two pounds) under cover of the mission house with its guarded doors, for one must be circumspect when eyes, three times the number possessed by Argus, are very brown, very bright and very inquisitive. Busy brown fingers are hemstitching handkerchiefs, crocheting lace, molding mud mills or more elaborate figures designed by ambitious little clay modelers. Once I received the statue of a horseman carrying an umbrella. This gift was borne to me triumphantly but gingerly lest the horse's tail or the umbrella should fall off. In Miss Braybiel's room or Dr. Rosa Oxer's are neat rolls of bright cloth to delight the body and soul of some native woman. It is to be truly, as they call Christmas, "the Great Day." The children have learned the birth song on earth and the heaven song of the angels; they can sing in their own language "Silent night, hallowed night," and we know that early morning queer little croaking voices will be singing hoarse Christmas carols under our windows! Ah, I can hear now the soft scurry and patter of the bare, brown feet on Christmas morning!

If the home mail reaches us about Christmas time how eager we are for the kind, helpful greetings and our Christmas is a month long. Father has sent a loved book, there is mother's picture, there are calendars, handkerchiefs and books and, best of all, the letters that tell us India, our India, is not forgotten; that the work will go on, will grow, and our beloveds are "holding the ropes."

When the afterglow comes on Christmas day, drawing our eyes to the beautiful West, off in the homeway, we remember that Christ was born in the *East,* that our Light came to us from the East, and that close about us thousands live as though he had never been born, as though he had never lived and served and left his message for every creature. The temple bells ring on to wake the gods, yonder a man bows to his ugly idol, there another weeps for his dead child without hope, and if we did not hear the children of our orphanages singing:

"Jesus, the Saviour, to Bethlehem came.

our heart would be faint and burdened that God's gift was all unknown. But this day some heard *for the first time* that "unto us a child is born and unto us a Son is given," and many a wise man in the East has had the message taken to him by the voice and life of a follower of the Christ-child. We of the West must point them to the brightness of the eastern Star, their eyes are dimmed by two thousand years of twilight, yea, even midnight, and they know not their Star. Let us announce his birth with joy and gladness. "Glory to God in the highest and on earth, peace, good will toward men."

THANKSGIVING.

EMILE L. PATTERSON.

GOD is good. "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." The natural impulse of the true heart is to render thanks unto the giver of every good and perfect gift, for "of him, and through him, and to him, are all things: to whom be glory forever." But of what are these thanks to consist? Is it to be the sacrifice of fools, which consisteth of words only? "Behold, to obey is better than sacrifice." "I beseech you, brethren, by the mercies of God, that ye present your bodies, a living sacrifice, holy, acceptable unto God, which is your reasonable seervice."

"Were the whole realm of Nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

Our thanksgiving must be a continual living for God. Nor can this be a negative living. Mere being good will not do. We must do good. A living sacrifice. A positive Christianity. Do something good as well as be nothing bad. Stand for something. Don't be a slave to public opinion, if it is wrong; but rise above the fog in public duty and in private thinking. *Make* public sentiment for the right and truth, though you are crucified on the cruel cross of carping criticism. Notice not the sneer and jeers of the rabble, though those near and dear be in it. Be yourself. Be not a conformer, but a reformer. Be an oak, not a vine. Wherever there is a tyrant, there must be a rebel. A wrong custom demands a brave soul to break it. A false idea demands some one to correct it. In society, in politics and in religion, stand for the right though the heavens fall.

Wait not for great occasions and times. If in our own town there are false ideas and practices, be a man, not a thing, and stand against them. Don't let it be said when you are old that the town in which you have lived is no better than it was twenty-five or fifty years ago. Discountenance that evil which puts cash before character. Away with that churchianity that has the religion of our Lord Jesus Christ with respect of persons. Be man enough to extend the hand of sympathy to those who need it, let others say what they will, remembering that inasmuch as ye do it not unto the least of these, ye do it not to the Lord of Judgment. Be a lover and a helper of humanity, and thereby a true servant of God.

This is the kind of gratitude that we should render to God. Not that that finds expression once a year in a holiday and a feast and perhaps a service; but a continual giving of ourselves to others.

Mount up the heights of Wisdom,
And crush each error low;
Keep back no words of knowledge
That human hearts should know.
Be faithful to thy mission
In service of thy Lord.
And then a golden chaplet
Shall be thy just reward.

THE "NOW" OF CHRISTMAS

G. B. F. HALLOCK, D. D.

A very meaningful Christmas legend is told among the Russian peasants. The wise men from the East, with their precious gifts of gold, frankincense and myrrh, had started on their journey to the Infant Messiah. On their way across the deserts they saw a humble dwelling in which an old lady was engaged in household work. They told her that they were going to seek the Christ, and asked her to accompany them. She made answer, "I will come, but not now." She gave them her blessing, and promised to follow them as soon as her work was done. But when she was ready to go, the wise men had departed, and the beacon star in the heavens had disappeared.

"She did not find the Christ-Child;
'Tis said she seeks him still,
Over the wide earth roaming,
With swift remorseful will."

And although, according to the legend,

"She twines the Christmas garlands,
And lights the Christmas fires,
And leads the joyful carols
In all the Christmas choirs."

although the peasants pray,

"Attend her, holy angels,
Guard her, ye cherubim,"

her search for Christ is fruitless, because she did not improve the one golden opportunity of finding him who is the Savior of the world.

There is a deep truth wrapped up in this simple story, a story which, in some, though varied, form, finds expression among almost every people of earth. The "Now" of Christmas is a solemn thing to neglect. At this holy, happy Christmastide you are again invited to come to Christ. Say not the words of a possible fatal delay: "I will come, but not now!"

PLEASANTRIES.

"Say, pa, what was the Appian Way?" "Why, it was—er—just a way the Appians had, I suppose."—*Chicago News.*

During a discussion at a meeting of the Trinity College Historical Society upon the slight consideration attached to life by uncivilized nations, a speaker mentioned the extraordinary circumstance that in China if a man were condemned to death he could easily hire a substitute to die for him; "and," the debater went on, "I believe many poor fellows get their living by acting as substitutes in that way!"—*London Spectator.*

A good story is told of a Cardiganshire local preacher. He was declaiming one of Mr. Spurgeon's sermons—unknown, of course, to his hearers—in a Bethel of miniature dimensions, which did not even possess a gallery. Toward the close he electrified the little congregation with the sentence, "And now I turn to you—the hundreds in the gallery."—*Christian Life.*

"I say, Teddy," said one little newsboy to another, "what are them things those fellows were talking about?—'bacteria' they call them." "Them are French things. They come from Paris; that is why they call them 'parisites!'" "No," said another, "they come from Germany; that is why they call them 'germs!'" "Not at all," said a third. "They are Irish; they come from Ireland, for I heard Dr. White call them 'Mikecrobes!'"

When Bishop Potter of New York was asked the other day what he thought of woman suffrage he made the diplomatic reply: "My dear madam, I have got got away beyond that; I am trying to make the best terms with the sex that I can obtain." This brings to mind the *mot* of William M. Evarts when asked by a lady if he did not think that woman was the best judge of woman. He replied: "Not only the best judge, madam, but the best executioner."

The porter at an Arkansas railroad eating house began to ring a large gong when the train stopped. The porter had heard some forcible expressions as to the quality of the food from those who had eaten on previous occasions. He kept on ringing, and as you know, a gong is worse than a church bell, it set a dog howling, and this gong was working with telling effect on a lean, lank hound standing on the platform. The porter stopped long enough to say, "What you howling for, dawg, you don't have to eat here."

The following incident, reported over twenty years ago to the South Middlesex Conference by its president, Hon. John C. Park, has probably never found its way into print. While waiting for the train at one of the Newtons, a delegate requested an Irishman to explain why the vane on a neighboring Unitarian church pointed due north and that on the orthodox church pointed in the exactly opposite and proper direction. His verdict was prompt and brief, "Arrah, it's for want of grase." The listeners were unable to decide whether it was a case of mispronunciation or of sarcasm.

Early in his career as a missionary to the Indians the late Bishop Whipple had journeyed into the Indian country to preach a sermon to the assembled Chippewas in Chief Good Thunder's village. Bishop Whipple had with him the costly garments of his office which he wore on such occasions, and it became necessary to leave them unguarded in the chief's tepee. It seems that the bishop had his doubts at that time as to the inherent honesty of the average Indian. Before leaving he asked, turning to Good Thunder: "Chief, do you think it will be safe to leave them here?" "Never fear, bishop," was the reply, "there isn't a white man within three miles of here."

Sheridan, the celebrated playwright, who was no sportsman, having gone one day on a shooting excursion, everything flew before him and his gun, despite his effort to secure something for his bag. On his return home with an empty bag he saw a man, apparently a farmer, looking at a flock of ducks in a pool. "What will you take," said Sheridan, "for a shot at those ducks?" The man looked at him with astonishment. "Will half a crown do?" The man nodded and Sheridan gave him the half-crown, taking his shot at the ducks. About half a dozen fell dead. As he was preparing to bag them he said to the man: "I think on the whole I made a good bargain with you." "Why," said the man, "they're none o' mine."

AT THE CHURCH

OUR PULPIT.

"PRESENT DAY GIANTS."

JAMES A. CHAMBERLIN.

"There were giants in the earth in those days."—Gen. vi. 4.

THIS text represents the wail of the morbid man who refuses to enter into the activities of life, and finds no fit leadership among the men of to-day. He views the men of yesterday, and, by comparing them with his own nothingness, calls them giants. Unwilling to follow his rightful leaders, he pines for the mighty men of the past.

If the wail were only the expression of dissatisfied do-nothings in the world, it would be of little account, but the cry regarding the ancient giants has connected with it an inference that no giants exist to-day, because there is no opportunity for giant life. This pseudo reverence for the great men of the past carries with it the poisonous pessimism that says: "There can be no giants now." It is discouragement boiled down and sugar-coated with a pious worship of ancient worthies. Cæsar, Napoleon and Wellington were great generals, but "there never will be any more." "There never will be another poet like Homer." "No more orators like Burt, Pitt and Webster." "No more preachers like Wesley, Whitefield, and Edwards." "No such statesmen as Madison and Jefferson." "There is no chance for such men to-day, and no demand for them."

This is a fair specimen of the idle talk of men who pretend to appreciate the greatness of the fathers, and with this pious plaint unnerve the ambition of youth. Were this simply the talk of imbecility, no protest from the pulpit would be in place, but in behalf of discouraged youth I purpose to enter an unqualified denial of the spirit of all this word. Did it not seem like impious rejection of sacred writ, I would affirm that there were no giants in those days. The men of yesterday were not so great as the men of to-day.

Physically, men are better than ever before. Fitzsimmons may safely challenge the world of yesterday, not because its pugilists are dead, but because he is a better man physically. The average man of to-day cannot wear the English armor discarded by giant warriors of a few years back. The collegian of to-day surpasses the ancient Olympian; Cicero and Demosthenes were giants in oratory, by comparison; orators were few and poor at that time, so these were easily noted. There are better preachers to-day than Wesley. Edwards is far surpassed in truthful presentation of the Word by modern sermon-makers.

Bismarck, Blaine and Gladstone overshadow ancient men of statecraft. Macaulay tells us that men usually put the golden age of England at a time "when noblemen were destitute of comforts which would be intolerable to a modern footman, and storekeepers breakfasted on loaves that would cause riot in a modern workhouse." So men are constantly placing the age of mental and spiritual greatness in times when men were conspicuous not so much for their own individual merit as because of the lack of ordinary merit among their fellows. In a very true sense we may say that in the light of the nineteenth century men there were no giants in those days.

Moreover, there never was a time more opportune for individual greatness than the present. There was never a greater call for giants than now; not a giant here and there, but a race of giants. Every profession is crowded with little men and is seeking for giants. Professions, like modern sky-scrapers, have vacant rooms on the top floor. Railroads are anxious for first-class men; editorial offices will give handsome salaries to skillful writers; pulpits seek commanding preachers; corporations seek in vain for properly qualified counsel; the nation calls for better statesmen; the colleges for better teachers; the merchants for better salesmen; the manufacturers for better artisans. "Top floors for rent" is hung out at every corner, inviting boys who are willing and able to climb the old-fashioned stairs. There is no elevator for carrying idle seekers to the top of business and professional life. Men who work at the head of a profession or business must have strength, and that strength best comes by toiling up to the high places.

Giants are not born, they are made. Inherited adaptability will have some hearing, but earned qualities will have more. Common strength, common sense, common honesty are the first requisites. The genius of hard work, frugality of time and power, controlled by an indomitable "I will," must enter into the make-up of a great man. Time, money and nerve power dissipated by young men, not in true recreation and relaxation, but in idle loitering, would, if truly directed, make many great.

Nor will we forget that "godliness is profitable." The giants spoken of in Genesis were grandsons of God; the giants of to-day are real sons of God. The strongest men are they that are strong in the Lord. Jesus is the giant of the ages, and the nearer related to Jesus the more gigantic is man. Christian qualities are realizable assets, for Christ rules to-day more than all earthly potentates. Men who scoff at religion desire Christ-like qualities in their employes.

Faith, hope and charity are fit emblems for the market, for commerce and the professions. There are Calvarys along the road to greatness; men must bear crosses if they would rise. "It is good for man that he bear the yoke in his youth." It is more than good, it is essential, and the Christ-yoke is the typical emblem by which men may work themselves, by the grace of God, to be present-day giants.

Torrington, Conn.

"Put sadness away from thee," the Shepherd of Hermas says, "for truly sadness is the sister of half-heartedness and bitterness. Array thee in the joy that always finds favor in God's sight and is accepted with him; yea, revel thou therein. For every one that is joyous worketh and thinketh those things that are good."

God save the poor and weary ones, for Christ our King was poor
And they made his infant cradle behind a stable door;
In palace chambers dwelt he not, nor sought soft beds for sleep.
O never grasp your gold too hard, or sneer at human woe.
But let gay hearts and generous hands together always go.

MORTIMER COLLINS.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

THAT WHICH COMES FIRST.

Topic Jan. 5, 1902—Ref. Gen. 12; 7, 8: Matt. 6: 33; 8: 22.

AGLANCE at the topics for the coming year shows a rich prospect for all who really want to know more of the Bible. There are infinite possibilities in the study of the uniform topics selected by the United Society of Christian Endeavor. Almost unconsciously the youth and young manhood and womanhood of our land (and, in a degree, of all lands) are becoming enriched with the treasures of Scripture. And this means much for the religious advancement of the age in all that makes for enlightened enthusiasm, and the unity of all believers in the great essentials of faith. Herein is the chief glory of the Christian Endeavor movement.

The Altar First.

"And the Lord appeared unto Abram and said, Unto thy seed will I give this land; and there builded he an altar unto the Lord who appeared unto him. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west and Ai on the east; and there he builded an altar unto the Lord, and called upon the name of the Lord."

The beautiful lesson in this for us is that the altar comes first. And this is just what we have forgotten, or are in peril of forgetting. The very luxuries of our modern times—the treasures of literature in books and papers—these tempt us to neglect of our private and family altars. Deep in the delights of our beautiful things, and cumbered ,almost overwhelmed, by the profusion of helps to Bible study, we overlook the chief things—the place of prayer in the sanctuary of our own hearts, the Bethels of our crowded lives. I believe that what we need to remember is this—nothing can take the place of prayer. The altar has been first in all the heroic lives of the past, from Abel to Abram, and Martin Luther and John Wesley.

The Kingdom First.

The altar must always be first in our individual and family life. The kingdom of God and his righteousness must come first in our social and organic life. And here, I feel, we need to make an advance in our modern-day thought. Great emphasis is put upon the expression, "The kingdom of God is within you." As an emphasis of the spiritual this is needed. But the kingdom of God, in the scriptural sense, is not an immaterial something, a sort of etherialized ethical sentiment, but an organized body of believers, of which the Church, as used in the apostolic sense, is the visible representation. The kingdom of God is the exponent of his righteousness. The two are linked together. Whatever concerns the moral and spiritual welfare of the community falls within the bounds of the kingdom of heaven and under the rule of his righteousness. Some clear thinking is needed here, a better definition of the kingdom. The true idea is given in the marginal reading: "The kingdom of God is in the midst of you." And such the kingdom is to be in its loftiest sense—the great ethical thought, force, organization, in the world for the promotion of the principles of righteousness, temperance, and good citizenship. The emphasis put upon "good citizenship" promises better things for the future. Christian citizenship comes within the all-inclusive meaning of the phrase, "kingdom of heaven." "His righteousness" includes everything that pertains to human well-being. Sheldon's "In His Steps" is an attempt to express this better conception of the kingdom of God and his righteousness. That it met with such sympathetic response throughout the Christian world proves the trend of our modern thought. And the Endeavor movement has done much, but must do more, to foster this scriptural and humanitarian idea of Christ's kingdom.

BIBLE SCHOOL.

THE PROMISE OF POWER—Acts 1:1-11, 14.

Lesson for Jan. 5, 1902.

Leading Thought: Greater Things of the Spirit Era.

Golden Text: Ye shall receive power after that the Holy Ghost is come upon you—Acts 1: 18.

Time: May. A. D. 30.

Place: Mount of Olives near Bethany.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

ELIAS A. LONG.

The Work of the Year.

THE lessons for the first six months are taken from the book of Acts, as far as the sixteenth chapter. The remainder of the year is occupied with Old Testament history. from the giving of the manna in the Desert to the period of Samuel.

The Book of Acts.

This book lays no claim to completeness of material. It is a rapid survey of the work of the Church from the ascension of Jesus to the arrival of Paul at Rome. It does not give all the facts, nor even outline the work of most of the apostles. Two of them, Peter and Paul, are the figures chiefly kept in view. It is not therefore "The Acts of the Apostles," but rather "Acts of apostles," *i. e.,* some acts of some apostles.

It was written by Luke, the Gentile convert and companion of Paul, who had already written the Gospel that bears his name, and to which he refers in 1:1 as "the former treatise." His acquaintance with the facts grew out of his journeys with Paul and his knowledge of the events of the period gained during his visits in Palestine.

The purposes of the book were apparently:

1. To describe the work of Luke's friend and teacher, the apostle Paul. 2. To present a picture of the Church during its early growth. 3. To exhibit the process of conversion by a variety of examples. 4. To emphasize the work of the Holy Spirit, under whose leadership the great commission was executed by the apostles.

The Book of Acts was probably written not far from the year 80 A. D.

Verse 1. Continued Ministry.

Wherever Christian work is done, the Lord is the true actor, through the heart and spirit impelling men to bring forth the fruit of the Spirit (Rom. 14:17; Gal. 5:22-25), just as Jesus would do, if he were here.

The Lord works with men. Mark 16:20; Ch. 3:6-16; 7:59; 9:5, 34; 10:13; 12:11; 18:9; 23:11.

Verse 2. Kingdom of the Spirit.

"Through the Spirit." R. V. The Holy Spirit always has been the active agent or impulse in Divine work, whether as manifested in God (Gen. 1:2; 6:3), or in his Son (Heb. 9:14; John 3:34; Math. 4:1; Rom. 8:9), or in those made in his image. Vo. 8; Rom. 8:14.

Verse 3. Great Things of the Kingdom.

"By many infallible proofs." The resurrection of Jesus is

the best attested fact of ancient history. To-day the date on every letter, document, and newspaper points to the ascended Lord's supreme place in the world's affairs.

"Speaking the things concerning the kingdom." But the greatest of these is love; love to God; love to man. Luke 24:27, 32; 10:27; 1 Cor. 13:13.

Verse 4. The Great Promise.

Nothing less than the Spirit of the Father, the Spirit of power, is to be imparted to all who would receive. Ch. 2:38; John 1:12. The promise is both an old one and a new one. Is. 44:31; Ezek. 36:27; Joel 2:28-32; John 14:16-26, etc.

But there were extraordinary as well as ordinary manifestations of the Spirit.

Verse 5. Greater Baptism.

John's ministry and baptism of water had stirred Judea from end to end; the greater baptism of the Holy Spirit was with mighty power to stir the world to its uttermost parts For the key to that greater baptism read Luke 9:23; Acts 2:38.

Verse 6. Asking Amiss.

"Restore again the kingdom." Their dreams were of a glorious, secular kingdom as that of David and Solomon, and they to be lords and senators. The longing for earthly glory, who has not felt it? Yet it is through this that the devil seeks to gain power over us as he sought to do over Jesus. Matt. 4:8.

Verse 7. The Future Is God's.

"Not for you to know." The Divine Word is not designed to answer curious queries, but to make wise unto salvation. Note the things that Paul was determined to know. 1 Cor. 2:2.

Verse 8. The Greater Power.

"Ye shall receive power." They had said, "Lord wilt THOU?" (V. 6.) He replies, "YE shall receive power." There are promises of power for "greater works" than even Christ did. John 14:12. It means the "Lo I am with you" (Matt. 28:20), the "Christ liveth in me." Gal. 2:20.

"Ye shall be witnesses." It is the business of Christians to follow in the steps of the Great Witness "who before Pontius Pilate witnessed a good confession." 1 Tim. 6:13. They were to go forth to leaven, sweeten, and redeem the world by witnessing through the power of Christ within themselves. They were to begin unarmed, except the sword of the Spirit, among bitterest enemies in Jerusalem and must go even to hateful neighbors in Samaria. John 4:9; Matt. 5:43-48.

Verse 9. The Unseen Kingdom.

"Received out of sight." Passed to the universe of the unseen whence proceeds all power. Acts 5:3; 7:5, 6.

Verse 10. Angel Service.

"As he went up two men." There were angels attending his ascension as angels had attended his forthcoming and his resurrection. And angels will accompany Jesus on his return.

Verse 11. A Living Savior.

"Why stand ye gazing up?" God calls us from gazing upward to carry the good news of his love to the needy of the earth. John 20:17.

But the unseen Christ stands even now knocking at the hearts of men for entrance. Rev. 3:20.

Verses 12-14. Ten-Day Prayer Service.

"Continued with one accord in prayer." The greatest revival in the world was preceded by a ten-day prayer meeting. Do we pray enough for the church, the Sunday school, and for individuals?

"And Mary." This is the last glimpse we have of the blessed mother of Jesus, and that in the beautiful attitude of prayer.

Concluding Thoughts.

God is a spirit.

The spirit world is the real world of power and the source of all things. Gen. 1:2. It existed before the material universe and is eternal.

Man was made a spiritual being in the image of the Divine (Gen. 1:25) and although he became alienated from God by sin, yet through our Savior's death it was made possible for the power of the Holy Spirit to be shared by all who will believe.

Christ's love, sacrifice, and heroism give to life a new meaning and a new impulse, even the Holy Spirit, to the end that all the world may be brought to accept him as Redeemer, King and Lord.

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THE HOME

The Procrastinator's Lullaby.

The letter that I ought to write,
  And put off day to day,
The many tasks I ought to do
  The calls I ought to pay,
The social favors that I owe,
  And should return—someway
I think of them and yawn—heigh-o-o!
  I'll wait another day.

The sick I ought to go and see,
  The garments I should mend,
The books I promised to return,
  Oh, torments without end!
They all rise up like skeletons
  And mock me, but someway
I think of them and yawn—heigh-o-o!
  I'll wait another day.

The poem that I ought to write,
  The fame I should attain,
The laurels that my hands would reach,
  The name I hope to gain,
They urge me, scourge me, beckon me,
  Revile me, but someway
I sit and think and yawn—heigh-o-o!
  I'll wait another day.

The little good I ought to do,
  The poor I ought to aid,
The weak I should lend succor to,
  All in my mind arrayed
March angrily and to and fro,
  I ought to—but someway
I sit and dream and yawn—heigh-o-o!
  I'll wait another day.

The preparations I should make
  For better life some day,
The medicines that I should take,
  The prayers I ought to pray.
They troop before me to and fro,
  And call me, but someway
I don't feel like it now—heigh-o-o!
  I'll wait another day.

Since you're my friend—a valued friend—
  I don't mind telling you,
To do 'em all I do intend—
  The tasks I ought to do—
I thought this morning this would be
  The day, but now, someway,
I'm tired; I don't believe—heigh-o-o!
  I'd better—work—to-day!

—*Bismarck Tribune.*

My Little Man.

BY KATHLEEN WATSON.

Concluded.

TOWARD evening he became gradually calmer, his temperature sank sub-normally, the fever left him; they told me he was dying. He smiled his tiny conscious smile at me once more, and asked for Dainty—but still they whispered in my ear that he was dying, dying fast. Together for the last time we talked in fragments of the things we loved, of the heaven where we should meet, of the world where pain and prison, aching backs and sorrowing hearts, are things unthought of and unknown, of the shining time when we should see and know what here it sometimes is so hard to understand—that God is love alone.

Then I remembered that across the streets and squares was one in whose life a great, strange crisis, too, had perhaps been reached; and I knew that the time had come for dying lips to speak that last pathetic message from the dead.

So I penciled off a hasty line, bidding her to come at once to hear that which little Waldo had to tell her.

And, as we waited, I told him that the beautiful lady who had worn his primroses was none other than his own mother, and she whom father had loved always—that, if he himself could tell her so, she might be quite happy once again.

He smiled as even I had never seen him smile before—he, whose entire childish heart was just the shrine for father's memory. The knowledge that there was one thing still for him to do, some one still to be made "quite, quite happy" for that dear father's sake, touched his tiny dying face with a glory that it was worth a lifetime to have lived to see. As the minutes sped, he turned over restlessly once or twice in my arms and looked toward the door, but he did not speak. It seemed almost as though he knew that he must keep the little strength that was slipping so quickly from him, keep it for father's message, that not one word might fail. Presently, however, he spoke faintly:

"My verses, Nell, dear. Say my verses to me." He was thinking of his favorite hymn, a hymn Barbara had taught him underneath the limes at home, a hymn resplendent with the imagery which goes straight to the hearts of little children. I do not know if the words have ever been printed, but here they are, as I learned them from him—as in that sweet and solemn hour I gave them back to him:

In the paradise of Jesus
  There are many homes of light,
And they shine beyond the darkness
  With a radiance clear and bright.
There are sounds of many voices
  In the golden streets above,
Filling all the air with gladness,
  Blended in eternal love.

Can we see the happy faces
  Of the dear ones gone before?
They are ready now to greet us
  When we gain the blessed shore.
Then the pearly gates unfolding,
  Never shall be closed again;
We shall see within the city
  Jesus with his white-robed train.

After that he lay very still, always with my fingers held tightly in his hand. Once or twice I thought he slept, yet knew that he was watching, waiting still. The beating of his pulse slackened, then at intervals quickened fitfully again. Long shadows swept across the room; a clear yellow glow shone and deepened in the western sky; at last in the tender silence—she came.

Softly, so softly that at first I did not hear her, like a fair white angel she drew near the bed. Then he let my fingers go and smiled at her, and stretched his tiny arms toward her. No anguished exclamation, no broken-hearted cry escaped her, but I dimly guessed her torture as she knelt beside him and buried her face ashamedly in her hands. One by one great slow tears fell from between her fingers; every now and then her body writhed as if in more than mortal agony; she could not speak or lift her eyes to look at the little face so close to her.

"Mother!" he whispered, gathering all his failing strength together for a final effort; "dear mother, my mother, I am so glad you've come! I've been waiting and waiting to tell you something—something so beautiful—and I thought you'd never come!"

After that he lay back wordlessly on the pillows, but in a short time he turned to me.

"Lift me up a little, please, dear Nell; I want to tell mother—my dear mother—what father said. Are you crying, mother? Do not cry. Because, listen—father always loved you, always. Don't cry any more—my—dear—mother—father would like to think you were quite, quite happy—because he always loved you. He said so—"

Then I only remember a long, sweet silence in that shadowy room of death. She was holding fast his tiny hand, the great tears fell, she made no other sign or sound of pain. The curtains waved ever so lightly to and fro as the quiet evening breeze swept in. Barbara's wrinkled old hands trembled noiselessly amongst the glasses and bottles on the table near the bed; it seemed as though they ached and burned to do yet one more thing for him for whom all earthly help was unavailing; bits of prayer hovered on her quivering lips; the clear, kind old eyes that had looked out bravely on sixty years of chequered life, were dim with a piteous longing.

Then, as we kept watch in the gathering twilight, military strains from the band of a regiment on parade were presently wafted up to us from one of the streets around. It was a glorious but unusual music, solemn, tender, full of rest; yet, in the distance one heard, as it were, the battle song of brave men going to their death, of dying conquerors entering into everlasting peace. To us who listened there, it had a more than earthly meaning, echoing, as it did, about the presence of that tiny wounded soldier who had fought his fight so well. Suddenly, as the strains drew near and nearer. he started up, saying: "Listen, Nell, dear—it is a band!"

His cheeks flushed brightly; his blue eyes shone, he tossed back his curls, and said—but this time very faintly: "Mother, dear mother, do you hear, too?"

Those were the last conscious words he spoke, I think. After that we only heard scattered phrases, broken expressions of love undoubting, undismayed. At the last, her arms, not mine, were holding him; her kisses, hers alone, comforted him. His work on earth was done; he had saved a soul alive.

* * *

Softly darkness was over all the land and sea; from the clock in the old church tower midnight rang out across the barley fields and the heather slopes; the tale was told.

And that part of it that he told not, since men of honor and fine instincts rarely speak to one woman of their most intimate feelings for another—that part I think to see more clearly than the rest. That grand old place in the dear south country, the place that little Waldo loved so well; the baronial pile in northern lands; the stately house in town—I think I know why no woman will ever reign over these with him, as wife. In heaven two are waiting for the only one he has ever loved; among the angels two are walking in and out, waiting to shower on her the love she failed to answer to on earth; not even in thought may he mar the radiance of that reunion, the perfection of that trinity of love.

Sometimes I hear of her. The great places of the earth know her now no more. She has laid aside her state and luxury of life. Where the poor are poorest. the suffering most neglected, and the struggle very hard—above all, where little children stretch their tiny arms to a dark and loveless world—there she moves.

The tragedies of lives need not be written in chapters—sentences will do. Hers perhaps might be written thus: She lost, she understood, she lives anew.

THE END.

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

BY THE REV. ALEXANDER SMELLIE, M. A.

THE PROMISE OF POWER.

"Ye shall receive power; after that the Holy Ghost is come upon you."—Acts 1: 8.

Monday, December 30—Acts 1: 1-14.

E shall be baptized with the Holy Ghost." Here is the power which quickens men and women into witnesses of Christ. Before they are filled with the Spirit, the apostles are disappointing, slow of heart to believe, quickly dismayed by opposition, failing to grasp, themselves, and, much more, failing to publish abroad the most elementary lessons of the Gospel. After he has come, they are possessed by the truth and valiant for it. It dominates their souls; it scatters their alarms; it is pealed out in trumpet tones from their lips;. it passes from them to convict and conquer others.

Yes, it is the baptism of the Holy Ghost which alone can make me a prophet of God.

Tuesday, December 31—Luke 24: 44-53.

When the Holy Spirit, "the promise of the Father," is mine, I am marvelously ennobled. Here is the power which refines men and women into saints of God.

The Mystics said that there are three stages on the road to sainthood: Purification, illumination, union. Upward to each of these stages it is the task and the joy of the Holy Ghost to conduct me.

He purifies. No besetting and darling sin can lodge side by side with him in one heart. At any cost, by any discipline, he cleanses and transfigures me, until I am changed into the image and the stainlessness of my Lord.

And he illumines. When I receive his teaching, the Bible shines as with the light of "glad confident morning." He who was its author becomes in my experience its expositor and interpreter; and I know for myself the meaning of William Cowper's line, "A glory gilds the sacred page, majestic like the sun."

And he unites. It is the crowning mystery and the consummate gladness. He infuses into me a life which is nothing lower than the life of Jesus Christ.

Wednesday, January 1, 1902—Matthew 10: 1-15

This New Year I crave the power I read of in these verses. May mine be the power which converts men and women into sons and daughters of the Father.

All down the ages I see the Holy Spirit working his wonders. I see it on the day of Pentecost. And at the Reformation in the sixteenth century, multitudes, led by him, press near to God. And in John Wesley's day, and George Whitefield's, sleeping souls are roused and regenerated from Cornwall to Cumberland. And the same thrice-blessed story reaches me from the life-story of Charles Spurgeon and Mr. Moody; and from many a mission field in Africa and India and China and the islands of the sea.

Ah, well! but round me, at this hour, conversions ought to be much more numerous and much more manifest. Are they not far too rare? Do I not mourn their comparative absence? It is because I, and others,

have not been looking sufficiently to, and depending sufficiently upon, the power of the Holy Spirit. Let me welcome him now in larger measure, and from me cures will flow, as fragrance flows from the flowers, and living water from the spring, and light from the sun.

Thursday, January 2—John 14: 1-19.

"I will pray the Father," Jesus said, "and he shall give you another Paraclete, that he may be with you forever." So the endowment of the first century remains the endowment of the twentieth century; and the one thing which is required is that I should use the supernatural grace which is not far from every one of us. If my own life is nerveless and ineffective; if the armies of God are working a mournfully small deliverance on the earth; if there are few conversions of sinners into saints and of enemies into friends—it is not because the Fire is quenched or the Power withdrawn; it is because I am not receiving the immeasurable resources of heaven which are freely put at my disposal. God has not revoked the baptism of the divine Spirit. God, in truth, has no need to repeat the baptism; once for all he sent the Spirit to a world which demands his regeneration and renewal as indispensably as it demands the Cross and redemption of the well-beloved Son.

Friday, January 3—John 14: 20-31.

"He shall teach you all things"—the Master promised of the Holy Spirit, who was to come in his room and to perpetuate his work.

Those who speak for Christ have, in my time, many admirable qualities. Never was biblical scholarship more exact, more anxious to arrive at the truth regarding the sacred books, more abundantly justified by the striking discoveries which it has made. Never was there a more painstaking endeavor to communicate to all who will listen, the real meaning of Scripture, or a more widely diffused eloquence to give the proclamation point and pathos and force. Never was work in the harvest field of Christ more carefully and more systematically organized. Never in the history of Christianity were philanthropy and self-sacrifice more zealous in seeking to win the skeptical and the outcast both at home and far away.

And yet, and yet, I want the supernatural power which, having first taught me, will make me a teacher of others in deed and in truth. When Henry Venn preached, men went down before him "like slaked lime." When Ludwig Hofacker spoke of Jesus, the heads of his listeners were instinctively bent as the corn is bent by the autumn breeze. I would that I stood in the same apostolical succession. I would that my words, like Luther's, were half-battles—no, not half battles, but complete and absolute triumphs.

This, then, is the secret. Let me receive the Holy Ghost in the quietness of the chamber where I am alone with God, and in public my Lord will win his captives and his servants through me. Enlightened, I will enlighten. Made wise myself, I shall impart wisdom to many.

Saturday, January 4—John 15: 17-27.

"When the Comforter is come," I am indeed equipped and strong. It is not easy to describe the Power from on high which uplifts and energizes me. Power, even on its lower levels, eludes and escapes exact definition. Light and heat, the wind and the sea, the storm which roots up the forest trees and the dew whose gentleness beautifies all the face of nature, are every one invested with the mysterious quality of power; yet who shall explain in what the quality consists? But, if its secret baffles my discovery, I am a spectator of its effects; I can study it in the results which it brings about; I know it by its fruits.

Just so it is with the almightiness of the Holy Spirit. It defies my analysis. It is inexplicable by my logic. But it grows plain to me in its issues and achievements. I have the witness in myself. I am compelled, as Mr. Ruskin phrases it, to say, not "There has been a great effort here," but "There has been a great power here." I awake, like Jacob at Bethel, to confess that I am in the house of God and at the gate of heaven.

Sunday, January 5—John 16: 1-14.

If the canon of Scripture is closed, there are discoveries to be made still in that illimitable field by him who follows the leading of the Holy Spirit. I remember how Edward Winslow reports John Robinson: "He was very confident the Lord had more truth and light yet to break forth out of his Word. Though there were precious shining lights in past times, yet God had not revealed his whole will to them; and were they now living, saith he, they would be as ready and willing to embrace further light as that they had received. But withal he exhorted us to take heed what we received for truth, and well to examine and compare and weigh it with other Scriptures."

So, if I will but study my Bible with God's own Spirit for my tutor, there are mysteries still to be unveiled to me, and I may sing, "Glory to God for all the grace I have not tasted yet!"

Business Men N. B.

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FOR BOYS AND GIRLS.

The Girl Nobody Loved.

She was sure that nobody liked her. She had told herself so again and again with a queer tightening about her heart that was like a real pain. And she had tossed her head and set her lips in a defiant little smile. Nobody should know that she cared. Never!

It was on her eighteenth birthday that Aunt Elizabeth made a suggestion which caused the girl to open her eyes, and then to laugh a little. It was sure an odd idea—so like Aunt Elizabeth!

"Then, I'm to 'hold up' everybody I meet till I've said something brilliant?" she observed. "Not exactly," and Aunt Elizabeth smiled, unruffled, "but I've noticed that you pass your acquaintances with a mere nod or a curt 'good-morning.' I wish you would try the experiment of saying something pleasant to each one, unless there is some good reason against it."

"It will grow rather tiresome," said the girl, and she shrugged her shoulders.

"Try it for a week," suggested Aunt Elizabeth; and rather to her own surprise, the girl found herself giving the promise.

She came very near forgetting her pledge when she met Mrs. Anderson on the street the next morning; in fact, she had passed with her usual uncompromising nod, when the recollection of her promise flashed into her mind. She prided herself on being a girl of her word, and she turned quickly.

"How is Jimmy today?" she said, speaking out the first thing that came into her mind.

There was a good deal of detail in Mrs. Anderson's answer. Jimmy had been sick with the measles, and then had caught cold and been worse. Mrs. Anderson poured out her story as if it was a relief to find a listener, and as she talked on, that particular listener found herself more interested than she would have believed possible in Jimmy and his mother. She said that she had some old scrapbooks which Jimmy might enjoy looking over, and Mrs. Anderson flushed and thanked her with more gratitude than the slight favor seemed to warrant.

At the very next corner was Cissy Bailey, and the girl wondered if her promise covered the washerwoman's daughter and people of that sort. But she did not let herself wonder very long.

"It was very kind of you to bring home the clothes so early last week, Cissy. I was in a hurry for that shirtwaist."

Cissy Bailey did not know what to answer. She smiled in an embarrassed way, and looked up and then down. But the girl whom nobody liked had seen something in the uplifted eyes which warmed her heart and made that one-sided conversation something to remember.

She stopped Mrs. White to ask her if she would like to read the book she had just finished, and she patted little Barbara Smith's soft cheeks as she inquired if the new baby sister had grown at all. When she could think of nothing else she said, "Hasn't this been a beautiful day?" and her earnestness rather surprised some people, who had not had opportunities for realizing that there was anything unusual about the day. The days went by, and she did not find opportunity to say anything very brilliant.

By the time the week was over the girl whom nobody liked had learned a valuable lesson. She had found out that hearts respond to cordiality and kindness, just as the strings of one musical instrument vibrate in unison with the chord struck in another. It is a new discovery, since long ago it was written in a wise book, "A man that hath friends must show himself friendly"; yet this is one of the truths that each person must rediscover on his own account. And the girl who was learning to love every one and was tasting the joy of being loved, thanked God that she had not waited any longer before finding out the wonderful secret for herself.—*Young People's Weekly.*

A Brave Boy.

When the cruiser Boston went into action in the battle of Manila bay, one of the powder boys took off his coat hurriedly and it went over the rail into the water. He turned to the nearest officer and asked permission to jump overboard and recover it. Naturally the request was refused, so the boy went to the other side of the ship, climbed down the ladder, swam around to where the coat was floating and came back with it. The action was noticed, and the officer ordered him put in the brig. After the battle the boy was court-martialed and found guilty of disobedience of orders, and he made no defense. Being in command of the fleet, Commodore Dewey had to review the findings of the court. He sent for the lad and asked him in a kindly way why he had risked punishment for an old coat. The boy broke into tears and explained that his mother's picture was in the coat pocket and he could not bear to lose it. The gallant commodore fairly picked the boy up in his arms, and then ordered him to be instantly released and pardoned. "Boys who love their mothers enough to risk their lives for their pictures cannot be imprisoned in this fleet," he said.—*Selected.*

The Eye That Watches.

When some one told Robbie that the eye of God is always watching us, the little fellow pondered uneasily for a minute, and then demanded:

"Well, what kind of watchin' is it? Tim Brown always watches me in school, so he can tell the teacher if I whisper, and get me bad marks if I don't fold my arms; he's always tryin' to catch me breakin' the rules. But father watches me when we're on the beach. He laughs to see me splash the water, and he tells me when there's a big wave comin'. He keeps watch so I won't get in too deep, and so he can help me in a minute. I'm not a bit afraid 'cause I know he's right there. I like his kind of watchin'. Now, what kind is God's?"

It is the eye of the heavenly father, Robbie, tireless and tender, guarding us from evil, noting every danger, and watchful to help and to save.

Good news from heaven the angels bring,
Glad tidings to the earth they sing;
To us this day a child is given,
To crown us with the joy of heaven.
—*Martin Luther (sixteenth century).*

A Merrie Christmas to you,
For we serve the Lord with mirth,
And we carol forth glad tidings,
Of our holy Savior's birth.

So we keep the olden greeting,
With its meaning deep and true,
And wish "a Merrie Christmas
And a happy New Year" to you.

General & Church News

RELIGIOUS WORK IN OUR NEW POSSESSIONS.

In Porto Rico.

The response to religious effort in Porto Rico has been very encouraging. It is found to be a fruitful missionary field. About two years ago the Baptists began work there. They report over 200 baptized and formed into churches in San Juan, Ponce, Rio Pedras, Caguas and Adjuntas. Rev. H. P. McCormick, general missionary, is located at San Juan, Rev. A. B. Rudd at Ponce, Miss Ida Hayes, missionary teacher at Rio Piedras and San Juan, Mrs. J. P. Duggan working at Ponce, La Playa, Adjuntas and Yauco. There are also four native helpers. From one church at Ponce with forty-six members, three churches have developed with a combined membership of 124. Ponce is particularly responsive, and there is difficulty in finding room for the worshipers. From 350 to 400 are frequently present, a large proportion having to stand through the entire service. The church numbers ninety-seven members, fifty-four of whom have been added during the year. The Sunday school numbers over 200. A handsome church is to be erected in Ponce, costing $20,000, the Home Mission Society contributing one-half this sum, and the Ponce Baptists the other half.

The American Missionary Association of the Congregationalists conducts the missionary operations of that denomination in Porto Rico. They have fourteen workers now in the field, and two schools. The number of pupils is 306. The schools are located at Santurce, a few miles from San Juan, where Miss Isabel French is principal, with three teachers, and at Lares, where Professor Charles B. Scott and wife and four other ladies are located. All the educational work of the Congregationalists in Porto Rico is in charge of Prof. Scott, who is a graduate of Rutger's College. The Bible is a daily text-book in the schools. A fine property has been purchased in Santurce and a permanent school building will be erected. There is eager attendance at both schools. Rev. John Edwards is the field missionary; Rev. Francisco Castro is doing evangelistic work at Humasco and Rev. Sebastian L. Hernander and his wife at Lares. Other points occupied are Fajardo and Naguabo.

The Disciples have three mission stations in Porto Rico: San Juan, Port du Tierre and Bayamon. J. A. Erwin and wife were the first missionaries there, but Mr. Erwin, who practiced law before he became a minister, was appointed district judge by the Governor of Porto Rico, and W. M. Taylor and wife have succeeded to the missionary work. An orphanage was opened August, 1900, at Bayamon, with five orphans. It now has forty-six girls and has had to shut its doors against many others. Five girls have confessed Christ as their Savior this year. Mrs. A. M. Fullen is in charge, assisted by Miss Nora Collins. The girls are taught industrial training as well as the usual branches of common school education. Seven acres of land with a dilapidated building on it were granted by the town council to the Christian Woman's Board of Missions and enlargement of the building to accommodate 100 will be made as soon as possible. Mrs. Erwin says that the children of the lower classes are raised in the street, in the midst of crime, wretchedness and filth. "I believe the saving of the children of Catholic Porto Rico is a more serious problem than that of heathen India."

The Methodists have four pastoral charges in Porto Rico, two of which are in San Juan, one at Arecibo and one in Puerta de Tierra. At the last-named, Mr. George S. James, a Wesleyan local preacher from Antigua, is in charge, at Arecibo Rev. A. H. Lambert, in San Juan, Rev. B. O. Campbell is pastor of the First Methodist church and Rev. John Vollmer. Dr. Drees has charge of the whole work of the Methodists in the island, and there are three lady teachers. There are fifteen preaching places, and the present number of communicants is 674. The appropriation for work in Porto Rico the coming year is $9,200.

The Presbyterians have established four schools in Porto Rico: At Aguadilla, Mayaguez, The Playa and La Marina. They have churches at San Juan, Mayaguez, La Playa, Aguadilla and San German. The schools are full to overflowing. Ten teachers are employed. A medical mission has been established at San Juan, which has proved very useful. The Woman's Board care for this work, as well as for the schools. Rev. John Knox Hall and Rev. H. T. Jason have charge of the crowded congregations in Santurce and the Marina respectively—these are wards of the capital. Flourishing congregations demand a church edifice at Mayaguez. Rev. M. E. Caldwell, D. D., is located there. There are four outstations to Aguadilla. Two ministers with a native helper have this field of remarkable growth and promise. A church edifice is to be put up. The Presbyterians have made it a point to seek only those parts of the population for whom no one else is working.

In Ponce the United Brethren carry on educational, medical and evangelistic work under the name of Bethlehem Mission and Institute. Rev. N. H. Huffman is superintendent and teacher; his wife is also a teacher there. W. E. Clymer, M. D., is in charge of the medical work, and P. W. Drury is principal of the school. His wife and Mrs. Clymer are both teachers. More than thirty conversions are reported for the month of November. There are fifty pupils in the school.

INTERNATIONAL PROPHETIC CONFERENCE.

The meeting of this conference at the Clarendon Street Baptist church, Boston, December 10-15, was a revival of the organization of which the late Rev. A. J. Gordon was president, and was the first meeting held since his death. The original gathering of this conference, which has for its object the study of prophetic utterances in the Bible concerning the personal second coming of Christ and the ultimate conversion and salvation of the Jews, was in New York city in 1878. The call to the first conference was

GAS AND TROUBLE

Comes from White Bread.

While it is true that we build up the body from food, it is also true that different kinds of food have different effects on the body and produce different results.

For instance, it is absolutely impossible to live on white bread alone, for it contains almost nothing but starch, and an excess of white bread produces gas and trouble in the intestines, while, at the same time, the other elements required by the body for building up brain and nerve centers, as well as muscular tissue, have been left out of the white bread, and we see from experience the one trying to live on white bread alone gradually fails in mental and nervous power as well as loss in muscle.

Such a diet could not be kept up long without fatal results. A lady in Jacksonville, Fla., was crippled by an accident two years ago. Being without power of exercise, an old stomach trouble that was hers for years became worse, and it was a serious question regarding food that she could digest.

A physician put her on Grape-Nuts Breakfast Food with some remarkable results. She says now that, not only is she able to do a big day's work, because of the strength of her brain and nerves, but that she has finally thrown away her crutches because the muscles of her limbs have gradually grown stronger since she began the use of Grape-Nuts, and now she is practically well and can go about without trouble, notwithstanding the fact that it was said she would never be able to walk again. So much for eating the right kind of food instead of remaining an invalid and a cripple because of lack of knowledge of the kind of food to use to bring one back to health. Name given on application to Postum Cereal Co., Ltd., Battle Creek, Mich.

signed by a large number of theologians and Bible students of all denominations. At this recent conference the interdenominational representation was not so large, the organization being officered by Baptists and to a great extent addressed by Baptists, although other denominations were represented sparingly.

Papers were prepared by Bishop W. W. Niles of New Hampshire, Rev. Robert Cameron, D. D., Rev. E. Y. Mullins, D. D., of the Southern Baptist Theological Seminary, Dr. Elmore Harris of the Toronto Training School and Prof. D. S. Margoliouth of Oxford. Dr. W. J. Erdman of Germantown, Pa., conducted the daily question box. Rev. L. G. Broughton of Atlanta, and Evangelist Henry Varley of England were among the speakers, also Rev. J. M. Gray of Boston, and Rev. Sholto Douglass of Scotland. The president of the conference was Rev. A. C. Dixon of Ruggles Street church, Boston. It is probable that these conferences will be held frequently in the future, in various parts of the country.

METHODIST CONFERENCE IN GEORGIA.

The thirty-fifth session of the South Georgia conference, which was held in Macon, was a pleasant and helpful one. The Board of Missions carefully planned the work for another year. There were sixty-one missions on the board the past year, twelve of these were discontinued or raised to self-sustaining charges; fifteen new missions were created, making the number of missions practically the same as last year. Nearly one-third of the charges of the conference are mission charges; not a few of these are in the older sections of the conference, and were a few years ago strong and self-sustaining. This is not the result of any lack of faithfulness on the part of the ministry, but is due to the drift to the cities.

The spiritual results in the mission are gratifying, souls have been converted, and the accessions to the church are gratifyingly large as to numbers.

Dr. Dowman made an appeal for Emory College, which was strongly endorsed by Bishop Galloway. The conference pledged $2,100 to the science hall of the college. The "conference collection" was the largest the conference has ever made, so of the collection on the educational assessment, and every district pays out on the foreign missionary assessment, with nearly $1,000 over; domestic missions lacked but a few dollars of being paid in full, and five special missionaries in the foreign field were supported over and above the assessments. The conference sang the long meter doxology when these facts were announced.

The missionary anniversary was an enjoyable and inspiring occasion. Rev. George R. Loehr of China made an effective speech, followed by the wise and forceful presentation of facts by Dr. Lambuth.

Chicago and Vicinity.

Rev. Arthur Armstrong, pastor for the past eight or nine years of the Waveland Avenue Congregational church, has resigned to accept a call from the Third Congregational church of Oak Park, succeeding Rev. Henry W. Stough, who is now engaged in evangelistic work.

During the twenty years of Dr. P. S. Henson's pastorate of the First Baptist church there have been added to the church 1,089 persons by baptism, 1,398 by letter and 205 by restoration and experience, a total of 2,692. The diminutions have been 1,645 by letter, 51 by exclusion, 583 by erasure and 214 by death, a total of 2,493. During this time the church has raised for current expenses and benevolences, $582,624.50, of which $87,000 in 1890 was for the new University of Chicago.

Rev. Homer M. Cook, pastor of Calvary Baptist church, has adopted the plan of sending a postal card every week to one member of every family in the church, also to members of the congregation, inviting them to the church services and giving the subjects of the sermons of the day. He thinks the plan has resulted in a more regular attendance. About 130 cards are prepared by the church clerk, typewritten and uniform. The Sunday school has outgrown its accommodations in the basement of the church, and the intermediate department and Bible classes meet in the main audience room, leaving the basement for the primary department.

The First Congregational church of Austin has pledged the entire amount of its indebtedness. This has given the people new courage to go forward.

The National Camp-Meeting Association will hold a holiness convention in the Wabash Avenue M. E. church, January 10-19. Eminent and able preachers will be present from various parts of the country.

The Methodist church at Downer's Grove is enjoying "times of refreshing." Evangelist B. E. Shawhan of Kansas City, Mo., has just closed a two weeks' campaign there. Thirty-two have been received into the church—seven by letter and twenty-five on probation. Others will be received later.

There will be an evangelistic conference among the Presbyterians on January 14. Mr. John Converse of Philadelphia, Rev. Dr. Carson of Brooklyn and Rev. J. Wilbur Chapman, D. D., of New York, will speak at it.

The Gary Memorial Methodist church at Wheaton, Ill., was dedicated Sunday, December 22. Rev. Lewis Curts, the pastor, and Presiding Elder Fred H. Sheets conducted the services. The edifice is valued at $100,000 and has been erected by Judge E. H. Gary, president of the Federal Steel Company, and chairman of the board of directors of the United States Steel Corporation, in memory of his parents. The building is of Gothic architecture and constructed of stone. The total seating capacity is 1,500. It has many conveniences not usually found in churches, such as a steel fireproof vault for storing records and the communion service, a fully equipped kitchen, several cloakrooms and lavatories, janitor's apartments, a nursery for babies who are brought up for a gymnasium, and a pastor's reception room, as well as a private office. The

QUAINT PHILOSOPHY
In an Advertisement.

When a man acts as he believes the Infinite within him would have him act, he draws power to himself from unseen sources; that power may be shown in many ways.

Things work smoother, plans carry out, people begin to say, "lucky;" "he's a winner;" "everything he touches succeeds," etc., etc.

Ever try it? If you ever do, you will agree that it is the greatest proposition on earth.

There is a marvelous potency behind the man who acts in a simple, straightforward way, as near as he knows, in accordance with the promptings of that invisible Deity within.

This should teach him that great and honorable work is ahead; Man at once the tool and a part of the master workman.

The tool must not be dulled and ruined by bad food, tobacco, whiskey, coffee, etc. You question including coffee among "bad habits." None of these habits are bad habits unless they weaken or lessen the clean cut power of the individual. If they do, quit them. If food and drink are not well selected, change. Put your machine in clean, first-class shape. It is the purpose of this article to suggest a way to keep the body well so it can carry out the behest of the mind.

A sure and safe start in the right direction is to adopt Grape-Nuts Food for every morning's breakfast. It is delicious, pre-digested, highly nourishing, and will put one far along toward doing his best in life's work.

Follow this with abandonment of coffee, if it does not agree with you, and take in place of it, Postum Cereal Food Coffee, for its regenerating and vitalizing nourishment.

With a wise selection of food and drink, man can quickly place himself in shape where the marvelous Directing Power will use him for some good and worthy purpose.

Sense, just plain, common sense.

tower lantern, when lighted, will illuminate not only the whole square, but can be seen from every township in the county.

Rev. J. F. Loba, pastor of the First Congregational church of Evanston, has returned from a five months' visit to mission fields in India and Ceylon. "The Christianizing of India," Dr. Loba thinks, "may take 100 years or more, but it is sure to come. Our committee found that there are already 1,000,000 Christians in the land, and that the natives, especially those of high caste, feel most kindly toward Christianity."

Rev. Stowell L. Bryant, pastor of St. Paul's M. E. church, Washington, D. C., is to succeed Rev. Frank Crane in the pulpit of the Hyde Park church, which the latter vacated to assume the pastorate of the People's church. Mr. Bryant is a graduate of the Ohio Wesleyan University, and the Boston School of Theology.

Rev. W. A. Bartlett of the First Congregational church is giving a series of Sunday evening sermons on "Bible Types of Women." The subject of the first series is "The Woman Who Blessed All Homes." To add interest to the topics half-tone engravings of each subject are to be given out to each one present. These engravings were made especially for this purpose from famous paintings. The one given last Sunday evening was "The Mother and Child," by W. A. Bouguereau.

A meeting of the officers of the Presbyterian League was held at the Palmer House December 12, to consider ways and means for raising the large sum of money now required for housing the homeless churches and helping growing congregations build larger and better houses of worship. The difficulties of the position were freely discussed, but the problem of how to secure funds for the work was not solved. A resolution was adopted at the close of the conference, expressing, as the sense of the meeting, that the church erection committee appeal to the churches for an amount next year equal at least to that raised for home missions, and that a salaried secretary be employed by the committee. This is not final action, being subject to approval by the presbytery.

The dedicatory services of the new Congregational church at Harvey extended over eight days. The central thought of the program was the dedication of the church to the whole work of Christ, at home and abroad, therefore the benevolent societies were well represented. Rev. A. C. Moses has been pastor for the last eighteen months, and has led the people to success in this effort.

Baptist.

Rev. Henry Alford Porter of the First church, Cedar Rapids, Iowa, gives a blank form to those who wish to be considered the "Pastor's Helpers." At the top of it are the words: "I have faithfully endeavored to increase the attendance upon our church services, and have invited the following persons during the week ending ——." Then follow blank spaces for the names of those invited. A printed card is used for asking letters of dismissal from the church, and another for letters of dismissal to the church. They have only to be signed and filled out as to name, date, etc., and it is thought facilitate the getting church members to take letters on going elsewhere.

There are eighteen Baptist churches in Cleveland with a total membership of 4,721.

A profitable series of meetings in the interest of Bible school work has just been held in the Rock Island Association, Illinois. Rev. P. S. Heald of Alpha and Dr. E. A. Stone, the district missionary, planned and carried out the movement. Three sessions were held each day; a morning conference followed by earnest studies in child nature, child conversion, and a children's meeting. In this way eighteen churches, Sunday schools and missions were visited. Nearly 100 sermons and addresses were delivered. Hopeful and instructive counsel was given. Not far from 1,000 children attended the children's meetings and nearly as many adults were reached by the other services.

Congregational.

Plymouth church, Syracuse, N. Y., devotes two prayer meetings a month to the devotional study of the Psalms. Each person is requested to read the psalm to be studied every day for the week preceding, and then to bring one thought as a contribution to the meeting.

Rev. O. C. Clark of Plymouth church, Springfield, Ill., has had recently what he calls "A Month With the Children." All the sermons, both morning and evening, were on topics adapted to interest children, though Mr. Clark aimed to interest adults also. The prayer meeting topics were along similar lines of thought, the relations of children and parents to each other and to the church being considered.

The First church of Keene, N. H., sends two young women evangelists into some of the weaker towns. These ladies visit the homes and by word, song or prayer, give the gospel message to many who have seldom heard it. Their labors have resulted in several conversions and the reviving of church serices.

Twenty-five new schools and eight new churches have been organized during the year in North Dakota. About fifteen new points have been occupied as preaching stations.

Plymouth church, Minneapolis, has been enjoying a "Campaign of Education" at its Sunday morning service. In the weeks before the annual pledge for benevolent work is to be made, representatives of the different forms of Christian service in which the church takes part, are invited to present, each his own work, within ten minutes, time remorselessly called.

Rev. George W. D. Short of Jefferson, Ill., welcomed forty new members on confession of faith, December 1, making a total of fifty-eight admitted since last June.

The East church, Grand Rapids, Mich., has organized a "Church Missionary Society," in which men, women and children may find a place. The constitution provides that the ladies shall form an auxiliary to co-operate with the Woman's Home Missionary Union. A program of missions has been arranged for the winter. The program is a "History Year." Papers are to be read on the history of Congregational Missionary societies and upon the history of the different missions both at home and abroad. Two meetings have been held with marked success. This is the Kingdom Extension Society with a different name.

At Athens, Mich., Rev. W. J. Prestidge, pastor, twelve have been received into the church this month and twenty-two last month.

The church at Union City, Mich., has a very interesting Bible Reading Circle of thirty-five members, meeting every Monday evening in the parlors of the church. Many others are pursuing the course at home. The Bible is read in course, suggestions and hints being furnished in a book used as one of the text-books, "Through the Bible with a Guide." The book is the work of the pastor, Rev. David L. Holbrook, and was published last July by Fleming H. Revell Co.

The church at Glenwood, Iowa, has just closed a three weeks' gospel meeting. More than forty have been led into the kingdom.

The Disciples.

Rev. Carlos C. Rowlison, pastor of the Third Christian church, Indianapolis, is organizing two Saturday morning classes to run from New Year's to Easter, 1902; one is for children from eight to twelve years of age and one for young people from thirteen to seventeen. In the first-named the subject for study will be "The Life, Deeds and Teachings of Jesus," with illustrative stories from the Old Testament. The geography of the Holy Land will be studied by means of sand maps and other helps. "The Beginnings of Christianity" will be the subject for study in the older class, as given in the Book of Acts; the making and preservation of the New Testament books will be taught

For Nervous Headache Use Horsford's Acid Phosphate

Dr. F. A. Roberts, Waterville, Me., says: "It is of great benefit in nervous headache, nervous dyspepsia and neuralgia."

and also the history of the Disciples of Christ and what they stand for.

Rev. B. L. Allen reports 117 additions at the Morris Street church, Indianapolis, since January 1.

The Disciples are to establish a college at Washington, D. C. The project has been under consideration two or three years. Recently it was definitely decided to begin the work next year. F. D. Power and E. B. Bagby, Washington; B. A. Abbott and Peter Ainslie, Baltimore; Francis M. Applegate, New York, and Daniel E. Motley, ex officio, are the trustees. Three more trustees are to be chosen from other places. The institution expects to do the highest order of college work from the beginning. Daniel E. Motley is to be president of the college.

The Updike revival in New Castle, Pa., closed December 9 with 145 additions.

Flournoy Payne has been called to remain the third year at Colorado City, Colo. The membership has been increased fifty per cent, nearly all debt removed and the church property improved within the last two years.

At South Bend, Ind., the First Christain church Sunday school had a rally day, November 24, with 387 present. A chapel is being erected in the southern part of the city, and it is the hope of the pastor, P. J. Rice, that a church will soon be organized there.

Recent special meetings have resulted in the following additions: At Summum, Ill., thirty-four; Clarksville, Ia., twenty-seven; Horton, Kas., thirty; Scott, Kas., twenty-four; Soldier, Kas., forty; Erlanger, Ky., four; Leonard, Mo., seventy-two; Odessa, Mo., ninety-one; Speckards, Mo., thirty-seven; Warrensburg, Mo., twenty-four.

Joseph Gaylor reports that since December 1, 1900, 160 have come into the church under his preaching; five new churches and five Bible schools have been organized and five union temperance societies, which have been successful in closing permanently ten whiskey joints and three saloons. This work was done in southwest Missouri under the state mission board.

Methodist.

Annual pledge cards are sent out by Dr. Beans' church in Sacramento, California, which state the amount expected from the church for all the benevolent causes during the year. There are nine causes enumerated, with a specific sum assigned to each. A brief quotation from the church covenant, relating to giving, is also printed on the cards.

A new scheme for the raising of money among the Sunday schools has been devised by issuing a set of stamps of five denominations: One-cent, two-cent, five-cent, ten-cent and twenty-five-cent. The plan is to sell them to the children as they collect money for the fund of the Twentieth Century Thank Offering Commission. Small albums are provided by the commission in which the stamps can be pasted, showing the amount raised by each child. The designs are not unlike ordinary postage and revenue stamps, but vignettes of well known Methodists are printed in their centers, and the value of the stamp is shown in large letters at the top. They expect to raise $1,000,000, through the Methodist Sunday schools in this way.

The First church, Kankakee, Ill., has had a net gain of forty in membership during the last two months. Rev. H. D. Clark is pastor.

The First church, Sioux Falls, S. D., claims to have the largest Bible club of any Methodist church in the northwest. It has seventy-five members who are using the Epworth League "Bible Studies in the Life of Christ," and a deep interest has been developed in the meetings, which are held on Monday evenings. There have been large accessions to the church membership since conference. Rev. W. H. Jordan, D. D., is pastor.

There have been over sixty accessions to the church at Zanesfield, Ohio, recently. Rev. A. M. Virden is pastor.

In special meetings at Villisca, Ia., in which Pastor W. M. Dudley was assisted by Evangelist E. F. Miller, fifty were converted or reclaimed; forty-eight have already united with the church, which was itself greatly revived.

First church, Streator, Ill., recently closed one of the most remarkable revivals in its history. It continued four weeks and resulted in 261 professions, 171 of which were conversions. A large proportion were men. The church has been greatly revived and strengthened by accessions. Messrs. Hart and Magann of St. Louis assisted Pastor Joe Bell.

Bishop John H. Vincent, who for the past two years has been resident in Switzerland in charge of the work of the Methodist Episcopal church in Europe, has been appointed as a delegate to the Wesleyan conferences in England next June. In July Bishop Vincent will sail for the United States and spend August in his old work at Chautauqua, with which he is still officially connected.

The vote on the new constitution, according to the returns made to Dr. David S. Monroe, secretary of the general conference: The total vote is yeas, 8,189; nays, 2,510, leaving a surplus in favor of the constitution of 165; that is, it would require 165 negative votes to offset the present majority.

Presbyterian.

December 1 the Wilkinsburg, Pa., church received an addition of forty members, making an increase of seventy-five for the past two communions. The total membership of this church is now 1,563, this being the largest church in the denomination with only one pastor. The leaders of the evangelistic committee advised pastors to pray and work for a definite number of additions to their churches. Two years ago Pastor Parry prayed and worked for an addition of 100, and received into the Wilkinsburg church 110. Last year he prayed and worked for 100, and received 107. This year he is praying and working for 150, and has already received seventy-five. The new church is already too small, and there are three families for every pew. The Wilkinsburg church has as many men as women at the morning service on Sabbath, and a great many more men than women at night.

The Rev. Edgar W. Work, D. D., pastor of Third Street Presbyterian church, Dayton, O., has resigned to accept a call from the Old Stone church, Cleveland. Dr. Work, though among the younger ministers of the church, has held his present pastorate for seven years, and previous to that he was a professor at Wooster University.

The Presbyterians in Fulton, Ill., had a day of rejoicing November 24 in the reopening of the church with improvements costing over $1,300, all paid. This is the result of the union in 1868 of the Old and New School churches, which had long been rivals

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

What to Do.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention that you read this generous offer in The Christian Century.

in weakness. In the morning the pastor, Rev. Cary F. Moore, gave the story of faith and sacrifice of members, elders and pastors. In the evening there was a roll-call of over 600 names, with responses from the present, letters from the absent, and tributes to those translated.

Rev. L. F. Laverty has completed his third year with the First church, Wellsville, Ohio. During these years 152 have united with the church, sixty-eight by profession. There is now a membership of 500.

At the First church, Portsmouth, Ohio, the pastor, once a month, on a week night, reviews the Sunday school lesson by means of stereopticon views, which adds both to the interest and attendance of the school. At the church services the evening congregations are three-fifths men.

The church at Winfield, Kas., has received into its membership fifty persons on confession of faith, as a result of the revival services.

The ministers of Los Angeles and vicinity held an all-day meeting for conference and prayer December 2. A talk was given by Dr. E. S. Chapman on "Personal Preparation for a Revival." Other topics considered were, "Confession and Consecration" and "Forward for God." Over eighty persons have indicated a desire to confess Christ as a result of evangelistic services held twice a day for three weeks. Another conference will be held in January.

General.

The Clinton Avenue Reformed church of Newark, N. J., led all the churches of the denomination last year for accessions to its membership. Dr. D. H. Martin, the pastor, says his sole methods have been hard work, dependence on the spirit of God and the co-operation of a devoted and prayerful people. After the morning service Dr. Martin held brief meetings for prayer with the officers of the church in his study. He would then ask for volunteers to take the names of unconverted persons, to call upon them and invite them to the special meetings which were inaugurated. The women of the church held cottage meetings in different parts of the parish, and the pastor had a special co-worker in calling upon those who became interested in their homes. He also wrote more than 200 personal letters to young men and others of his congregation, enclosing a little leaflet which he had prepared, "Why Join the Church?" Special services were held in the church and in the mission chapel, and after-meetings for individual conversation. The result of all these various lines of effort was most gratifying, in some cases whole families coming out for Christ.

In Westerly, R. I., recently, in the course of special evangelical services, sixteen cottage prayer meetings were held one evening in as many homes, under the united auspices of four denominations—Baptist, Disciples, Congregationalist and Methodist.

At Bay View, Wis., the Baptist, Trinity Methodist Episcopal and Grace Presbyterian churches have joined forces in a Bible Institute, led by Mr. E. A. Marshall of Chicago.

The Salvation Army reports 7,000 associations in forty-seven countries, with an effective force of 47,000 officers.

Rev. E. J. Baskerville commenced union revival services at Coldwater, Mich., Nov. 29. Sunday, Dec. 1, great congregations filled the largest church, and nearly 100 pledged themselves for Christ.

Mr. W. A. Sunday has just closed a great revival in Corydon, Ia. Among the 411 converts were the mayor, marshal, aldermen, ex-district judge, lawyers, merchants, livery-stablemen and gamblers.

The American Bible Society has issued a report based on a recent visit to its agencies in the Levant by its secretary, Rev. Dr. William I. Baven. This report asserts that there has been an increasing demand for the Scriptures in more than twenty languages spoken by the people along the eastern shores of the Mediterranean. The principal circulation is in Armenian, Greek and Arabic. The Arabic issues during the last year were over 40,000.

Foreign Missionary Items.

A Thanksgiving service in Ponce was participated in by the Baptist churches of Ponce and La Plaza together with the United Brethren and the Disciples' missions of the city. The attendance was large, and the interest sustained throughout the entire service. Addresses were made in English and Spanish, the former by Mr. Drury of the United Brethren, and the latter by Mr. Innungarro, a Spaniard of the Plymouth Brethren; the pastor of the Baptist church presiding. Altogether it was perhaps the most interesting Protestant service ever held in this city. Its effect on the native Christians, as well as on the many outsiders who were present, was decidedly salutary, and has served in an unusual degree to call attention to the Protestant work being done in the city. The possibility of such a service in Ponce at the end of less than three years' work here is highly encouraging to the missionaries, who, with might and main, are working for the salvation of the people.

Mrs. U. S. G. Jones, Lodiana Mission, writes: "Just picture a long, narrow room, bare, mud-plastered walls, two small windows, a small platform at one end with a table and a couple of chairs. The congregation sit on the floor, the men behind and the women in front. How I wish I could convey some idea of the singing; I suppose the stirring music of

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the darkies with you, comes nearest to it. The teacher, a blind violin player, and the composer of most of the most stirring songs, is a wonderful man himself. A couple of years ago he was a very popular singer at all the heathen gatherings, feasts and weddings, when his obscene songs were most in demand. But since his conversion he has consecrated this talent to the service of the King, thereby losing much in worldly means, as he made from $3 to $8 at these gatherings.

"It is gatherings such as these that encourage us. Ten years ago, with the exception of two or three, every one of these men and women was in heathen darkness. And now look at their bright faces! There are many wonderful histories behind numbers of these people, for not a few have been brands plucked from the burning. The father of the conference—an old white-headed man with eagle eyes, and hooked nose, was once a highwayman and a murderer—now a humble believer. Two of these women were Magdalenes, now faithful wives and adorning the gospel of God, their Savior."

A letter from Rev. J. W. Baird of Samokov, Turkey, states the following facts in the case of Miss Stone: "You in America can hardly take in the situation. Getting into contact with the brigands is not the easy thing most people imagine. We suspect some persons, but the great uncertainty as to the identity of those evil doers is something remarkable. The first letter received from Miss Stone (Sept. 25), was handed through a window at about midnight to Miss Haskell. After a few words the man left. No one but Miss Haskell saw him. To have put detectives on his track would have hindered negotiations and endangered the lives of the captives. The second letter received here Oct. 25 was brought by a young man with whom Dr. H. and I haggled about three-quarters of an hour. No one but us saw him. What his name is or where he lives we do not know. Since then no communication of any kind has come from any of the band to us missionaries, as far as I am aware, though the agent we talked with promised to bring an answer in five days. The idea that by searching we can find the brigands is folly. They must come to our hook from out of the unknown depths. We have insisted that they be delivered on or before payment and not after. So far as I know, no one of the important conditions has been accepted by the two parties, so the end may be in the far future."

The intense desire of the people of Uganda to secure Bibles has been often referred to. A recent letter reports the arrival from England of a consignment of Bibles and of the way in which they were received: "The new Bibles have come and are selling like wildfire, and in spite of the almost prohibitive price, the first edition is almost entirely exhausted. The Mugunda has a keen appreciation of good print and binding, and to see him handling his books or bandaging them with strips of calico when he has finished using them would delight a book lover. In order that the Bibles might get as quickly as possible into the hands of the teachers, who so sorely need them, the bishop determined to reduce the price of the cheapest to two months' wages for those teachers who had already taught a year, and to three months' wages for a slightly better quality. This would seem dear enough to Christians in England, but the very day the news was given out, a great crowd of teachers fairly danced down to Mr. Millar's house to have their names written down for a 'Holy Book,' shouting and singing with such beaming faces. They came as we were walking along from the prayer meeting, and crowded round the bishop, kneeling at his feet, crying, 'Joy, Joy! God be praised, God be praised!' Some of them quite broke down. It brought a lump to one's throat."

A PLEA FOR MISSIONARY AID.

I wish to call the attention of our brethren to the great need for missionary work and funds among the Pima Indians of Southern Arizona.

This Pima (pronounced Peemah) reservation is about 60 miles long and about 16 miles wide, and is inhabited by about 6,000 Indians.

Among all this scattered population there are but two missionaries and three churches. These are under the auspices of the C. P. church.

One is at Saccaton the government agency, the other at Gila Crossing, and a little church at Casa Blanco, which the missionary from Saccaton visits twice a month in the afternoons. A distance of 16 miles.

I want to point out to you the open field and the opportunity that is ours. I live on the only cultivated ranche joining the reservation at Kyrene. The distance from my place to Saccaton is near twenty-six miles, to Casa Blanco is sixteen miles, to Gila Crossing is thirty miles. In this Indian neighborhood south of us there are about 500 Indians who are out of reach of the missionaries, and we want to build a church at a point near Kyrene where we can reach these Indians, who are without Christian influence and teaching.

This is pointed out as the hardest part of the reservation, and I am constantly reminded of the great contrast between them and the Indians of the villages mentioned above. In Saccaton and Gila Crossing I see the Indians clean and well dressed, going to church on Sunday morning and evening, many of them walking a distance of five miles. Every seat in the churches is full, and there they sit through long tiresome services that would wear you out. I do not mean to show any disrespect to the good old missionaries who have done such a grand work among these people when I say they are very tedious, and when they have delivered their sermons an Indian interpreter takes the pulpit and repeats the entire sermon in Pima for the benefit of those who do not understand English. Yet they never seem to tire. I have sat through three-hour services when the mercury registered 115 degrees, every seat and aisle were full and they even sat around the pulpit, and I just marveled at the interest manifested by these people. Nobody frowned nor scowled nor snapped watches in the minister's face nor left the room, except two or three babies who fretted with the heat and were carried out by their mothers and silenced. One baby was dressed in a nicely starched and ironed dress. It fretted and fretted until its mother

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took it out to the well and dipped it in a tub of water and brought it back dripping all over. After that it was quiet and the mother listened intently to the sermon, regardless of the damage to her own nice white dress. Nobody giggled and thought this funny; they were accustomed to such things, and they were too much interested in the sermon to notice it. No difference how long the sermon or the song service they will gladly listen to more. They not only hear this gospel but they carry it into their daily lives. A man with two children 12 and 14, were in our store one day at noon. They bought some lunch goods and went out. In a few minutes my husband stepped out, and there, in the shade of the building they had spread out their lunch, and they sat with bowed heads returning thanks for it.

Mr. Nansen offered a position to one Indian named Horace Williams, one of the best educated Indians on the reservation. He hesitated; said how much he would like to have it but he didn't think he could accept it. Mr. H. begged him to think it over and let him know. In a few days he met him and again urged him to take the position, which offered $25 per month. Again the young man told how he would like to make the money, and how his family needed it, but he explained that Mr. Cook, the missionary at Saccaton, had asked him to watch and care for the church at Casa Blanco and he had promised that he would, and he chose to remain true to his trust. Tramps and campers enter and destroy so much property in this country that property cannot be left alone in safety. He didn't consider the thought of getting some one else to guard the property, because Brother Cook had made the request of him.

I am giving you illustrations from the lives of those Indians who have been under the influence of the missionaries. I could go on giving you many such illustrations to show you the material we have to deal with, were it necessary. This is enough to prove to you that the material is good and the result of our labor is bound to be satisfactory.

The children are all taught to sing in the government schools and the music we hear in these mission churches is really good. They have a male quartette who sit near the organ, and they all sing by note.

Note the contrast. In my neighborhood I see the Indians on Sunday sitting in the shade or sun, whichever is most convenient, some clean and well dressed perhaps, many not dressed at all. Some gambling, some smoking, horse-racing, hunting; any way to kill time.

Many of them have had no religious instruction whatever. They still worship the coyote, the gopher and the turkey buzzard. They still imagine Montezuma dwells in a certain high peak in the south part of the territory and turn their faces to it in times of extreme drouth and pray for rain.

In Saccaton and Gila Crossing I see neat, substantial adobe houses, shingle roofs and porches, as good as many white people's houses. Antonio, the high chief at Saccaton, has a two-story eight-room house, much better than the average white person's house in this country, and a good picket fence around it. In many of these houses we see whitened walls, pictures, window curtains, palm mats made by the Indian women. Cook-stoves, tables, dishes, chairs and bedsteads. In other houses none of these things are seen. They still cook on a camp-fire, eat from pottery dishes made by the squaws, sit and sleep on the ground. In the latter houses they wash their clothes in a ditch and dry them on a sage brush and put them on or, worse yet, they wear them till they are in rags, then replace them with new ones. While the more civilized ones wash, starch and iron their clothes, just as we do, and more wonderful, they have sewing machines to make them, and they tuck, ruffle and trim their clothes and fit them in a way equal to hundreds of white people whom you see every day. These better conditions are common in the villages where the missionaries have lived and worked so long.

I give the missionaries credit for the extreme advancement of these people, because all have the same chances for education. These in my neighborhood have gone into the schools with those of the villages named, proving that the missionaries have greater influence than the teachers.

The parents are most all anxious

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to have their children go to school, yet occasionally they find parents who refuse. These cases are rare, however.

Harry Azul, grandson of the high chief, is official interpreter at the government agency. He takes the Phoenix and Los Angeles daily papers, and is well informed. I don't want you to think the ones in my neighborhood are a lot of savages and dummies. Compared with other tribes they rank very high, but they do appear in a bad light when compared with those of their own tribe who have had so much better influence thrown about them. For instance, the chief in our neighborhood lives in a little round mud hut.

I have watched these people for five years. I have rejoiced over the spiritual condition of the one side, and have grieved over the state of the others. I have felt so long that we might be doing so much for them if we only had a place of worship. The nearest church is Tempe, ten miles.

I have been so closely associated with them, and so many things transpire every year to show their dependence on me that it melts me, and I feel that I must do something that will be of real benefit to them.

Not long ago an Indian was beating his wife. She told him if he didn't treat her better she would leave him. He sneeringly asked what she would do. She said she would go to Mrs. Hansen. She knew Mrs. Hansen would take care of her. This was told me by other Indians of the camp.

One Indian came to me last summer and told me his wife was going astray. Said he: "I am a Christian, but Ruth is not," and related to me how he had tried to persuade her to do right. He then begged me to talk to her and see if I could not get her to live right. He then told me of others who were leading her astray, and asked me to use my influence on them also.

The work which I have been able to do has been so small compared with what I could have done in the years I have been here if we had only had a church building where we could have conducted a Sunday school and a religious service.

At last I can wait no longer and I have recently taken up the work of raising funds for this church. Surely your attention could not be called to a more promising field. These Indians alone made it possible for the white man to settle in Salt River Valley, the garden spot of sunny Arizona. They protected the white people for years from the savage Apaches. They have always been the white man's friend and they boast that no white man's blood has ever stained their hands.

I have so much pity and sympathy for all, but especially for the young people, who have spent several years perhaps in the government schools in nice clean rooms, comfortable beds, neat clothing, sit at orderly tables provided with the best food, instructed by the best teachers, just as your children are, until such time as they are crowded out to make room for more. Then they must go back to the old life of poverty and dirt. Not far enough advanced to do much to better their condition, yet far enough advanced to rebel against fate and long for better things. How they cry and beg to stay when told they must leave the schools.

They are the ones who will do the singing and interpret the talks for the old people. Surely it would do your heart good to hear these children sing. Your own Sunday school children cannot sing better than these Indian children who have been to school.

If the brethren of the east will furnish the house, the organ and the song books, they need not worry about the crowds. They will all be there. They dearly love music and consider it a great privilege to be permitted to go where they can hear that, even though they may not understand a word.

I could make as strong a plea for the Maricopas, the Papagoes and other tribes, and I hope I shall later.

I had the pleasure this month of traveling three days and nights with Missionary Kate Johnson, who is now on her road to Japan. I left her at Maricopa, in the very midst of this great white field. I told her how my heart ached to think of women of her talent and ability hurrying through to foreign lands when our own people are groping here in darkness; passing through these great Indian tribes, of whom she had not even heard, to carry the gospel across the seas to subjects of other countries, when we have here all these subjects to our own flag and laws, peaceable, intelligent and loyal—the three greatest necessities to good citizenship—overlooked.

Brethren we cannot afford to neglect this opportunity for establishing our cause here. I am attempting this work alone, only asking our brethren everywhere for funds. Building material is very high here and this is no small task. We want contributions at once for this church. Don't withhold your offering thinking others will send the required amount and yours will not be needed.

The missionary board can work a long time to aid our white brethren in this great territory, where they have so many calls already. We make our appeal to the people. I know they have enough surplus money to do this without interfering with their regular missionary offering, and I have confidence enough in them to believe they will do it.

We have plans for making this mission self-supporting. We want a missionary and we want to select him. These Indians are very queer and unless a man suits them our labor is in vain.

Brothers and sisters everywhere, What will you do for these Indians? The fields are broad and white for the harvest. Now is our time to reap.

Aurora L. S. Hansen,
Kyrene, Arizona. (Mail via Tempe.)

WAS WAYLAID.

An interesting incident showing the popularity of Dr. Peter's Blood Vitalizer when once it has become known in a neighborhood, is related by Mr. John J. Graf of Hamilton, Ontario, who is agent for the medicine at that place. He writes: "Everybody in our neighborhood recognizes the merits of the Blood Vitalizer, and everybody seems to want it. The other evening when I started from the depot with a box of the Blood Vitalizer, the women waylaid me to get the medicine, and I did not bring a single bottle home." Dr. Peter's Blood Vitalizer is not a drug-store medicine; it is sold only by special agents or the proprietor direct. Address Dr. Peter Fahrney, 112-118 S. Hoyne avenue, Chicago, Ill.

In order to accommodate the largely increased passenger business at Chicago Van Buren street depot, it has been found necessary to build a new and more commodious passenger station. Therefore, commencing December 29th all passenger trains of the Nickel Plate road will arrive at and depart from Grand Central station, Fifth avenue and Harrison street, during the erection of the new depot.

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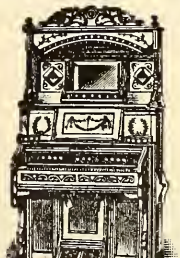

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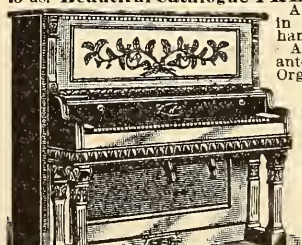

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BOOKS

Musical Ministries in the Church, by Waldo Selden Pratt, Fleming H. Revell Co. 181 pages. Price $1.00.

This book is a timely contribution to the literature of a much neglected subject, by one who is a master both in theory and practice. The material was first gathered for a series of lectures which were delivered by Professor Pratt before the faculty and students of McCormick Theological Seminary in the spring of 1900. The general scope of the book is indicated in the subtitle, "Studies in the History, Theory and Administration of Sacred Music." Contrary to a method often pursued, the author begins with the congregation and proceeds from them to consider the choir, the organ and organist, and finally the minister. He is undoubtedly right in following this order, for without the congregation church music could not be, and without an understanding of the needs and capabilities of the congregation all efforts on the part of music committee, choir, organist or minister must fall short of attaining the desired end. Accordingly, the author undertakes to show, both from history and experience, what is the true relation between religion and the art of music, between worship and the use of hymns, anthems and organ parts.

He brings out very clearly one thought upon which all congregations and ministers would do well to ponder, namely, that every church service should be an orderly and progressive unity, in which every part has its appropriate and necessary place. He protests vigorously against the too prevalent habit, on the part of both congregations and ministers, of ignoring much that is essential in the service of worship, and what is even worse, insulting both organist and choir by late arrival at church and by preoccupation in church with other matters utterly foreign to the spirit of worship. He would not underestimate the importance of the sermon, but he pleads for more general recognition of the fact that unless those other parts of the service are regarded with rightful respect and directed with thoughtful attention they had better be omitted altogether, and thus save us from what is really hypocrisy in worship.

The book abounds in practical suggestions concerning the selection of music, the arrangement of orders of worship, the organizing and conducting of a choir, and its value is further enhanced by bibliographical appendices of Church Music in general, Hymns and Hymn-writers, and American Church Hymnals. To these is added an index. The language is remarkably free from technical terms, and while the discussion is pervaded by the lofty idealism of the true artist, this is always tempered by the sympathetic appreciation of the practical difficulties which confront the average church. Among other sensible suggestions, the writer asks that organists and members of the choir be no longer regarded as a peculiar race of beings, unreasonable and difficult to deal with, but that they be treated with the same courtesy, consideration and respect which we are accustomed to bestow upon other people. The book deserves a careful perusal by all ministers, choir-masters and music committees who really desire to improve the service of worship.

American and British Authors. By Frank V. Irish.

This excellent book should be in every home. As the author says: "Literature is a culture and must be treated generously as a great liberalizing and spiritualizing force in education." This work represents years of earnest toil during which the author has constantly kept in mind the highest needs of teachers and parents, students and children.

A brief but very discriminating and sympathetic sketch is given of each of the better American and British authors. This sketch is followed by extracts giving very just criticism of the author's character and writings. Facts concerning each great author's life and his principal writings are also given. A number of fine and characteristic selections are given from each author. The writer of this book of authors has given it the best efforts of his life during years of diligent study. Besides its value from the literary standpoint it will be a handy, ready reference book on American and British authors, the only work covering such a large field in one volume. (Price, only $1.35.)

Dorothy Fox. By Louisa Parr. Lippincott & Co., Philadelphia, 370 pages. Price, $1.50.

The story begins in the summer of 1856, in the old historic town of Plymouth, and the principal characters belonged to the Society of Friends. Of the father of Dorothy, it was said, "no fanatic ever stood by a dictum more staunchly than did Nathaniel Fox advocate every principle enjoined by the Society of Friends." "The diminishing of the height of his collar or narrowing of the brim of his hat by the fraction of an inch, would have been considered by this worthy man a grave offense." His wife had enjoyed a more liberal education and her

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opinions were consequently less rigid as regarded dress and ceremonials. The young man selected by the father as the future husband of Dorothy, was the son of one of the strictest of the sect, of irreproachable character and life. His home life had been cheerless and gloomy, as all mirth was considered unseemly, if not wicked; at table all conversation was forbidden to the younger members of the family, and all diversion strictly prohibited. While we may deprecate the repressive measures of that time and people, it is a question if the opposite extreme, so often met with at the present time, is productive of more beneficial results or lasting good.

Dorothy herself is a charming personage, and other characters in the book are diversified sufficiently to give the necessary interest throughout. Readers will pronounce it a charming book.

A newcomer among the periodicals is "The World's Work," published by Doubleday, Page and Co. It is a very attractive magazine, most handsomely gotten up and lavishly illustrated. The cover designs are works of art. A leading feature is "The March of Events," an illustrated editorial interpretation. A notable omission is the absence of fiction. The general articles are all on present-day subjects, such as "The Boer War to Date," by Julian Ralph; "The Greater America," by Frederic Emory; "The Pivotal Farm of the Union"; "The Rebuilding of New York"; "The Fight Against Tuberculosis"; "A Storehouse of Industrial Facts," etc. "Among the World's Workers, A Record of Industry," closes each number. ($3 a year.)

CHANGE OF CHICAGO PASSENGER DEPOT.

Beginning December 29th, all passenger trains of the Nickel Plate road will arrive at and depart from Grand Central station, Fifth avenue and Harrison street, Chicago, instead of Van Buren street station, as formerly.

We call attention to the advertisement of The Natural Body Brace Co., Salina, Kansas, in another column. This is a company of very high standing, vouched for by leading banks throughout the country. Their home banks say the company's methods of doing business are all that a customer could ask. They prove by the most skilled physicians and thousands of wearers that their Brace is the best of cures for ailments peculiar to women backache, lung troubles or general and girls, and for abdominal weakness, weakness of either sex. It cures after everything else has failed. Their book of plain, common sense reasoning which is fully illustrated is sent free in sealed envelope to all who ask for it. They refund the purchase price to any who are not pleased with the Brace after 30 days' trial. We suggest that you write to them for full information at once.

OUR CHRISTMAS BOX.

Magazine Offer.

A year's subscription to any one of the one-dollar magazines, such as "Success," "The Ladies' Home Journal," "Cosmopolitan," and a handsome leather-bound New Testament ($1.50) for a club of five subscribers to The Christian Century and six dollars in cash.

Great Bible Offer.

To the readers of The Christian Century and their friends we offer a limited number of Bibles and Testaments at one-half price. Fine bold-faced type teachers' Bibles at sixty per cent discount. We have only a few of these Bibles in stock. First come, first served. Do not wait to inquire. Send us from one to five dollars and we shall send you from one to five Bibles. If you are not satisfied, you may keep the Bibles as a Christmas gift and we shall refund your money. We have some flexible back Testaments and a few other Testaments worth fifty cents and one dollar each. Teachers may have these fine Testaments at three dollars a dozen. Write to-day or you will be too late.

TRIENNIAL CONVENTION.

International Sunday School Association.

On account of the International Sunday School convention, to be held at Denver, Col., June 26 to July 2, 1902, the Chicago & North-Western R'y will make a rate of $31.50 for the round trip from Chicago, tickets to be sold June 23d-24th, with return limit of July 31, 1902. The excellent train service offered by this line to and from Colorado will undoubtedly secure a large share of the travel upon this occasion. The Colorado Special leaving Chicago at 10 o'clock every morning requires only one night en route, and the night train leaving at 11:30 reaches Denver early the second morning. Both trains have free reclining chair cars and first-class sleeping cars. Full particulars relating to special train and ticketing arrangements will be announced in due time.

Your Problem Solved.

Secure a Twentieth Century New Testament for your preacher or S. S. superintendent. Such a valuable Christmas gift will delight any friend. See announcement on another page.

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Leaves Chicago daily, in the evening, arrives Jacksonville, Fla., the second morning, less than 35 hours en route, passing through Cincinnati, Chattanooga, Atlanta, Macon and Jesup.

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Leaving Chicago daily, in the morning, for Jacksonville, Fla., passes through Cincinnati, Knoxville, Asheville, Columbia and Savannah—a daylight ride through the famous "Land of the Sky."

Both limited trains carry sleepers, Chicago to Cincinnati, and through sleepers from Cincinnati to Jacksonville.

Anotner still to come! On January 6, 1902, the

"Chicago & Florida Special"

Will be inaugurated, running through sleepers, solid, Chicago to St. Augustine, Fla., via Cincinnati, Chattanooga, Atlanta, Jesup and Jacksonville. This train, with its elegant sleepers, composite and observation cars, perfect dining car service and fast time, will eclipse anything of the kind ever before offered to the public in the Northwest for the South.

South Carolina Interstate & West Indian Exposition.

Commencing Dec. 1, 1901, a through sleeper will be run from St. Louis to Charleston, S. C., via Louisville and Asheville.

Winter Tourist Tickets now on sale. For full particulars see your nearest ticket agent or write or call on J. S. McCullough, N. W. P. A., 225 Dearborn street, Chicago, Ill.; G. B. Allen, A. G. P. A., St. Louis, Mo.

Combination Magazine Offer

By special arrangements with the publishers we are enabled to present the following exceedingly attractive club offers with **The Christian Century.** The following are the periodicals with which these arrangments have been made:

SUCCESS, the brightest, most up-to-date and most profusely illustrated monthly published. The inspiration of a lifetime has come to thousands of SUCCESS readers through their investment of One Dollar, its regular subscription price. REVIEW OF REVIEWS, the "indispensable" magazine, presenting a brilliant record in print and picture of the world's thought and work — monthly, $2.50 a year. THE COSMOPOLITAN, for years without a superior as a magazine of general and varied attractions—monthly, $1.00 a year. THE HOUSEHOLD, a supreme authority in home-work and decoration, table-equipment, nursery-lore, etiquette, pyrography, photography, and offers a very high class of poetry and fiction—monthly, $1.00 a year. LESLIE'S is one of the great modern monthlies whose articles and illustrations are the highest expression of magazine art—monthly, $1.00 a year. CURRENT LITERATURE, the leading literary monthly of America; it keeps you in complete touch with the world of letters—$3.00 a year. NORTH AMERICAN REVIEW presents a most brilliant galaxy of articles by the greatest writers on world-problems—monthly, $5.00 a year. THE DESIGNER pictures in colors the latest Parisian and New York fashions, describing costumes, millinery, designs and fabrics for women and children—monthly, $1.00 a year. THE NEW ENGLAND MAGAZINE paints with loving touch the landmarks of New England; tells of her history and traditions, and of the achelvements of her sons throughout the world—monthly, $3.00 per annum. GOOD HOUSEKEEPING, the acknowledged arbiter regarding the little "kinks" which make home a place of delight—monthly, $1.00 a year. LESLIE'S WEEKLY, the popular, up-to-date, literary and pictorial record of moving events at home and abroad—now in its ninety-third volume—monthly, $4.00 a year. THE GENTLEWOMAN, one the best, cheapest, brightest and most practical Ladies' magazine published in America. It is liked by women everywhere and should be in every American home—monthly, $1.00 a year. HOME AND FLOWERS, devoted to the art of raising flowers and cultivation of public beauty—monthly, $1.00 year. THE AMERICAN BOY, a most valuable and beneficial publication for the youth, containing illustrated stories, aids and suggestions on the problem of success in life.

Special Offers on Optional Combinations

	Regular price.	*Our price.*
The Christian Century (new), Success, and any ONE of the above dollar magazines . .	$3.50	$2.50
The Christian Century (new), Success, and any TWO of the above dollar magazines . .	4.50	2.85
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The Christian Century (new), Success, Review of Reviews (new), and any one of our dollar magazines . .	6.00	3.25

Popular Combination Dollar-Magazine Offer

THE CHRISTIAN CENTURY	$1.50
SUCCESS	1.00
THE COSMOPOLITAN	1.00
THE HOUSEHOLD	1.00
HOME & FLOWERS	1.00
THE GENTLEWOMAN	1.00
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Our Price Only $3.50

Our Great Family Offer

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COSMOPOLITAN	1.00
Frank Leslie's Popular Monthly may be substituted.	
THE HOUSEHOLD	1.00
Good Housekeeping, the Designer or Gentlewoman may be substituted.	
THE AMERICAN BOY	1.00
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CURRENT LITERATURE (new	3.00
Any two of the above one dollar magazines may be substituted.	
NORTH AMERICAN REVIEW (new)	5.00
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SUCCESS	1.00

$13.50 *In Value*

Our Price Only $6.00

All subscriptions are for a full year. Magazines may be sent to one or different addresses. Foreign postage extra.

New subscriptions only will be accepted at **the above prices** for the **Review of Reviews, Current Literature,** and **North American Review,** but present subscribers may renew their subscriptions by **adding One Dollar for each renewal subscription** to the combination prices named. Either new or renewal subscriptions will be accepted for all other magazines named. A transfer from one member of a family to another does not constitute a new subscription. A new subscription to THE CHRISTIAN CENTURY and to SUCCESS must be included in every offer.

SUBSTITUTIONS: A new subscription to the Review of Reviews, a new subscription to Current Literature, and a new or renewal subscription to the New England Magazine may be substituted each for the other. The Cosmopolitan, Leslie's Monthly, Good Housekeeping, The Designer and the Household may be substituted each for any other except Success. Subscription will commence with issues requested wherever possible to furnish copies—otherwise with issues of the month following that in which the subscription is received.

THE CHRISTIAN CENTURY is the only strongly evangelical undenominational religious paper in America representative of the ripest scholarship of the time. Its department of interdenominational news gives a view of the activities of the whole Church. It covers a unique field and is indispensable to those interested in religious teaching and the progress of the work of the Church. Subscription price $1.50 a year. Address all orders to

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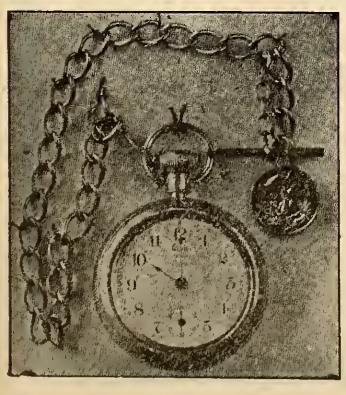

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